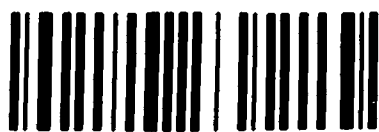




00143073

CHRISTIAN OBSERVER.



00143073

THE
CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

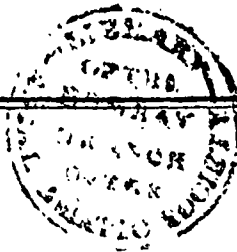
Vol. 6

FOR THE YEAR 1807,

BEING

THE SIXTH VOLUME.

143073



LONDON:

PRINTED BY C. WHITTINGHAM,
103, Goswell Street;

PUBLISHED BY JOHN HATCHARD, BOOKSELLER TO HER MAJESTY, 190, PICCADILLY
TO WHOM COMMUNICATIONS, POST PAID, MAY BE ADDRESSED.

SOLD ALSO IN LONDON, BY SEELEY, AVE MARIA LANE; AND SYMONDS, PATERNOSTER ROW: AT OXFORD
BY HANWELL AND PARKER, AND COOKE: AT CAMBRIDGE, BY DEIGHTON, AND NICHOLSON: AT BATH, BY
HAZARD: AT BRISTOL, BY MILLS; AT EDINBURGH, BY OGLE: AT GLASGOW, BY OGLE: AT DUBLIN, BY
COLBERT; AND BY ALL OTHER BOOKSELLERS, AND BY THE NEWSMEN, THROUGHOUT THE UNITED
KINGDOM.

1807.

God
230.05
Chr/Chr
143073

TABLE OF CONTENTS.

VOL. VI.

BEING FOR THE YEAR 1807.

NUMBER I.

- RELIG. COM....Account of Tyndale...
Sketches of the Reformation, No. XIX.
—Prayers for Queen Elizabeth...Refu-
tation of Dr. Taylor's Key...Divinity of
Whichcote...Lawfulness of Anger...On
the Period of 1260 Years..... p. 1—17
MISCEL...Review of the Reign of George
III....Expediency of increasing Paro-
chial Churches and Chapels...Corres-
pondence on Letter of Cautus p. 19—
27
REVIEW OF...Rise, Fall, and Restoration
of the Jews...Wilkinson's Review of
Milner...Stone's Sermons on spurious
Scripture...Debates on the Slave Trade,
p. 29—48
LIT. AND PHIL. INTELL...Great Britain...
List of New Publications.....p. 49—57
RELIG. INTELL.....India—South Africa—
North America, Report of the General
Assembly...Great Britain.....p. 52—54
PUBLIC AFF....Continental Intelligence...
Buenos Ayres—St. Domingo Revolution
...America, Slave Trade....Great Brit-
tain.....p. 55—60
OBITUARY...Mr. Fox...Rev. Mr. Powley,
p. 60—70

NUMBER II.

- RELIG. COM....Sketches of the Reforma-
tion, No. XX....On Matt. xxiv. 24. and
1 Tim. vi. 10....On Dr. Taylor's Key,
Chap. I....On Religious Melancholy...
On Frames and Feelings in Religion...
Letter of Mr. Frey on Matt. ii. 23, p.
73—90
MISCEL...Reign of George III. No. I....
Piety of the early Protestants.....De-
scription of Ferney.....p. 90—98
REVIEW OF...Bibliographical Dictionary...
Vaughan's Address to his Parishioners...
The Dangers of the Country...Mant's
Slave and other Poetical Pieces, p. 99—
124
LIT. AND PHIL. INTELL....Great Britain
...France...North America...List of New
Publications.....p. 126—129
RELIG. INTELL....Missions of the United
Brethren...Military Schools, p. 130—
135
PUBLIC AFF....Continental Intelligence...
Great Britain...Taking of Curacoa, &c.
...Ecclesiastical Preferments, p. 135—
137
OBITUARY...Mr. Fox.....p. 138
POSTSCRIPT...Abolition of Slave Trade,
p. 143

NUMBER III.

- RELIG. COM....Sketches of the Reforma-
tion, No. XXI. Calvin's Views of Epis-
copacy and a Liturgy...Seeming Disa-
greement of Scripture...Faber on the
1260 Years, &c....On the 2,300 Years,
Dan. viii. 13, 14....On Dr. Taylor's
Key, Chap. II....On the Reverence due
to Sacred Things...On Frames and Feel-
ings p. 145—161
MISCEL...Reign of George III. No. II....
Trade from China to Tangopang for In-
fants.....p. 162—169
REVIEW OF...A Catechism for the French
Empire...Sloan's leading Features of the
Gospel...Charge of Bishop of St. Asaph
...Fawcett on Education....p. 173—189
LIT. AND PHIL. INTELL.....p. 189
RELIG. INTELL....Distresses in Germany
...Mission in Tartary.....p. 194—199
OBITUARY...Mr. Fox.....p. 201
PUBLIC AFF....Continental Intelligence...
Great Britain—Change of Administra-
tion...Abolition of the Slave Trade, &c.
p. 209—213

NUMBER IV.

- RELIG. COM....On 1 John v. 7...On Dr.
Taylor's Key. Chap. II....On Anger...
p. 217—232
MISCEL...Reign of George III....On Ca-
tholic Emancipation...On Ladies learn-
ing Latin.....p. 234—243
REVIEW OF...Primitive Truth...Wilber-
force on the Slave Trade....p. 246—250
LIT. AND PHIL. INTELL....List of New
Publications.....p. 266—269
RELIG. INTELL....African Institution...Brit-
ish and Foreign Bible Society...Baptist
Mission in Bengal.....p. 270—273
PUBLIC AFFAIRS.....p. 275

NUMBER V.

- RELIG. COM....On 1 John v. 7...On Dr.
Taylor's Key. No. V. Chap. II....On
Prematureness of Religious Profession,
p. 281—296
MISCEL...Account of Mr. Anything...
On Ladies learning Latin...On the Art
of Peacemaking.....p. 302—306
REVIEW OF...Gambier's Moral Evidence
...Wilberforce on the Slave Trade....
Clowes's Letter to the Editor, p. 308—
328
LIT. AND PHIL. INTELL....List of New
Publications.....p. 331—333
RELIG. INTELL...Protestant Churches at

TABLE OF CONTENTS.

Tanjore, &c....Mission to Tartary...The Jews....Edinburgh Mission Society....London Mission Society....Mission Society to Africa and the East...British and Foreign Bible Society, p. 335—338	
OBITUARY...Mr. Fox.....p. 338	
PUBLIC AFFAIRS.....p. 344	

NUMBER VI.

RELIG. COM....On 1 John v. 7...Mr. Faber's Views of Antichrist...On Dr. Taylor's Key, No. VI. Chap. II....On the Period of 1260 Days.....p. 349—367	
MISCEL....On Duty to the inferior Animals...Letters of Dr. Samuel Johnson...On Ladies learning Greek.....On Ladies learning Latin...Bishop Bedell on Antichrist....Lines on Mr. Wilberforce...p. 367—376	
REVIEW OF...The Temple of Truth...History of the United Brethren....Sir W. Forbes's Life of Beattie.....p. 376—389	
LIT. AND PHIL. INTELL....List of New Publications.....p. 396—397	
RELIG. INTELL....British and Foreign Bible Society...Proceedings of the Jewish Sanhedrim....Tartary...Ireland...Society for Suppression of Vice, p. 401—407	
PUBLIC AFFAIRS.....p. 407	
OBITUARY.....Mr. Fox.....Edward King, Esq.....p. 409—416	
POSTSCRIPT...Political Reflections, p. 418	

NUMBER VII.

RELIG. COM....Extent and Influence of Labours of an active Christian Minister...Faber and the Apocalyptic Image...Dr. Taylor's Key. Justification...On Anger...On the insidious Progress of Sin p. 421—438	
MISCEL... Reign of George III. No. IV. p. 442	
REVIEW OF....Whitbread...Malthus and Weyland on the Poor Laws...Forbes's Life of Beattie...Review of the Life of Beattie.....p. 450—473	
LIT. AND PHIL. INTELL....Great Britain—African Institution, &c....List of New Publications.....p. 481—484	
RELIG. INTELL....China...Tartary...Jews...Church of Scotland...Quakers, p. 481—484	
PUBLIC AFFAIRS.....p. 486	

NUMBER VIII.

RELIG. COM....Rev. Dr. Thomas Manton...Faber on Antichrist, &c....On Dr. Taylor's Key....Imperfection in Christians...Ely Bates on Expository Preaching...Prayer for the House of Commons, p. 493—509	
MISCEL.....Letters of Ziegenbalg and Grundler...Beattie's Interview with their Majesties...Reign of George III. No. V.....p. 509—515	
REVIEW OF...Antidote to the Miseries of	

human Life...Eyton's Two Charity Sermons...Booker's Illustrations of the Litany...Plain Truth for Plain People...Mather's Essays to do Good, p. 522—533	
LIT. AND PHIL. INTELL....Vaccination, &c....List of New Publications, p. 536—539	

RELIG. INTELL....Scotch and Jesuit Mission to Tartary...State of Religion in France...Missions to Africa and the East...London Missionary Society, Otaheite, South Africa, Buenos Ayres, India, &c. p. 540	
PUBLIC AFFAIRS...General Reflections on the Political State of the Country, p. 550	
OBITUARY...Mr. Fox.....p. 554	

NUMBER IX.

RELIG. COM....Rev. A. W. Boehm...Faber on the Apocalyptic Image....On the Little Book. Revelations x....Imperfection in Religion...On Censoriousness in Christians.....p. 561—575	
MISCEL....The Country Squire...Reign of George III. No. VI.....p. 579—583	
REVIEW OF...Campbell's Lectures on Theology, &c....Transactions of the Palestinian Sanhedrim...Charge of the Bishop of Durham....Pursuits of Literature, p. 591—609	
LIT. AND PHIL. INTELL...List of New Publications.....p. 614—616	
RELIG. INTELL....Mission to Tartary...Methodists....United Brethren, South America, Cape of Good Hope....p. 616	
OBITUARY...Mr. Fox.....p. 620	
PUBLIC AFFAIRS.....p. 629	

NUMBER X.

RELIG. COM....The Rev. W. Mompesson...Critical Remarks on Isaiah liii....An Enquirer's Reply to Mr. Faber....On Christian Vigilance...Quakers on reading the Scriptures.....p. 633—650	
MISCEL....Treatment of Servants....Extracts from the Writings of Sadi...Syrian Christians in Travancore....p. 651—654	
REVIEW OF...Pennington's Life of Mrs. Carter...Woodd's Duties of the married...Owen on the uncertainty of Life...Address to Seceders and Sectaries, p. 662—675	
LIT. AND PHIL. INTELL....African Institution, &c....List of New Publications, p. 678—681	
RELIG. INTELL....United Brethren, Hotentots, Esquimaux, Antigua...Persecution in Jamaica...Tartary.....p. 682	
PUBLIC AFFAIRS.....p. 688	
OBITUARY...Mr. Fox...Mr. Pitt's Death...Miss Louisa Cooke.....p. 691—696	

NUMBER XI.

RELIG. COM....On the 1260 and 2300 Years...On the Apocalyptic Image...On	
--	--

CHRISTIAN OBSERVER.

No. 61.]

JANUARY, 1807.

[No. 61. Vol. VI.]

Religious Communications.

ACCOUNT OF WILLIAM TYNDALE THE MARTYR.

For the Christian Observer.

THIS illustrious reformer was born at Hunt's Court in Nibby, in the county of Gloucester, some time before the year 1500 *. His family, which settled in that neighbourhood, during the troubles of York and Lancaster, was a branch of the ancient and knightly house of Tyndale, formerly peers of the realm, and barons of Langley Castle in South Tyndale in Northumberland. Our author was entered, almost in his infancy, of Magdalene Hall in Oxford, where he made a rapid progress in the different branches of literature, especially addicting himself to those pursuits which were more immediately connected with the study of the Holy Scriptures; and having early embraced the principles of the reformation, then newly revived in Europe, he expounded select passages of divinity to his companions at college, where the superiority of his talents, with the unblemished integrity of his life and character, greatly promoted the interests of religion.

Having taken his degree, he left this university, and removed to Cambridge; and having there completed his education, he engaged himself as tutor in the family of Sir

* In 1530, John Tyndale, a gentleman of Gloucestershire, was abjured by the Roman Catholic Clergy, for sending five marks to his brother William Tyndale in Flanders, and for retaining in his possession certain letters and papers received from him.

J. Walsh of Lodbury. This gentleman being in habits of intimacy with the neighbouring dignitaries of the Church, they received occasional invitations to his table, where the conversation naturally turned on the various important questions which at that period engrossed the attention of the European literati. In the course of these discussions, Tyndale advanced opinions powerfully militating against the existing errors, and these opinions he was always ready to justify, by an appeal to Scripture. Conversation of this nature, frequently repeated, roused the jealousy of the clergy, and being unable to refute his arguments, they had recourse to the usual invectives of party virulence. In fine, such were the cabals and prejudices excited against him, that his situation was rendered extremely irksome, and his personal safety materially endangered. Influenced by these circumstances, and anticipating, perhaps, a more extensive sphere of usefulness, he determined to quit the country and repair to London.

On his arrival in the metropolis, he employed his time, as he had done occasionally while in Gloucestershire, in preaching the doctrines of the reformation. Actuated by a laudable zeal for Christianity, and desirous of extending its advantages to his fellow countrymen, he formed the plan of translating the Scriptures into English; wisely concluding, that an appeal, grounded on that most sacred of all autho-

rities, to the understanding and consciences of mankind, would prove the most effectual means of destroying the fatal influence of the Romish superstition. Numerous difficulties attending the prosecution of this design, in England, he determined to fix his residence for a time on the Continent, and accordingly, with the advice and concurrence of his friends, he set out for Germany. He first went into Saxony, where he had several conferences with Luther, and then returning to the Netherlands, he resided chiefly at Antwerp, in the house of one Thomas Poyntz, an Englishman. Here he entered upon the execution of his great undertaking, the translation of the New Testament into English, which was first printed at Antwerp about the year 1527; he next began with the Old, and finished the Pentateuch, prefixing discourses to each book, as he had done to those of his former work.

During his abode at Antwerp, he composed several other works, which being published, and afterwards sent over to England, proved of singular use in paving the way for the overthrow of popery in that kingdom. Among these were the following, viz. *The Obedience of a Christian Man*; *The Wicked Mammon*; *A Pathway to the Holy Scriptures*; *The Practice of Prelates*; together with expositions of particular passages of Scripture, and answers to Sir Thomas More, and other writers who defended the established errors. A treatise which he drew up on the Sacrament, and against the Mass, he forbore to publish, thinking the times not yet ripe for so direct an attack on the prevailing idolatry.

In the mean time Bishop Tonstall, passing through Antwerp, thought he could render no better service to the Catholic faith, than by procuring the destruction of Tyndale's Testament. An agent was accordingly engaged, who furnished the prelate with considerable numbers. But this bigoted pro-

ceeding on the part of Tonstall, however differently intended, proved instrumental, in the hand of Providence, for the advancement of the reformed religion. Tyndale had for some time regretted the insufficiency of his finances to permit his correction of the errors generally attendant on a first edition, and he immediately employed, in printing a second, the resources which he had procured by the unexpected sale of the first*. Vast numbers of these amended copies were now poured into the English dominions, where they were read with avidity by all ranks of people, and rapidly disseminated the principles of the reformation. Alarmed at these effects, the clergy had recourse to their usual artifices, and under the auspices of Sir Thomas More, ob-

* The Papists, inveighed heavily, as might be expected, against this excellent translation, and endeavoured to lessen its authority with the common people, by representing it as erroneous. Frith alludes to this falshood in the following testimony concerning Tyndale.

"And Tyndale, I trust, liveth well content with such a poor apostle's life, as God gave his Son Christ, and his faithful ministers in this world; which is not sure of so many mites, as you see yearly of pounds, although I am sure that for his learning and judgment in Scripture, he were more worthy to be promoted, than all the Bishops in England. I received a letter from him, which was written since Christmas, wherein among other matters he writeth thus: 'I call God to record against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me. Moreover I take God to witness to my conscience, that I desire of God to myself in this world, no more than that, without which I cannot keep his laws, &c.' Judge, Christian reader, whether these words be not spoken of a faithful, clear, innocent heart. And as for his behaviour, it is such, that I am sure no man can reprove him of any sin, howbeit no man is innocent before God, which be- holdeth the heart."

tained an edict prohibiting the circulation or perusal of the Scriptures, and some copies were even openly burnt in London. This proceeding gave universal umbrage, for independent of the indecency of the measure, it clearly developed the interested maxims which guided the policy of the Church of Rome.

When Tyndale had finished his translation of the Pentateuch, he took his passage (in 1529) to Ham-burgh, with the intention of having it printed there. But being shipwrecked on the coast of Holland, he lost all his books and manuscripts, and was consequently reduced to the necessity of beginning anew his laborious task. He did not allow himself to be discouraged by his loss; but proceeded to Ham-burgh, where he met with Coverdale, who assisted him in accomplishing a second translation of the Books of Moses. During the time they were employed in this work, they were hospitably entertained by *Margaret Van Emerson*, a religious widow, whose name deserves to be had in remembrance.

With the exception of this interval, Tyndale remained in Flanders, incessantly occupied, both by his writings and conversation, in promoting the great truths of the reformed religion. His old enemies, the English clergy, felt the consequences of his exertions: they dreaded his integrity and abilities, and dissatisfied with the effect of their attempts to counteract him in England, directed their thoughts to the best means of putting an entire stop to his future labours. For this purpose, having secured the interest of Henry and his council, one *Henry Phillips* was handsomely provided, and sent over to the Continent, where he established himself at Antwerp, and conducting his plans with great address, at length insinuated himself into the unsuspecting confidence of Tyndale, and under the mask of friendship betrayed him into the hands of his enemies. The contrivances of Phil-

lips were attended with circumstances of great perfidy, and the whole proceeding, both in its design and execution, did justice to the cause for which it was undertaken. After his arrest, he was conveyed to the castle of Fitford, eighteen miles from Antwerp, his papers were all seized, and measures were adopted by the Papists for obtaining his condemnation as a heretic.

Nor were the friends of our reformer, in this unexpected emergency, negligent of exertions for his enlargement. His catastrophe had interested all the patrons of the protestant cause in England, particularly the Lord Cromwell; the English merchants at Antwerp also employed all their influence in his favour; and Poyntz, who bore him an affectionate and sincere attachment, was the bearer of reiterated remonstrances to the court of Brussels. The Catholic interest, however, through their agent Phillips, followed up their advantage with so much promptitude and address, that every application in Tyndale's behalf proved abortive, and he was at length, after a long examination by the Emperor's council at Augsburgh, condemned to die. He was first strangled by the hands of the common hangman, and afterwards burned, near Fitford castle in 1536. While the executioner was tying him to the stake, he exclaimed, with a fervent and loud voice, "Lord, open the King of England's eyes!" During his long imprisonment at Fitford, the power of his doctrine, and the purity of his life, are said to have converted the governor and his daughter, and part of his household, to the Protestant faith. Even the officers who conducted his arrest and prosecution, did not withhold the tribute due to his extraordinary piety and endowments; and the Emperor's Attorney General in particular, made this honourable acknowledgment respecting him, that he was, "*Homō doctus, pius, et bonus.*"

Thus fell this distinguished reformer and martyr, after a life eminently signalised by a variety of labours and sufferings in his Redeemer's service. He was powerfully animated by two of the noblest principles that can influence the human heart : a warm attachment to the service of Christ, and an anxious solicitude for the eternal welfare of his countrymen. His learning was extensive and critical, while his conduct proves him to have been endowed in a remarkable degree with the various graces of the Christian character. In a word, he seems to have amply merited the simple, but comprehensive title of, "The Apostle of the English."

In contemplating the distinguished characters that have adorned the annals of the reformation, several considerations present themselves. Execrated and persecuted by one party; and their exertions, in many instances, but inadequately appreciated by the other; these illustrious worthies trod the path of glory which their great exemplar had sanctified, under the most afflictive privations of social comfort, and in the face of persecution and death. Let us revere the genius of a religion which prompted and enabled the sacrifice, and while we afford them the tribute of our admiration and gratitude, let us not forget the benefits we may individually derive from the adoption of the exalted principles upon which they acted. R. O.

SKETCHES OF THE REFORMATION.

NO. XIX.

A STRIKING illustration of the spirit of our first reformers, may be found in a prayer for Queen Elizabeth, when taken with a dangerous sickness in 1563, and in the thanksgiving for her amendment and recovery. I propose to give these compositions entire, as they stand in the appendix to the first volume of Strype's Annals.

(p. 85.) In order that the intelligent reader may feel the full force of this illustration, he ought to compare the offices with similar compositions of the present day ; nor will he be at any loss to perceive which of them approach most nearly to those models of supplication and thanksgiving which David and Hezekiah employed when visited with sickness, and which the inspired penmen have recorded for our instruction.

Prayer.

"O most merciful Saviour Jesus Christ, who, being here upon the earth, by curing of all kind of bodily disease, and pardoning the sins of all such as believed in thee, didst declare unto the world that thou art the only physician, both of the body and the soul ; and when thou wast rebuked of the Pharisees for accompanying with sinful persons, thou didst plainly, by express words, testify the same, saying that such as are whole had no need of a physician, but those that were sickly ; behold here, O most gracious Jesus, a cure meet for thy divine power and mercy ; a person upon whom even from her infancy, thou hast bestowed great and innumerable benefits, and hast set her in high honour and estate in this world, and that of thine especial grace and goodness only without any her deserving at all. But now, O Lord, either to the end, that such worldly prosperity should not make her to forget herself, and her duty towards thee ; or else, for that she being by thy goodness made a prince over this people, hath not indeed, so well as she ought to have done, remembered, and acknowledged, that she was thy subject and handmaiden, neither hath according to her bounden duty been thankful to thee, her loving and most beneficial Saviour, nor obedient to thee, as her most gracious and sovereign Lord, or for other causes to thy Divine Majesty best known ; thou hast now of late, O

Lord, for her admonition and correction, stricken thy said servant with dangerous sickness, and bodily infirmity, even to the very point of death; and hast withal abashed her soul with divers troubles and terrors of mind; and by her danger hast terrified the whole realm and people of England; whose quietness and security dependeth next after thee upon the health of thy said servant; and yet in thy judgment thou hast, O Lord, according to thy accustomed goodness, remembered thy mercy, delivered thy said servant, above all human reason and likelihood, from the present danger of death, declaring, as well by her sudden and great sickness, as by that speedy help and succour in danger almost desperate, thy divine power joined with thy unspeakable goodness and mercy. Finish, O most merciful Saviour, the work of this thy servant's health, as thou hast most graciously begun. Accomplish the cure which thou hast mercifully taken in hand. Heal her soul, by pardoning her unthankfulness towards thee in her forgetfulness of thee, and all other sins committed against thee.

"Cure her mind, by framing it to the obedience of thy will, faith, patient taking, and quiet acceptance of this sickness, sent from thee to her just punishment for disobeying thee, and to her wholesome and necessary admonition for her forgetfulness of thee, and unthankfulness towards thee. And withal make her body also thoroughly whole and sound from all her sickness and infirmity: that thy servant obtaining perfect health as well of mind as body; she, and with her all the people of England, may both be instructed by this danger, to acknowledge and fear thy just judgments, and for her delivery from the said danger, and the obtaining perfect health, may continually magnify thy mercy, rendering all laud, praise, and thanksgiving, to thee and thine heavenly Father, with the Holy Ghost, one immortal

Majesty of the most glorious God; to whom belongeth all dominion, honour, and glory, world without end. Amen."

Thanksgiving for the Queen's recovery.

"O most just God and merciful Father, which of thy justice dost punish us with sickness for our sins, and yet of thy mercy wilt us not to die for the same; and therefore of thy mere goodness hast delivered thy servant our most gracious Queen from her extreme danger of death; which she and we have deserved for our sins, and whereunto of thy justice and power, she hath been brought, in token, if thou so likedst, thou couldst justly have suffered her to die in the same: we most heartily thank thee, that thou wouldest not do against her as thou mightest of thy justice, but what thou wouldest of thy mercy, in relieving her of her sickness. And most earnestly we beseech thee, O Lord, make her to grow into perfect health, and her and us always to be thankful for it, she and we praising thee continually for thy infinite mercy shewed her; and in following thy holy commandments, we with her taking this her sickness to be thy loving chastisement, to call us from all sin, wholly to obey thee and thy word through Jesus Christ thy Son and our Lord. Amen." Q.

A KEY TO THE APOSTOLIC WRITINGS;
OR AN ATTEMPT TO EXPLAIN THE
SCHEME OF THE GOSPEL, AND THE
PRINCIPAL WORDS AND PHRASES
USED BY THE APOSTLES IN DESCRIB-
ING IT.

INTRODUCTION.

THE foregoing title being almost a transcript of that of a work of Dr. Taylor of Norwich, it will naturally, and not unjustly, be concluded, that a particular reference to that performance is intended in the present. There is reason to believe, that the system of this plausible, and, in

many respects, able writer, concerning the dominant phraseology of the Christian dispensation, and therefore concerning the Christian dispensation itself, is at present extensively and increasingly prevalent. It would scarcely be expected to be otherwise, when not only this work, which affects the very fundamentals of Christianity, but likewise a professed "scheme of Scripture divinity" by the same author, and upon the same principles, has been recommended with peculiar urgency, (and the recommendation is now of many years standing and effect) by episcopal authority, to the study and consequent adoption of those whose uninformed minds disable them from passing any decision of their own on subjects of deep or doubtful investigation, and whose designation or office, as instructors of the Christian Church, renders it almost necessary, that the theological sentiments in which they have acquiesced should be communicated to the congregations of which they have the superintendence. Dr. Paley has lent his influence, as mischievous in some respects as it is beneficial in others, to the same cause; and, by accommodating the argument to minor capacities, has produced a host both of converts and propagandists, who seem to assume to themselves great merit for what they deem their new discoveries in theology. A late attempt likewise deserves to be mentioned to render popular, and assist the circulation of the system contained in Dr. Taylor's Key, by an abridgment of that work; in which the abbreviator has contrived to effect the additional purpose of effacing the faint recognition of the divinity of the Saviour, which the now antiquated Arian hypothesis suffers to appear in the original, by admitting his pre-existence and present universal power*.

* The author of this abridgment is Mr. Thomas Howe. "He" (Christ) "was to assume, and live in a human body,"

These are circumstances of very important consideration, whether the general tendency of the work referred to be good or evil. That the tendency is evil is the firm and long established conviction of my own mind, as well as of that of many others whose judgment and piety are entitled to the highest respect. The scheme of Dr. Taylor appears to enervate the evangelical system in such a degree as to threaten its destruction; and, while it leaves the form, to annihilate the spirit and power of the religion. But although I conceive this to be the genuine tendency of the scheme under consideration, I am far from asserting it to be its necessary effect; and I think it might naturally be expected, that its pernicious influence should be more discernible in those who adopt it than in its original author. In the original author this influence might be restrained by previous impressions of a contrary and better description, and the paralyzing tendency of the new system would operate with divided, and therefore inferior power. That this was the case with Dr. Taylor, I am very willing, both for his sake and my own, to believe. He has the reputation of having been a man of piety; and with this opinion a certain degree of speculative error, which has but a limited influence upon the real principles of action, is perfectly compatible. A heretic, even upon important points, provided he be sufficiently

Taylor, § 77; is omitted in the correspondent part of the abridgment, p. 102. Taylor represents Christ, § 148, as "invested with universal power in heaven and earth," &c.: this is omitted by Mr. Howe. A careful comparer might probably find additional and more decisive instances. In my references to Dr. Taylor's work, I use the edition and sections of Bishop Watson, in his collection of tracts. It is necessary to make this observation, because the numbers of the sections in this, and in the original edition, are different. There appears to have been two intermediate editions.

inconsistent, may be a Christian. Nevertheless, that the effect of his system, even upon the author himself, was in a considerable degree injurious, is hardly to be doubted: it remains, indeed, a question, whether such principles as those of Dr. Taylor, adopted, as it appears, in a disposition the most opposite to humility, with so much deliberation, and with so apparently unhesitating an acquiescence in their consequences, can coexist with the character which is necessary to acceptance in the sight of God; and the injurious power of these principles would naturally be increased in those who were immediately subjected to his influence as a Christian teacher. An anecdote has been related, upon good authority, to the writer, which, although he would not produce it for proof, may be admitted both as a probable fact and an apt illustration; that Dr. Taylor observed with surprise to a friend, that he could not keep his people from becoming deists.

The character of Dr. Taylor may perhaps be regarded as a signal instance of the danger to which studious theologians are peculiarly exposed. The fascinating gratification of progressive acquirements in science, and the aversion of our corrupt nature to real religion, tempt them to resolve the whole of their Christianity into the increasing of the stock of their knowledge, and *that* particularly of a *negative* kind; making it the great object of their ambition and boast, to renounce popular superstitions, to discard vulgar prejudices, to liberate themselves from what they imagine to be established errors. Positive knowledge may be perverted to the same purpose, but the negative affords the readiest triumphs. God, however, who requires a spirit of dependence in his dependent creatures, and something more than knowledge in those who are able and bound to devote their whole heart to him, is often pleased to con-

found these self-confident and self-satisfied speculators in the very article upon which they place so undue and almost exclusive a value, and upon their proficiency in which they most congratulate themselves, by suffering them to fall into speculative errors of very serious importance: and their future ingenuity and labour are employed in constructing systems of falsehood, in which the chief circumstance of admiration is, that they possess so much of the appearance of truth with so little of the reality.

As human ignorance leaves many insolvable difficulties, even in the best established truths, controversialists on both sides of a question appear to have almost an equal advantage, while they confine themselves to mutual assaults upon each others positions; although probably, at the same time, either one or both of them may have nothing tenable to substitute in the place of what they destroy: and as this circumstance, when discovered or felt, is calculated to produce, not only a great distaste for controversial discussions, but likewise an unjust and injurious pyrrhonism, I judge it the fairest, most satisfactory, and in every respect most expedient procedure, in the present examination of Dr. Taylor's work, to propose and establish a positive scheme of my own on the same subject, and then to apply the principles which will thereby be supplied, to the confutation of all those points in which the system of this theologian differs from or opposes it. The present attempt will, by this mean, be rendered more interesting, and, I should trust, more useful. Much repetition, or unnecessary prolixity will likewise be spared.

Before I conclude these introductory remarks, it is but justice, both to the advocates and the opponent of Dr. Taylor's system, to observe that a doctrine is not therefore denied, because it is denied to be contained in expressions or pas-

sages which have been usually, and perhaps justly, supposed to enounce it. The opponents of this writer will be very apt to consider him as an avowed enemy to the spiritual principles of Christianity, because in the terms which they hold to be expressive of an internal state, he finds nothing but external privileges; yet, under other terms, Dr. Taylor asserts and contends for those spiritual principles. Whether this is done with or without reason is another question. Dr. Taylor himself is far less pardonable, when, with so much need for indulgence, and the conviction he must have felt of the novelty of his own scheme, he is guilty, as we shall see he has been, of the same fault. That the general impression of this author's performance upon the minds even of able and candid readers should be so unfavourable, is indeed no decisive proof of the falsehood or pravity of his doctrine; but it is difficult to conceive that this should be the case, were his doctrine true and salutary.*

To the Editor of the Christian Observer.

THOUGH I am particularly averse from any thing which bears the appearance of controversy, I feel myself called upon to notice the strictures which were inserted in your last Number on the letter with which, a few months since, I introduced some Extracts from Dr. Whichcote to the Christian Observer. Much as I regret that any one of your Corres-

* Although Dr. Taylor is entitled to the character of an original, his system is merely that of the theological school of Locke matured and methodized. This observation will account for the currency of nearly the same system on the Continent. Locke, and Benson his professed disciple, were in high esteem in Germany, and their expositions translated by Michaelis and others. See Biograph. Brit. under BENSON, last edition. If the poet Burns may be trusted, the principles of Dr. Taylor are kindly received in North Britain, and stigmatised in the Western parts under the name of the "New Light." See the Ordination.

pondents should have thought it necessary to guard your readers against the tendency of my former letter, I am happy in thus having an opportunity of explaining and vindicating the sentiments which it contained; and I cannot but hope, that the result of this discussion will prove mutually satisfactory. I have to thank your Correspondent I. S. for the candour with which he mentions my supposed religious views; but I am sorry that I cannot express an equal degree of obligation for the manner in which he has represented my sentiments respecting the writings of Dr. Whichcote. In fact, Sir, I have somewhat to complain of as to this point, as it will be easy for me to make appear. The expression of your Correspondent would naturally lead your readers to suppose, that I had recommended the *indiscriminate* and *general* study of the works of Dr. Whichcote, and other Divines similar to him, to young Clergymen, or *unestablished* principles—to *serious persons in general*—that is, as it appears by a quotation which I shall afterwards mention, to those *who have but little time for reading*. To convince your readers that in making this statement, I am not misrepresenting your Correspondent, I beg their attention to the following passages, which I quote verbatim from his letter:—"I cannot but think," says he, "that the *indiscriminate* or *general* use of *such* divines, which your Correspondent Y.† *seems to recommend*," &c.—Again "Let it be clearly understood, that what I presume to disapprove, is not the recommendation of them to the study of Clergymen of some experience, but the recommendation of them to the reading of 'serious persons' (Christ. Obs. for Sept. p. 537.) *in general*."—Further, "I seriously ask, then, as we would have 'the truth of the Gospel to continue with us,' whether this is the sort of divine, that we,

† The signature should have been E. N.

who acquiesce in the judgment above delivered concerning him, can conscientiously recommend to the general perusal of 'serious persons,' or even to that of young *Clergymen* of unestablished principles?" Once more, "Let us be warned by the event, and not send either 'young students,' or 'serious persons' in general, (who have but little time, and should, therefore, as Mrs. More says, have 'a bit of the best,') to philosophers or to divines who have been 'somewhat corrupted' by an improper intercourse with them, for instruction in 'scriptural truth'." Now, Sir, it is natural to inquire, upon what expressions in my letter the preceding statement of my sentiments is founded? One might surely expect that it contained some specific recommendation of Dr. Whichcote's writings to the characters above described. Let the impartial reader judge. The only passage in my letter which can be adduced, as referring to the point in question, is the following:—"A more wise and liberal, and, I will add, a more scriptural spirit, is, I trust, now beginning to prevail; and the time is, I hope, arrived, when the works of many of our English Divines, which have been generally discarded from the libraries of serious persons, will be read and valued as they deserve." When this passage is candidly considered; I beg leave to ask, whether it can be fairly construed into such a recommendation of Dr. Whichcote, and others resembling him, as I. S. has represented in those parts of his letter which I have before quoted? I humbly conceive, that the utmost point to which it can be strained, is the expression of a hope, which I still entertain, that the works of the writers in question, which have been generally discarded from the libraries of religious persons, will be restored, and read with that degree of attention which, in my opinion, they deserve. Undoubtedly, Sir, in delivering this sentiment, I did not intend to be understood as recom-

mending to *young Clergymen* whose principles are not yet formed, or to serious persons who have but little time for reading, and who ought unquestionably therefore, to have "a bit of the best*," the indiscriminate study of Dr. Whichcote. To each of these classes, I should certainly have recommended writers of a different character. But I still say, that, to serious persons, whether amongst the Clergy or the Laity, whose religious sentiments are firmly established, according to the doctrines of our Church; who have a taste for reading, and leisure to indulge it, and whose spiritual senses are, by reason of use, exercised to discern between good and evil, the works of Dr. Whichcote and others may be both safely and beneficially recommended. Your correspondent I. S. acknowledges, that he read with improvement the Extracts which have occasioned these observations, and I can assure him, that he may read many more, with equal profit, from the same author.

Having thus explained the nature of my recommendation of Dr. Whichcote in such a manner as I presume, from his own admissions, must obviate the objections of your Correspondent, I proceed to make a few remarks on the use which he has made of my account of the character and writings of that Divine.—I. S. professes to ground his strictures on my representation of Dr. Whichcote. Surely, then, Sir, they were, in a great measure, uncalled for. I gave no unqualified approbation of that writer; on the contrary, I pointed out, fairly and openly, the exceptions which might justly be made to him; and in so doing, I conceived that I had sufficiently guarded

* I do not immediately recollect from what part of Mrs. More's writings this expression is quoted, but I presume from the form of it, that it must be found in connexion with the writings best adapted to the instruction of the young and ignorant, or of the lower rank of religious persons; perhaps in one of her admirable cheap repository tracts.

against any dangers to which those who were not acquainted with his writings might be liable in reading them. I am as far from considering Dr. Whichcote as a just model of theological instruction, as your Correspondent can be. I certainly think, as I have already declared, that his philosophical turn of mind tended somewhat to corrupt him from the simplicity of Christ; not, however, to the extent which was apparent in some of the ancient Fathers of the Alexandrian School, or in some moderns who might be named—that is, not so as to have rendered him plainly heterodox as to any one fundamental article of the Christian Faith. But, is no allowance to be made for a man whose cast of character was evidently philosophical and metaphysical?—whose natural mode of thinking was abstracted and original? There are many Christians, the formation of whose minds can never permit them to express themselves on religious subjects exactly as others do, however they may substantially agree with them in sentiment. Dr. Whichcote was one of them; and, though I do not say that they are to be commended and imitated in this particular, I think that the circumstance which I have mentioned, may be fairly urged as an apology against too severe a condemnation of their conduct.

In stating, as a reason for the *practical* nature of Dr. Whichcote's writings, that he was anxious to counteract the spirit of Antinomianism, I am not sure whether I may not unintentionally have misrepresented him. He possessed so much integrity of character, that, I am persuaded, in whatever he either wrote or preached, he expressed the full conviction of his mind, and delivered, with entire simplicity, what he conceived to be the whole counsel of God. I have no hesitation, however, in admitting, that error of any kind can only be successfully combated by the full exposition of the truth—and that the method adopted by Dr. Whichcote and his friends, sup-

posing it to have been such as I had before hinted at, was not exactly that which seems to have been practised by St. Paul, according to the passages referred to by your Correspondent; nor was it such as I should think it right to adopt under similar circumstances.

Though I have already detained you too long upon this subject, I must trespass on your patience yet a little further, for the purpose of making a few observations on one other part of your Correspondent's letter. Quoting my assertion, without disputing it, that Dr. Whichcote has illustrated and enforced many scriptural truths, with singular strength and originality, I. S. thus continues:—"But I *confidently conclude*, that among these is not the *articulus stantis vel cadentis ecclesiæ*; not those which meet the questions, What shall I do to be saved? How shall man be justified before God? or, How shall a fallen and depraved creature be restored, to the image of God in righteousness and true holiness?" "I have little doubt that on these essential points, according to your views, Mr. Observer, and my own, Dr. Whichcote would be found, in general, indistinct, confused, if not even erroneous." Now, Mr. Editor, I must be permitted to say, that this is somewhat *too bold a conclusion* for any writer to make, who had previously confessed, as your correspondent has done, that *he was not acquainted with the works of Dr. Whichcote*. And I must add, that it ill becomes any theologian of the present day, to write thus concerning one who was *οὐχ ὁ λυχωὺν ἀνὴρ*—no common man—who was a man of unquestionable piety, and a consummate master of profane and sacred learning. It is true, that Dr. Whichcote did not bring forward in so prominent, or explain in so scriptural a manner, the infinitely important doctrine of justification by faith only, as many other Divines have done—for instance, as Hooker or as Archbishop Usher did. That doc-

trine, however, was unquestionably believed and taught by him, as the following extracts from his sermons, which must necessarily be very short, will prove:—"All the gifts and graces of God, are the consequences of 'our Saviour's death, resurrection, and ascension. Our sin is pardoned in his death; our consciences cleansed from guilt in his blood; our hearts sprinkled with his blood from an evil conscience."

—Disc. 5. Vol. 3. "1. In our *justification*. We are reputed for righteous; that is, we are absolved. There are two things in justification: we are discharged from the guilt of sin, and put out of danger in respect of punishment. Now, in justification, we are freed from guilt; and freed from punishment. So there is a double benefit.—1. A translation of righteousness from him, (that is, from Christ,) to us. 2. A collation of holiness upon us. The one through God's gracious acceptance; the other through spiritual regeneration. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted for righteousness.*—Therefore let us all take care to be *found in Christ—not having our own righteousness*; that is, not having *no* righteousness of our own; but not having presumption in ourselves; for justification is the fruit of God's grace." — Disc. 9. Vol. 3.

These passages, to which many others might easily be added, will, I hope, suffice to prove, that Dr. Whichcote cannot justly be charged, either with teaching indistinctly, confusedly, if not even erroneously, the doctrine of the Justification of a Sinner before God; or with "putting good works in a wrong place, and applying them to wrong purposes," as your Correspondent I. S. ventures to express his confidence that he might. Upon this subject, however, as well as respecting the general sentiments of Dr. Whichcote on all the fundamental doctrines of Christianity, I beg leave to refer I. S. and your readers at large, to his vindica-

tion of them, in his correspondence with the venerable Dr. Tuckney, to which I alluded in my former letter, and which may be found subjoined to the last edition of his Aphorisms.

I have now, Sir, finished what I had to say in explanation of my sentiments on this subject. I would only beg leave, in conclusion, unequivocally to declare, that however warmly I may seem to have defended Dr. Whichcote, I am very far from calling him master. I could name many others of our great Divines, whose views I consider more purely scriptural, and which, therefore, more nearly coincide with my own. I would, nevertheless, repeat my recommendation of Dr. Whichcote under the limitations before mentioned, and chiefly with reference to his cautions respecting the abuse of the doctrines of grace—his discourses concerning the nature of repentance, the evil and the danger of sin, and the infinite importance of a holy life—and his delineations of the religious and moral dispositions and conduct which become the Christian character. Upon all these subjects, the discerning reader will find much important information and instruction in the writings of Dr. Whichcote; though he will, at the same time, see occasion to lament the defects which I have already admitted are to be found in them. These, however, as I trust I have satisfactorily shewn, are not such as to exclude him from a just claim to the attention and regard of *such serious persons* as I conceive form the majority of your readers. And I cannot but indulge the hope, that I shall stand excused in your and in their opinion for the apology which I have ventured to make in his favour.

I remain, &c.

E. N.

P. S. Since I sent you my reply to the strictures on Whichcote, I met with a passage which is, if possible, still more satisfactory, as to

his sentiments on justification than either of those which I transcribed before. It occurs in discourse eight, vol. II. from Phil. iii. 15. and is as follows :

"The things that the Apostle had insisted upon are these. 1. He had declared Christ for justification, from those words, *that I may be found in him*: for this is the Christian foundation, that sinners are accepted in, and through the beloved. This is the Christian spirit, to hold the head; to go to God in and through Christ; to depend upon his mediation, recommendation, intercession; and not to look for acceptance for our own worthiness; to have no confidence in ourselves, or in our own righteousness, but in that righteousness which God hath declared and established; even that *righteousness which is of God by faith*, as the Apostle expresseth himself, when he disclaims his own *righteousness, that was of the law*, and flies for justification to that righteousness which God had declared; even Gospel righteousness, or the righteousness which is of God by faith."

2. "And then another thing declared by the Apostle in this chapter is *Christ Jesus* to the effects and purposes of mortification, regeneration, and divine and spiritual life," &c. &c.

To the Editor of the Christian Observer.

I WAS much pleased with the general strain of the letter of your correspondent Z. in the number for March last, on the occasional lawfulness of anger. He has treated a subject of much difficulty with great temperance and candour. It is not my purpose to affirm his position, that anger is sometimes lawful, or to deny it; though in the course of what I have to offer, I shall make some remarks which have a bearing on that question. My principal object is, with your leave, to give your readers my reasons for endeavouring to exclude anger altogether from my own bosom.

Nothing is more clear, than that love to God and man is exalted in the sacred volume, above all the dispositions which ought to animate the bosom of the Christian, and above all the principles which ought to regulate his conduct. Love is the basis and the very essence of the first and great commandment; and of the second which is like unto it: it is said to be "the fulfilling of the law:" it is exalted above faith and hope: and faith working by love is declared to be the sum and substance of Christianity. Nor is the importance assigned to it greater than might be expected, when we find the adorable being, in whose image we are to be renewed, identified with this affection: "God is love."

Now, what is the experience of others I cannot say: I can only conjecture. But, after a long and diligent attention to the workings of my mind, I think that, in my own case, anger, even when not excited, as far as I have been able to discover, by selfishness or malevolence, and when neither headstrong nor violent, always tends to impair love; always checking its glow, and sometimes, even when such outward conduct as love would produce continues to flow from habit and judgment, altogether suspending its power, I fear, over the heart. Nay, even after the anger is gone, a foul residuum seems to be left by it, which poisons the soul, and prevents love from fully resuming her former force and purity. Recollection and imagination at times obtrude on the mind past images, which it wishes to forget, and would forget if they had not been stamped upon it by the anger originally excited by their prototypes, and lead it to entertain suspicions and apprehensions, both as to the present and the future, adverse to the full flow of affection. Others may be subject to this evil in a less degree than I am: but let me appeal to them, whether they are wholly free from it. Do they not feel, at least, a

tendency in anger, while it lasts, to lessen affection? Do they not at least find a struggle necessary to maintain affection unabated in their bosoms? If this be so, anger must subject love to a trial: it must subject the party to a temptation. And if the temptation be undeniable, who will say that he never falls under it? Who will say, that he does not fall under it more frequently, and in a greater degree, than he imagines?

And now, Sir, if anger be, as I suppose, in a high degree inimical to Christian love, what inference do I draw from this fact? That a Christian ought never to be angry? By no means. God calls upon him to cultivate many affections which are in no small degree opposed to each other. Thus he is to grieve and to rejoice; to hope and to fear. But then the causes which are to call forth these different affections are distinctly pointed out: and whenever the legitimate cause presents itself, the affection is to be in exercise. When we think of our sins, we are to *grieve*: when of God's promises to ourselves as penitents, we are to *rejoice*: we are to *hope* in God's mercy; and to *fear* from a sense of our own weakness and corruption. Our duty with respect to all these affections is clearly and distinctly explained again and again in the sacred volume. But what is the case with respect to anger? While it is very frequently forbidden, and often in terms which scarcely seem to leave any room for it in the Christian system*, there is no appearance, I think, of its ever being commanded, except in one passage, Eph. iv. 26: and it receives no sanction from our Saviour's example, but on one occasion, recorded in Mark iii. 5. Let us consider these parts of Scripture.

With respect to Eph. iv. 26, it was evidently the Apostle's object

* Eph. iv. 31.; Col. iii. 8.; Gal. v. 20.; James i. 20.; 2 Cor. xii. 20.

to condemn the harbouring of anger in the bosom when it had gained admittance. And as in interpreting Scripture, it is necessary to fix the attention on what appears to have been the main purpose of the inspired writer; and is generally unsafe to draw conclusions from incidental expressions, having a different bearing, which may drop from him while he is pursuing his principal object: so I think that the strong conclusion in favour of anger, which is drawn from the words "be angry" in this verse, will not stand the test of sound biblical criticism. Again: our Saviour is never said to have been angry but in one passage, and upon one occasion, although continually surrounded by *sin* (supposed by those who support the lawfulness of anger to be its proper object), and able from his complete insight into the human heart, and from his spotless holiness, to discern and appreciate its full enormity; and although his history is given without disguise, and so circumstantially, that we have in him, as there portrayed, a perfect example for our imitation. This being the case, may not an upright reader of the Scriptures, unable to discover in the sin, which is said to have called forth the anger of Christ, any peculiar enormity; or even an enormity of, by any means, so deep a die as Christ frequently witnessed on other occasions, and particularly when betrayed and crucified; be allowed to doubt a little whether St. Mark, who probably thought in Hebrew, though he wrote in Greek, may not have had in his mind a Hebrew word, signifying either anger or grief? That there is such a word, I presume from the marginal reading of Ezek. xxxii. 9., and of Eccles. xi. 10. In this case, the meaning of the Apostle might be, "and when he had looked round about on them with grief, being grieved for the hardness of their hearts," &c. I cannot but think, that the latter clause in this passage gives some countenance to

the doubt which has been suggested. That many Greek words are occasionally used in a Hebrew sense, is, I believe, a fact well established, and not disputed among biblical scholars.

However, let us suppose, that the foregoing texts contain a clear command to admit the passion of anger, and a clear instance of anger in our Saviour: and then let it be asked, what is the proper object of anger? The advocates for the lawfulness of that passion say, that *sin* is its proper object: fearing, I believe, that if *sinners* were its object, it would be impossible to reconcile anger with perfect charity. I cannot say that I can understand the possibility of being angry with a quality in the abstract, and as distinct from the person in whom it resides. Anger seems to me to require something *personal* to attract it. And when I consider the passages in which anger is ascribed to God, who is almost always, I think, said to be angry at *sinners*; or even at the passage in St. Mark, in which Christ is said to have looked round about *on them* with anger; I am disposed to think that the representations of Scripture countenance my opinion.

Let us however suppose that sin is the proper object of anger. But is *all* sin? If so, how is it that although our Saviour's bosom most certainly on every occasion was animated with every proper affection, we have no evidence of his feeling anger more than once during the three years of his ministry? Was this because sin seldom approached him; flying, as it were, from his purity, and hiding itself from his glance? On the contrary, it surrounded him; it persecuted him; with unparalleled guilt it nailed him on the cross. If it were right that all sin should excite anger, never had any one such cause for anger as our blessed Saviour during the three years of his ministry, and especially at that period when, as Z. observes, he appears to have been all meek-

ness and benignity; at the period of his trial and crucifixion.

Are then *some* sins only the proper objects of anger: or *some* sins only on *some* occasions? Let the particular sins and occasions be pointed out. It is plain, I think, from the example of Christ, that they must be few, and seldom occur; and that they can by no means be those which man would select as best vindicating his anger. Man would select the most atrocious sins, and the occasions when such sins would most dishonour God. But, according to our apprehension, Christ selected for his anger a sin far less heinous than many others which he witnessed; and an occasion when God would be far less dishonoured than at many other times when there were a multitude of spectators, and especially when he was exposed as a vile malefactor to the hatred and scorn of the whole Jewish nation. The example of Christ therefore leaves a man in utter darkness as to what sins are the proper objects of anger, and what occasions vindicate it. In this darkness I fear I must remain, unless some of your correspondents can enlighten me.

How then am I circumstanced? Independently of my doubts, how far anger is ever allowable (doubts which are of a very serious kind, inasmuch as they regard the admission of an affection into the Christian system, which stands opposed to love, the very queen of graces); independently of such doubts, I cannot tell what is the proper object of anger, or on what occasions it ought to be entertained. At the same time, I do know from the example of Christ, that the circumstances under which it is allowable very rarely occur. What then is the fair Christian impression when sin and sinners attract my notice? That though anger should be sometimes lawful, still I cannot tell that the present occasion is one on which it is so, and that the probabilities are very strong against this being

such an occasion. The consequence is, that at all times, and under all circumstances, I endeavour to keep myself free from that passion. And I rest pretty well satisfied with this course of proceeding, thinking that (to say the least) the *general* interdiction of anger in the Scriptures, and the absence of particular directions on what occasions it is allowable, afford strong presumptive evidence, that whatever may be the essential and abstract nature of that passion, it never ought to be entertained by man, unless greater light should be given to him, than he now enjoys.

I must now, Sir, say a little on some detached points connected with this subject.

And, first, I must beg your correspondent N. G. in your number for June, to excuse me, if in laying before you the views which regulate (under God) my own practice with respect to anger, I have not stopped to notice the method he points out, by which we are to learn *when* and *how* to be angry. He says that truth, justice, and benevolence, will teach us this lesson, as they do teach us when and how to fear and to grieve. If Scripture had merely referred us to truth, justice, and benevolence, for directions, when and how to fear and to grieve, we should have had, I apprehend, very vague guides. One denomination of Christians (the Socinians I mean) might in general like very well to be left to such guidance; a guidance more similar to that of mere natural religion, than to that with which we are blessed under the Gospel. But N. G. is a signature well known to the readers of the Christian Observer, and they need not be told how extremely far his principles are removed from those of the Socinians. He, I am sure, no less than myself, refers in practice to more particular, distinct, precise, and evangelical guidance, with respect to the affections of fear and grief, than that of the general principles of truth, justice, and be-

nevolence: to a guidance which must coincide with those principles, but which man is too weak and blind to obtain by a reference to them. If then they are not in fact the guides, on which we do or can depend in the exercise of fear or grief, neither are they, as it appears to me, in that of anger. Can N. G. explain, by consulting them, why Christ was angry with the Pharisees when he healed the man with the withered hand, and why he was not angry (as far as we can judge) when betrayed, condemned, insulted, scourged, and crucified? If he cannot, does he think that he sufficiently understands their bearings on human actions and events to make them his own guides in suppressing or admitting, and, when admitted, in regulating, the passion of anger?

Next, as to anger being often ascribed to God. Your correspondent Z. thinks that this affords a strong argument in favour of anger being a holy affection; and he endeavours to draw a distinction between the ascription of anger to the deity, and of some other qualities, as repentance, which are ascribed to him merely in accommodation to our views. I cannot say that the distinction he draws, appears to me to rest on solid grounds. For as to anger being very *clearly* ascribed to God in some passages, repentance is in others as clearly ascribed to him: and as to anger being in perfect unison with his other attributes, what I have already said will shew that I have serious doubts on that point.

With respect to the *qualifications* with which the prohibitions of anger in Scripture are sometimes accompanied, while in one view they operate on my mind as they do on that of Z. in another, they (with one exception) tend to increase my doubts as to anger being ever allowable. One of these qualifications is, that we should be *slow* to anger, *not easily* provoked, &c. Another is, that anger should be of *short* conti-

nuance; let not the sun go down upon your wrath. Both these qualifications appear to be very extraordinary, if anger be an allowable passion, and especially when they are adduced in proof of its being so. For, let me ask, on what occasions must we be *slow* to anger? Evidently, say the advocates of the lawfulness of anger, on those on which it is a proper and holy affection: for on others we must not admit it at all, and therefore the prohibition of it in such cases must be absolute. Is it then maintained, that we must be *slow* to anger in cases, in which anger ought to be felt; when to be angry is absolutely our duty? So that, it seems, our feelings may obey the call of duty too promptly, and ought not to answer it, until it has been repeated, or perhaps often repeated! Again: anger must be *of short continuance*. This qualified prohibition also, for the reasons given under the last head, cannot be applied, by the persons whose opinions we are considering, to any cases but those in which anger is allowable. And is then anger to be short, though the legitimate cause which excited it continue to exist in all its force? Though the sin which gave it birth is practised as much as ever, perhaps more than ever? Anger was just now a duty; but though the circumstances which made it so are unchanged, are even aggravated, it is become a crime?

Let me ask, Sir, whether you observe anything similar to this in the other parts of the Christian system? Are we commanded to be slow to grieve for our sins; slow to rejoice in the divine favour; slow to fear God's displeasure when we have offended; slow to hope in his mercy when we have repented, and applied to the blood of Christ for pardon? Or are we forbidden to harbour these affections of the soul, respectively, for any continuance in our bosoms? Do we meet with any such command as, not to let the sun go down on our grief, joy, hope,

fear? Nay, are not the divine commands respecting these affections of the soul of an opposite nature? Does not Scripture in numberless passages, and in its general tenor, require Christians to be *prompt* in entertaining them on all occasions on which they ought to be felt; and to *retain* them in their bosoms as long as their legitimate causes continue. This is the course held by infinite wisdom, when addressing man on the subject of holy affections; and seeing, as I do, an opposite course often pursued, when man is addressed respecting anger, I cannot divest myself of a suspicion, or something more than a suspicion, that that affection is of an opposite nature. Though this is not conclusive evidence that anger is displeasing to the Almighty, neither is the evidence conclusive, which is adduced on the other side, from this passion being often forbidden in qualified terms. The one perhaps might be fairly opposed to the other, if no other qualifications had been employed in the prohibitions of anger, but those which have been noticed.

In one passage of Scripture, however, the interdiction of anger is qualified in another manner. "Who-soever is angry with his brother *without a cause*, shall be in danger of the judgment." Matt. v. 22. If "*without a cause*," is a proper translation of *εἰρη*, the prohibition of anger in this passage is qualified in a way which does not admit of remarks similar to those just made on the other qualifications that appear in Scripture. Whatever evidence therefore this passage may be thought to contain (and I think it considerable) respecting the lawfulness of anger, is all on one side.

If I have omitted hitherto to express my warm approbation of the last paragraph in the letter of Z. it has not been from insensibility to the candour and genuine Christian sentiment which breathe through it. Though Z. and I differ in our views respecting anger, there would be, I

think, very little difference between us in practice. I mean, that he would so much agree with me in making it his great object and aim, in the management of his temper, to cultivate gentleness, meekness, and all the amiable and attractive qualities which shone forth with such lustre in Christ, that though anger might sometimes (as, alas ! is too often the case with myself) be an intruder, his system would scarcely allow of the voluntary admission of that passion as a guest. Whatever difference there might be between us, would chiefly arise, I conceive, from an opinion which appears to be floating in Z.'s mind, that without anger at sin, there cannot well be a true zeal for the honour of God, and a becoming emotion when his honour is insulted. But let your correspondent consider whether there may not be a warm zeal and warm emotion without anger. Are not love for God and man, grief on account of sin, and pity for sinners, incentives powerful enough to produce them ? What animation, nay, what pangs, what throes do these affections produce in many cases in which anger is evidently excluded ! How active and operative are these affections, when we are called upon to rescue our bosom friends or near relations from distress, perhaps from ruin or death, threatened by some mere physical cause, and therefore laying us under no temptation to anger ! Are there not great emotion and zeal on such occasions ? And why may not these be excited by the same affections, without the aid of anger, on occasions on which God's honour is principally concerned ? I am persuaded that they may, not only by what has been now observed, but by the example of Christ, and (let me add with a deep sense of the infinite distance between mere man and the spotless Saviour) by the example of one or two of my personal friends.

I have purposely abstained from any remarks on the note (which appears in

CHRIST. OBSERV. No. 61.

your number for last June) intended for the new and very excellent edition of Mr. Scott's Bible. As this note is not yet published by its author, it may receive important alterations, and I may be spared the pain of differing so very widely as I now do from a gentleman for whom I have the highest esteem.

Before I conclude, I must beg leave to recal the minds of your readers to my main position, from which their attention may have been diverted by the subsequent miscellaneous remarks. Although anger under certain circumstances should be agreeable to the will of God (a point which I feel myself incompetent to decide, whatever may be the leaning of my opinion), still the occasions on which it is so do not appear to be pointed out, and therefore it seems to be the safest and best course for men always to abstain from a passion inimical to the maintenance and growth of love in the bosom, and repeatedly and pointedly forbidden in general terms in the Scriptures.

R. S.

To the Editor of the Christian Observer.

On my lately reading Mr. Faber's Dissertation on the Prophecies, which I did with great interest, though, by no means, with an undistinguishing assent to all his conclusions, a difficulty occurred to me, and which no commentator, that I am acquainted with, appears to have taken sufficient pains to remove.

It is well known that the main reason for fixing the commencement of the great period of 1260 years in A. D. 606, is the alleged fact, of the Emperor Phocas's having in that year publicly and formally declared Pope Boniface III. universal Bishop and supreme head of the Church. Now, Sir, this fact, being so fundamental to the whole system, ought to be made out as clearly and satisfactorily as

D

possible. But I do not find that any supporter of this system has taken the pains, which were due, to ascertain it. I anxiously enquired if the *edict* of Phocas were yet in existence: and, if not, what ancient authors attested its publication,* and described its contents. I looked into several writers for information, but in vain. Mosheim surprised and completely staggered me. He tells us that "the most learned writers are generally agreed" respecting the fact: but that they take it "upon the authority of Baronius"—(the popish annalist, who lived in the 16th century)—"for none of the ancient writers have mentioned it!" Of course I began to apprehend, that we had been building upon the sand. Bower, however, who (in his *Lives of the Popes*) refers to authors whom Mosheim does not mention, and appears to have treated the subject with more care, afforded me relief, and, in good measure, restored my opinion of the probability of Mr. Faber's conclusion on this head,—which I regard as among the most interesting and important in his book. All, therefore, that I shall do further, with respect to this subject, is to give you the substance of what Bower has written upon it. You will find that he still leaves a little difficulty to Mr. Faber, and those who date with him, by stating, that during the greater part of the year 606, there was no Pope, and that Boniface III. did not take the chair till the beginning of 607; and, in consequence, by referring the edict to that year, instead of the preceding one. Whether this difference may be accounted for by the variation of the style, or in what other way it is to be disposed of, I leave it to more competent judges to determine. The whole question may well deserve investigation in Mr. Faber's next edition: or, should this paper meet his eye, perhaps he may favour your readers with some remarks upon it.

Bower, it should be observed, treats the subject with no view whatever to the prophecies; he

only records a historic fact. What he states is as follows. (*Lives, &c.* 4to. v. ii.) "Sabinian died the 22d of February, A. D. 606: and Boniface III. was not elevated to the papal chair till the 19th of February, 607. No author accounts for the vacancy." p. 545. "Though he (Boniface) enjoyed his dignity only eight months, and twenty-two days," (p. 550), yet "it may be truly said, that to him alone the Roman See owes more than to all his predecessors together:" for "he obtained what no man would believe could ever have come into the thoughts of a successor of Gregory" the great "to demand, were he not vouched by all the historians to a man... a new decree, settling on himself and his successors, that very title [of universal Bishop] which his immediate predecessor but one," Gregory, "had so often condemned in any Bishop whatever, and rejected with the utmost abhorrence, when offered to himself, as *vain, proud, impious, execrable, blasphemous, antichristian, heretical, diabolical.*" This, which "is generally thought to have been, in the Bishop of Constantinople; no more than an honorary title,".... "Boniface had scarce obtained, when he took upon him to exercise an answerable jurisdiction and power, to that time unknown in the Catholic Church." He acted as if he had been "vested..... with all the power of absolute monarch of the Church." For he immediately decreed in council, that no election of a Bishop should thenceforth be valid, unless "confirmed, by the Pope interposing his authority in the following terms, *We will and command; Volumus et Jubeamus.*" "And thus was the power of the Pope as universal Bishop, and head of the Church, or, in other words, the Papal supremacy, first introduced. It owed its origin to the worst of men;" and "was procured by the basest means,—by flatter[ing] a tyrant [the Emperor Phocas] in his wickedness and tyranny!" p. 547-8.

I remain, &c.

J. S. C.

P. S. I am glad to see that you have, in few words, placed the question concerning *Antichrist* in a right light as it respects the revelation. Some persons have, at first hearing, been prejudiced against Mr. Faber's work, because, forsooth, "he denies that Popery is Antichrist." They should know, however, that he applies all the principal proph-

cies, Dan. vii. the man of sin, the beasts, and the Babylonish harlot, in the Revelation, &c. to that corrupt system, much in the same way as those who have identified it with Antichrist. In short, the question, as far as Scripture is concerned in it, relates merely to the proper interpretation of two verses in St. John's 1st Epistle, c. ii.

MISCELLANEOUS.

For the Christian Observer.

From thee, great God, we spring, to thee
we tend;

Path, motive, guide, original, and end.

JOHNSON.

It is a very serious question, how far we are justified, in devoting a large portion of our time, to the acquisition of secular knowledge; and it is a question too, which is quite practical, and concerns all who have a taste for intellectual pleasures. That "art is long, and life short," has been the complaint of the moralist, till it has become proverbial; but men have been less willing to observe, what is at least equally true, that there are employments, much more important than the pursuit of science, which seem to require all our diligence; that to learn well the truths of religion, and carry on, by the help of God, that moral discipline which is necessary to fit us for a better state, are alone sufficient to occupy the 'longest span of earthly existence. Nor is this all. It must be owned (however unwelcome the truth may seem) that literary and scientific researches do not, experimentally, appear to improve the heart. The critics of the sixteenth and seventeenth centuries are at least as famous for their petulance, as their learning; and the squabbles of Scaliger and Petavius, of Buxtorf and Capellus, with all the noisy light infantry of each party, were the plague of the past ages, and are the ridiculed

the present. Berkely complained, that in his day, the mathematicians were generally infidels: and that profession, which is principally engaged in physical researches, has always laboured under a similar imputation. In the seventeenth century, this persuasion was so strong, that Sir Thomas Brown, at the opening of his *Religio Medici*, acknowledges it to be a reasonable ground for presuming him to be irreligious. And even at the present moment, when knowledge confers less of that proud pre-eminence which is so unfavourable to virtue*, I am afraid we must not look for true friends to Christianity, among the philosophers of the neighbouring nations, either in the north or south. Indeed we find a great writer†, about ten years since, asserting, that all the literary talents, even of this country, were then enlisted against religion.

This little survey, it must be own-

* I use this word, as I think a Christian should use it, to signify the performance of all the duties enjoined by the law of God. Hume, Marivaux, and I believe all the infidel philosophers, when they speak of a *virtuous* man intend only a person whose instincts are naturally benignant; and I have observed a similar confusion in the language even of religious men. "Words (said Mirabeau) are things." Certainly if the misapplication of terms be ever dangerous, that which tends to alter the landmarks of morality is so.

† Hall's *Sermon on Infidelity*, in the Notes.

ed, is discouraging; and I am afraid a wider investigation would not prove more satisfactory. Yet, after all, knowledge is necessary for the well-being of mankind. Ignorance begets prejudice, and prejudice begets passion. The parent is senseless and inanimate, but the children are actively mischievous. Like the dogs of war, they sometimes bark and sometimes tear, but their growl is hardly less dreadful than their fangs. They check the flow of public prosperity, and embroil the humbler scenes of domestic peace.

How then shall "reason's comparing balance" be adjusted? If knowledge be unfavourable to virtue, and ignorance destructive of happiness, is there any alternative remaining; and what is the practical resolution of this difficulty? I believe that, like most other questions which relate to conduct, it admits of no abstract determination. The enquiry, what secular studies shall I pursue, and how far shall I pursue them, is, properly speaking, only part of a more general problem. It is evident that man in this world was intended rather to act, than to speculate. But if he is to act, he must qualify himself for action, and such and so much knowledge ought to be acquired, as is needful to furnish him well for performing his part in life. The real question therefore is, How far shall I mingle with the world, and in what department of it shall I engage? This, it is plain, admits of no general answer. It must depend on the character and circumstances of the times in which we live. When Antiochus laid waste the cities of Judæa, they "of whom the world was not worthy," concealed themselves in deserts; and undoubtedly there have been periods, in the modern history of Europe, when the true Christian must have fled to the mountains of Switzerland with the Waldenses, or sought refuge with the Moravians in the fastnesses of Hungary. But, thanks be to our

God and Saviour, that day of storms and darkness is passed by, and a happier morning has long since dawned upon us. During nearly three centuries, the servants of Jesus have been at liberty to mingle in the busy scenes of life, without endangering their safety or even necessarily compromising their integrity; and undoubtedly, at such seasons, a good man may well engage himself in active employments; and the moments occupied in acquiring all that varied knowledge which, either directly or indirectly, may assist his advancement in life, will be spent religiously, if the services to which they minister are consecrated by religion, and directed to the general good. Circumstances, it is obvious, may render it fitting for a Christian to take his share as a statesman in the administration of the commonwealth, or to pursue a line of honest industry, in some other of the several departments which supply the wants of the whole. The same circumstances undoubtedly entitle, and perhaps oblige him, to appropriate such a portion of his time to secular pursuits, as will enable him to fill with honour the situation allotted to him. No hours should be sacrificed to vanity, and few to mere intellectual gratification; but the general welfare requires, that men should be well qualified to perform the parts assigned them, and that the performance itself should be zealous. Competition is thus rendered active, and excellence more nearly attained.

If these observations are correct, the application of them will be easy. In this country we are all politicians. Partly from the form of our happy constitution, and partly from the growth of knowledge, and of freedom, its inseparable companion, the public voice has acquired a mighty influence in the administration of affairs; and every individual in the higher classes may, if he thinks fit, possess and exercise a considerable share of influence on the government of the country. This

power in former times has usually lain dormant ; or at the most, has evaporated in murmurs against tyranny and taxation, or melancholy prophecies of improbable events. But politics are now become too interesting to be trifled with. The events of later years must affect all who are susceptible of hope or fear ; and the exigency of these times calls peremptorily on every man to act, in his public character, according to the station he holds, and the influence he possesses. Ignorance therefore on these subjects is no longer quite innocent, and some acquaintance with great political truths ought to be superadded to the knowledge required in our several vocations. But facts are so much more easy to comprehend than principles, that men crowd their minds with particulars, which they have not industry to generalize, and thus are always in danger of judging and acting blindly, for want of a scientific view of the several subjects which present themselves. The details too of the present day are so numerous, and so interesting, that there is some reason to fear the rising generation may know nothing anterior to the French revolution. Under these circumstances, I do not think it can be useless to draw the attention of the readers of the *Christian Observer*, to a part of our history, important in itself, and closely connected with the times which followed. I suppose that some speculations on that part of the present reign which is embraced in Mr. Adolphus's work will not be unwelcome. But as the series of events is soon learned, I shall dwell upon the narrative no farther than is necessary to illustrate the great political truths which may be thence deduced ; retaining however the right of making such arbitrary excursions, as may be necessary for the mutual relief of the writer and reader. These speculations will probably occupy a part of many succeeding numbers, and this paper must be considered as a

sort of "discours preliminaire." The preceding remarks must be my apology for intruding political reasonings into a work professedly religious ; and I shall conclude, by offering a few observations on history in general.

There are two important parts of history, which lie distinct from the common narrative ; its *philosophy* and its *romance*. By the former I mean, those great truths respecting human nature, or the various branches of political science, which are evidenced by the facts, in recital : these are sometimes supplied by the reflections of the writer, and sometimes by the sagacity of his reader. By the latter I mean, the characters and actions of those extraordinary persons, who from time to time enter upon the stage, and add so largely to the interest of the drama. My plan will lead me principally to consider the *philosophy* of that part of history under examination ; because men are rather too apt to think and talk upon politics, without any apprehension of the great principles by which their judgments should be directed ; and these principles lie not immediately within sight of a cursory reader. But let it not therefore be supposed, that I undervalue the romantic parts of history. On the contrary, I think they are too much neglected by a certain class of philosophers, who, in their historical researches, are always occupied about general truths. Under these they attempt to range all national phænomena. But this will not do. The appearance of a single individual, of great genius and enterprise, will sometimes derange a whole chain of causes and effects, as a comet, rushing across our ecliptic at a particular moment, might carry off Jupiter in a whirlwind, and disturb the order of the whole solar system. Besides which, exalted characters and actions operate powerfully on the mind to enlarge and raise it. It is impossible to read an instance of heroic courage, of

fortitude, magnanimity, or patriotism, without feeling a kindred glow of enthusiasm, and I am far from thinking such sentiments unfavourable to the attainment even of Christian excellence. If they do not dispose us to the practice of virtue, they at least render us, while they last, incapable of some vices. It is true that the greatest qualities are frequently found associated with great vices, pride, ambition, an inordinate love of power, or of fame; and that the greatest actions have too generally been stimulated or sustained by very exceptionable motives. Far be it from me to say, that even the elevation of sentiment and conduct, which in spite of ourselves "redeems villains from execration," ought ever to be allowed to sanctify guilt. Nay, I willingly admit that the splendid achievements of great bad men, may operate on some ardent souls as the statue of Alexander affected Cæsar, and the audacity of the Genoese conspirator acted on the turbulent spirit of de Retz. But the mass of mankind is not romantic. Their vices are not the offspring of high passions or designs: they are sprung of a much humbler line; the spawn of low self-interest, and the mean love of present pleasure. With them, therefore, it is something if nobler conceptions can be awakened; if they can be taught to feel for injured greatness, or roused to indignation against prosperous iniquity, or animated by the ardour or patriotism of a hero. It opens to them a new set of sensations. It draws them off from themselves. It substitutes something in the room of self. It enables them to conceive enjoyments which do not centre in the animal man and the present moment. The romantic scenes of history act upon the mind like the romance of poetry, of eloquence, and the drama. They affect it with terror and pity. They awaken those feelings of the heart which are the most honourable to our nature.—When we hang over the page which

recounts the fall of the last and greatest of the Constantines, or the indignities to which the Elector of Saxony was subjected in defence of religious truth, or the sufferings of Charles the First, or Louis the Sixteenth,—it is difficult, methinks, not to feel, at least for a short time, that placid dignity which is superior to the vicissitudes of fortune. Who ever was a coward, while following the campaigns of Gustavus, Conde, or Marlborough? Who is there that can turn from the narrative which Sully has left us of his frank and generous master, to forge a falsehood, or count his money-bags? What heart can be debased by selfishness, while interested in the fortunes of that noble prince who rescued the united provinces from the yoke of Spain; or his, who defended the same provinces against the ambition of France?

Yet there are dangers incident to historical, as to all other studies. One in particular it shares with those sciences which are built on a multitude of facts either of experiment or observation. These are always wonderfully disposed, and in the order and connexion which we discover between them, the constant providence of God is overlooked, and perhaps at last even the necessity of a first cause almost doubted. The chymist goes on composing and decomposing, resolving and combining, till he forgets that there is any thing besides the substance whose transmutations he watches. The naturalist traces out causes and effects, till he thinks he has developed the whole system. Then follows theory after theory: one thinks the earth was deposited by the waters, another that it was projected by central fires; but few deem the interference of the Almighty necessary to conduct his creation; nay, if a first movement, if a single occult quality be supposed, there is little need of any creator at all. It is strange that a knowledge of the works of God should make us forget his providence, and almost deny his

existence. Yet thus it is. The most profound naturalist in Italy is an open and hardy atheist. The same evils too often attend our researches into historical science. We discover the elements, and pursue the progress of power and refinement. We see empires rise and fall according to what we deem general rules. We observe nation acting upon nation, and one century linked to another, till the whole seems but a piece of mechanism, of marvellous structure, but independent movements. Every thing is resolved into its cause. The fall of the Roman empire was natural; the reformation was natural; all was natural; and the connexion of actions and their consequences banish God from the government of the moral world, just as the regularity of causes and effects had expelled him from the direction of the physical. But a profound philosophy will teach us, that natural phenomena, though linked together in an unvarying series, have no relation to each other as causes and effects; that God is the constant and only agent; and true religion will inform us, that the passions of man, though acting under known laws, are still directed, in every, even the minutest instance, by the councils of him who ruleth over all; "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that saith of Cyrus, he is my shepherd, and shall perform all my pleasure."

Here, perhaps, I ought to conclude, for I would willingly conciliate my readers, and I know the charms of brevity; but there are two other observations which occur to me on this subject, as too important to be omitted.

In reading history let us be very cautious not to suffer our standard of excellence to be altered. We shall there frequently find the greatest qualities combined with pride, restless ambition, and that spirit of heroic enterprise, which, though

splendid, is really ferocious. I do not however believe that characters so criminal are frequently thought attractive. A Christian, it may be hoped, will hardly permit himself to admire *such* vices, however gorgeously arrayed. But there is some danger of his being subdued by the great reputation of others, whose ends all admit to have been noble, and whose memory is not stained with any flagrant guilt. Such are the most celebrated ministers and captains of modern times. The voice of mankind has called them benefactors. Their names are handed down from age to age with grateful veneration; and they have deserved their fame: it is a just payment for their labours. We may join in their applause, but let us take care how we imitate them.—They who command senates, and sway the fates of empires, are dangerous models for a Christian. Their hearts are generally too much devoted to this world, and their passions undisciplined and imperious. Yet their career is magnificent and dazzling. Nothing, indeed, is more gratifying to human pride, than the exertion of great powers in exposing self-sufficiency, humbling arrogance, or curbing insolent audacity. And we fancy too that we are acting a great part, and sustain well the dignity of virtue; for we have all been taught to admire the old Roman maxim, "*Parcere subjectis et debellare superbos.*" Alas how easily do our passions blind our understandings. The simplicity of the gospel is always at war with Roman maxims.—He, who descended from heaven to redeem us, was "meek and lowly in spirit, the bruised reed he did not break, nor quench the smoking flax,"—"leaving us an example that we should follow his steps."

There is yet another danger, which is nearly allied to the last. Our moral standard, if it is not altered, is very likely to be *lowered*; by historical studies, just as we find it gradually degraded in worldly

men, from mingling in public life. In truth, history is only an epitome of public life, and the experience of what happens in the one case, should awake us to an apprehension of it in the other. A statesman, I fear, whatever may be the sentiments of his youth, soon descends from the standard of the gospel to the standard of the world. He finds himself surrounded by men, whose vices shade his foibles: and who is not pleased to find in the faults of others an apology for his own? A little virtue bears a high price: and who is not well satisfied if he thinks himself near the best, even though the best is but indifferent? Thus it happens, that by living in the constant view of immorality, we at last become satisfied with imperfection; and thus it will happen, I believe, to all, who do not correct their errors by constant reference to the word of truth, and fill their wasting urns from the fountains of living waters. "The whole class of the restrictive virtues (said Mr. Burke) is too much to exact from human nature." What! not even the *restrictive* virtues? Who then was he that said "Be ye therefore perfect, as your father in heaven is perfect?" Yet Mr. Burke ranks high among political moralists. The student of history is in danger of falling into a similar error. A worldly standard is constantly presented to his eyes; and (which is a very material circumstance) he meets with none of the best specimens of moral excellence, which even this world could furnish. For history has been truly said to be a register only of crimes and miseries. It records national changes. These are seldom effected without a struggle; or at the least the advancement of one, is the overthrow of his rival: the first is probably made wicked, and the latter miserable. In such tumultuous scenes the true Christian rarely mingles. He may hear his part in active life, but he seldom is disposed to join in the conflict of parties. He does good in his generation and is forgotten; leaving to kings and con-

querors the pride of living in the annals of their country, and committing the memory of their actions to medals and triumphal arches. This fact should never be forgotten while we are engaged in the perusal of history. We are then reading, what, from its very nature, can hardly ever record a memorial of Christian excellence. We are placed as it were on the highest pinnacle of the Andes, from whence we see indeed the surrounding hills, with their ragged tops, their snows, their clefts, and their cataracts, but catch not a glimpse of the silent streams that water the meadows beneath, spreading joy and plenty around them. The good man is humble and unobtrusive. He courts not earthly distinction, nor the favour of monarchs; for his heart is raised to the Creator of the universe and the King of Kings.

The world o'erlooks him in her busy search
Of objects more illustrious in her view;

And occupied as earnestly as she,
Tho' more sublimely, he o'erlooks the
world.

She scorns his pleasures, for she knows them
not;

He seeks not her's, for he has prov'd them
vain.

CRITO.

To the Editor of the Christian Observer.

THOUGH I grudge not the conscientious non-conformist that liberty which the act of toleration affords him; yet I must confess to you, that I am so much of a Churchman, as to regret that the number of Dissenters should increase; and especially, that it should increase from a cause that has no connection with the scruples of an upright mind. Such is the nature of that cause I am going to state.

In many parishes where there has been a great increase of dwelling-houses, there has not been a proportionate increase of places of worship, for the use of the numerous members of the Church of

England. Advantage is taken of this, to build dissenting meeting-houses, and the people finding no accommodation in the parish Church, go to the dissenting meetings, rather than live in the neglect of all public worship. Thus many families, and their successors, are for ever separated from the Church of England.

A striking instance in illustration of these remarks may be here mentioned. The inhabitancy of the parish of Newington, Surry, has increased within the last thirty years at least fourfold. Notwithstanding which, there is to this day but one Church, (and that not a very large one), nor is there a Chapel of ease to the Church in all that extensive and populous parish. There are, however, no less than three dissenting meeting-houses in it, each of them capable of seating a large congregation. All these structures have been built within the last twenty years; for before that time there was not one dissenting meeting-house in the parish. The inhabitancy of Newington is still too great for the number of places of worship; it may be expected, therefore, that a fourth dissenting-house will be seen in that district, if it be not prevented by the erection of an additional Church, or a Chapel of ease.

The difficulty of obtaining seats in the Churches belonging to such parishes as have increased in population, and the ready accommodation which people find at dissenting meetings, soon reconcile many to a mode of worship, to which they once objected. From being Dissenters through necessity, they become at length such by choice, and not only they, but their posterity, through these circumstances, are added to the body of non-conformists.

But it is not only in the parish above-mentioned, that such an increase of Dissenters has taken place; it is the case in many other parts of the kingdom.

It would astonish any person not

accustomed to observe the progress of nonconformity, to know the number of the licences which have been taken out for dissenting places of worship within the last fifteen years: The out parishes of the metropolis, the towns of Manchester, Leeds, Sheffield, Birmingham, Liverpool, Bristol, and other places which have increased in population of late years, could furnish such accounts of the augmentation of Dissenters, as would scarcely be credited, were not the fact capable of being authenticated by such official documents as preclude the possibility of doubt. In all these places there has been a vast increase of dwelling houses; and it will be found, on examination, that from this circumstance, the boundary of nonconformity has been considerably extended.

To this statement it is easy to answer, "If nonconformity gains ground on the establishment through the want of a sufficient number of Churches, the remedy is obvious enough: we must build more." But is this measure very practicable? Some great discouragements must be removed, before this simple remedy can be applied. Dissenting places of worship rise quickly, but parochial Churches or Chapels very slowly. And thus it is likely to be, as long as the difficulties attending the erection of the latter are so many, and those attending the erection of the former are so few. To erect a parochial Chapel, for instance, there is first of all the incumbent's leave to be obtained; then the concurrence of the Bishop of the Diocese must be procured; after this, to secure to those who are to be at the charge of the structure, some rights to which they think themselves entitled, and of which they may be soon deprived, if it be not secured to them by legislative authority, an act of parliament must be obtained: this will cost at least £.200.

There are none of these difficulties in the way of those who under-

take to build a dissenting meeting-house. Instead of the traverse above-mentioned, they have only to apply to a magistrate for a licence; which the latter cannot refuse, and for which there is only one shilling to pay. As to raising subscriptions for the building, providing for the support of the minister, getting a piece of ground, &c. on these articles the undertaking in either case is attended with equal difficulties. If the nonconformists have their money ready, they may go to work immediately. Not so the conformists; while they are contending with the obstacles which hinder them from laying the first stone of their Chapel, the nonconformists are laying on the roof of their meeting-house:

The removal of some of these hindrances appears to be now absolutely necessary. To effect this, a *general Act of Parliament for facilitating the erection of Churches and Chapels* seems to be the only adequate expedient. In framing such a bill, nothing more need be attempted than the making it as practicable an undertaking to build a parochial Chapel, as to build a dissenting meeting-house; which it probably will be, when some of the obstacles above stated are removed. But as long as they continue, the difficulties will be so much greater in the former case than in the latter, that from this circumstance alone, the number of dissenting places of worship will go on increasing.

Of the difficulties in the way of erecting a parochial Chapel, no one is generally found to be greater than the first that has been mentioned; the obtaining the incumbent's consent. The design of building a Chapel is sometimes defeated, through his insisting on such terms as the persons who are to bear the expence consider unreasonable. The most usual point of difference between them is the nomination of the minister. The incumbent has a friend to serve; the subscribers na-

turally wish, that as they are to be at a great expence in raising the structure, they should have the liberty of pleasing themselves in the choice of a minister. Disagreeing in this point, the business is at an end.

To facilitate the building of parochial Chapels, therefore, it seems necessary to lessen the number of persons who, as things are at present circumstanced, have a negative in such a business. For this purpose, the proposed act of parliament might determine, that the population of a parish should be the measure of its incumbent's power; so that when the population rose to a certain height, it should be lawful, for the Bishop of the Diocese, by his sole power and authority, to license an additional place of worship in the parish.

To answer the purpose of an effectual remedy, the rate of population should be fixed at such a point, as to render the bill of use to any parish in which an additional place of worship may be wanted. Certain it is, that many parishes whose inhabitancy is not increasing, are too large, both for the Church, and its Chapels of ease already erected; and equally certain it is, that the size of these parishes favours the growth of separatism, and will continue to favour it, if some measures be not taken for preventing it. If Church of England Chapels be not erected in them, dissenting meeting-houses will.

As an encouragement to the erection of Chapels, the act may provide, that the right of presenting the minister, shall, for the first fifty or sixty years from the building of the Chapel, be vested in the hands of the person or persons, and their heirs, at whose expence the Chapel is built; after the expiration of which term, it shall devolve to the incumbent of the parish for the time being.

It is not improbable that such a bill as is here suggested would be opposed, as an infringement of the rights of the parochial clergy; the

limits of whose jurisdiction it might be asserted, would thereby be contracted. But were this a fair objection to the bill, which may be doubted, inasmuch as it seems, that unless those who cannot be accommodated in their parish Church, choose to live without attending public worship, the contraction of an incumbent's jurisdiction is inevitable, it may be answered, that the bill in question does not propose to limit the jurisdiction of an incumbent, till it has grown too large for the management of *one* person; and even then, it designs to limit his jurisdiction only for a *definite term*, and that for the best of purposes; namely, to encourage people to be at the expence of such erections as are necessary for the promotion of piety, and the preservation of uniformity in religious worship throughout his parish. After this purpose is answered, the spiritual jurisdiction of the whole parish returns to the incumbent as before.

I throw out this hint, Sir, for it is too general a suggestion to deserve a better name, in hopes that it will lead some of your readers, who are more capable of digesting a scheme of this kind, to turn their thoughts to the subject. That it deserves consideration no one can doubt, who will recollect the natural tendency which an increasing separatism has, to alienate men from the doctrine and worship of our excellent establishment.

I am, sir,

Yours,

VIATOR.

WE lay in one view before our readers the following letters, relating to an article which appeared in our number for September last. We must request the writers severally to excuse us from entering into any particular reply, until the vigorous proceedings announced in the first letter shall bring

the affair with due form and solemnity before the public.

To the Editor of the Christian Observer.

SIR,

I understand Cautus and yourself. Did you fancy that your malignant attack on my work could escape me? You are the ostensible man. Your attorney will hear from mine.

JOHN BOUNCE.

To the Editor of the Christian Observer.

DEAR MR. EDITOR,

PRAY, Sir, be so good as to let me know, in your very next number, what that pestilent publication is, against which you have kindly cautioned us. All the young ladies of my acquaintance in this market-town are as anxious, if possible, as I am, to know. Pray satisfy our curiosity directly. We are disputing from morning till night to find it out; and my mama lost a vole last night by listening to us. I am sure that you ought to tell me, for I have continued to take in the *Christian Observer* ever since I began in last September, and it is now Christmas. And then, Sir, I have another reason for wanting to know. My mama and I have taken in, for some time, the monthly numbers of a great new folio bible, with very pretty prints, and very long notes. Now in these notes there is so much about honouring the king, and being good, and doing what is right, and so forth, that it agrees exactly with your description; and we think it must be the pestilent publication with which you so properly tell us we ought to have nothing to do. I dare say that it comes from Mr. Hatchard's shop, as all things of that sort do; but unfortunately I have not any of the covers to look at for the name. For my papa, Sir, who is a grocer, but in a very genteel way, always tears off the covers as soon as ever the numbers come into the

house, that he may wrap up pounds of sugar in them for his customers. So, Sir, pray tell me immediately; and if this Bible be the thing, as I am quite sure that it is, only say so; and though the prints are indeed very pretty, we will give it up with all our hearts. Dear Mr. Editor, pray do not forget next month your sincere friend,

ELIZA ALMERIA TERAMINTA SOUCHONG.

To the Editor of the Christian Observer.

DEAR SIR,

THOUGH I and all my partners have now been dead a twelvemonth, I am however sufficiently alive to return you, without farther delay, my most cordial thanks for the justice you have nobly rendered to our defunct publication. The interest I took in the success of that unfortunate work, makes me the more earnest to hasten my acknowledgments. That Review, you know, was intended, to embrace the literature of Great Britain. In the distribution therefore of the business among the partners, I was desirous, through partiality to my native country, to undertake the department of Dublin. And though a different arrangement proved to be necessary, my solicitude for the success of the publication remained undiminished. Success we had every reason to expect. The world was continually talking, whether with justice it may ill become me, who may be deemed an interested party, to conjecture; but the world was continually talking of the general dulness and theological inconsistency of one of our most eminent competitors; of the democracy and heresy of another; of the recent and consequently untried orthodoxy of a third; of the problematical Christianity and merciless satire of a fourth. The rest were below notice. The land lay open before us; and, to continue the metaphor, Sir, we seemed to have nothing to do but to hoist our sails, and to traverse it in all directions with a fair wind

as we pleased. Then as to our merits, I may modestly observe that they were calculated to overcome all opposition. Indeed, they cannot be pictured more accurately than they have been by you. We were constitutional in politics, sound in religion. We had wit for the witty, gravity for the grave. Medicine, heraldry, poetry, physiognomy, history, animal magnetism; in short, every branch of erudition, science, and criticism, were at our fingers ends. In all we decided with perfect skill and perfect justice; and for that very reason, I suppose, mankind was dissatisfied with our decisions. Non tam bene in republica nostra agitur, ut optima pluribus placeant. This apophthegm, Sir, and your approbation, are among my chief comforts. I am aware that you have adroitly hitched into your description some passages wholly inapplicable to the work in question; and in others have expressed yourself in terms which might be thought rather ironical. But I thank you for those parts as much as for the rest. I know that you put them in to prevent envy, which would have been violently excited had the resemblance been too obvious. As I conceive myself, though deceased, to be alive, and suppose that you are alive and not deceased (for which you have my hearty good wishes); I imagine that I may date this letter either according to my quondam literary, or my present vital existence. But you may read January 1st, 1806, or January 1st, 1807, as you think fit, from your much obliged and sincere friend, Patrick —, but I will not tell my name.

A CONTRIBUTOR TO THE

LATE ——— REVIEW.

To the Editor of the Christian Observer.

I AM in utter astonishment, Mr. Editor, that even a person of your approved sagacity and general experience in the manœuvres of literary

delusion should have been deceived like the world at large (myself being, so far as I know and believe, the sole exception) by that letter concerning a certain dangerous and pestilent publication. I do you no injustice in assuming that you were deceived; for had that not been the case, you would undoubtedly have warned your readers against the delusion. Nothing can be more ridiculous than to hear the absurd guesses of different people as to the work intended. One man conjectures one sort of book, according to his fancy; another man another; a third a third; and so on ad infinitum. Sir, they might just as well have fixed upon the Christian Observer as upon any one of the publications which have been guessed. Every person is wrong, and the reason is this, every person sets out in a wrong way. All, I find, are considering what book is the most likely to be meant; what book corresponds the most nearly with the description. Now this is precisely the reverse of what they ought to consider. They should ask, what book is the most unlikely: what book is in every point the most distant from the description? Is it not evident that the author is one of those mischievous, subtle, and crab-like writers, who involve themselves in disguise and stratagems; who hit the destined object by aiming at another; who are always to be interpreted by the

rule of contraries? Every one of the particulars specified by the writer as characterising the work intended is assuredly specified to mislead, and must be construed inversely. He speaks of the book as periodical. Therefore I am confident that the whole of it is already in print. He describes it as a pamphlet; therefore I know it to be a folio. He intimates that it comprehends a variety of subjects; therefore I am sure that it is limited to one. Easy, however, as it may be to show what works were not intended, it is a matter of some difficulty to ascertain the book really designed. On this point I confess that I have not entirely made up my mind. At one time I have felt nearly positive that it is Martyn's new edition of Miller's Botanical Dictionary. At another, I have been inclined to fix on the republication of Camden's Britannia. One day I had a leaning towards the State Trials. Afterwards I had no doubt of its being the Statutes at large. But I hope ere long to be quite clear on the subject; and, in the mean time, I recommend it to yourself and your correspondents. It is I, and I only, who have given the clue. And whether the actual discovery be effected by myself or by another, the whole glory of it will redound to

SAPIENS.

REVIEW OF NEW PUBLICATIONS.

The Rise, Fall, and Future Restoration of the Jews. To which are annexed, Six Sermons, addressed to the Seed of Abraham, by several Evangelical Ministers. Concluding with an elaborate Discourse, by the late Dr. Hunter, entitled "The Fulness of the Gentiles coeval with the Salvation of the Jews." London, But-
ton, 1806. 8vo. pp. 72 and 187.

This title-page calls for two or three observations. The expectation of

the reader is very improperly raised by announcing the elaborate discourse of Dr. Hunter. No one would imagine, what however he will find to be the case, that this elaborate discourse is one of the six sermons already announced, and that, elaborate as we allow it to be, it is in a considerable degree derived from a discussion of Dr. Whitby on the same subject, a circumstance of which the unassuming au-

thor himself has thought proper expressly to *advertise* his readers.

After so much has been clamoured, puerilely enough, concerning the exclusive assumption of the title evangelical, it might have been as well to have waved the use of it in the present instance. It is difficult to assign to the present work its proper author, or authors. The names of the preachers of the six sermons we have; and if that is to be considered as the chief part of the work, we are in possession of definite subjects, to whom the responsibility of the whole is fairly to be attached. And in this case there is doubtless a *personal*, and in some degree at least *exclusive*, assumption of the obnoxious title, which we cannot approve. We have noticed this circumstance, because there are those, who, for the sake of more effectually oppressing their clerical brethren, whom they accuse, we believe for the most part unjustly, of assuming to themselves exclusively the title in question, represent the dissenters as having, in a great degree, deposed their hostility to the Church. But to continue. If the first part be esteemed by the editor the most important, then the work is anonymous, and must be considered without any personal regards.

From the preface we learn, that the historical part of the present volume is compiled from several valuable publications, which are specified, particularly Basnage's History of the Jews, a work of immense erudition, and of the highest authority. We are told, likewise, that much valuable matter has been extracted from the Monthly Magazine. The writer has certainly avoided, and to all appearance intentionally avoided, the giving the epithet of valuable to this publication. This, however, is a very tame and equivocal censure of a work, the immoral and anti-christian principles of which must be well known to every student, and contemplated with deep concern by every Christian. We should not perhaps have been tempt-

ed to notice this circumstance, had we not seemed to observe, in those who oppose themselves to the established Church, a too great readiness to coalesce with such as accord with them in this antipathy, be their character in other respects what it may, and although it may be flagrantlly vicious. We are bound, however, to observe, that a fault nearly allied to this is to be found among ourselves. Some, with whom we are in visible union, have contracted so ungovernable an aversion to what they deem enthusiasm, whether it be really so or not, that they readily form the most cordial alliance with such as employ the most furious invectives against enthusiasm, although frequently both the lives and professed principles of these latter, evidently demonstrate that they have no other hostility to enthusiasm than that which is supplied by their hatred of religion itself, and that it is religion itself which they intend, and would wound, under the term. Such persons, we have no doubt, would repeat the following lines from Aken-side in full chorus, and with the most sympathetic and enthusiastic energy.

Others, of graver mien, behold; adorned
With holy ensigns, how sublime they move,
And, bending oft their sanctimonious eyes,
Take homage of the simple-minded throng,
Ambassadors of Heav'n.

We instance these lines, because Bishop Warburton, who can never be suspected of indulgence to enthusiasm, was so sensible of their real object and intention, that he denounces and chastises them, as a designed insult upon the clergy in general*.

The preface likewise informs the reader, that the sermons in the

* See the postscript to his dedication to the Freethinkers, prefixed to his Divine Legation. The dedication is a masterpiece of splendid and conclusive reasoning, and conveys a perfect picture of the arts and pravity even of the infidels of the present day, particularly in their perpetual use of the *ironical style*.

work were preached several years since.

The first chapter of the prefixed history of the Jews begins with their founder Abraham, and extends to the present time. The authorities principally followed are, as it should appear, the Scriptures, Prideaux's Connection, and Basnage. An estimate of the present number of the Jews is given at the end. "At present their number is computed to be 3,000,000, one of which resides in the Turkish Empire; 300,000 in Persia, China, India on the east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, Africa, and in America." p. 25. We cannot help thinking that the number is here much underrated.

In the second chapter, entitled—"A particular account of the state of the Jewish Nation at the birth of Jesus Christ," the writer should have gone immediately to the original source, Josephus, whose works are accessible even to English readers, and not have contented himself with such inferior authorities as Mosheim's abridged view of the subject, the Encyclopædia Britannica, the superficial sermon of Robertson, and Percy's Key. The compiler would have done better to have abridged the *modern* history of the Jews from the account given of them in that period in the Universal History.

The third chapter, containing "An interesting narrative of the sufferings and revolutions which they have met with in England," completely answers to its title, and is very *interesting*. The compiler, in this part of his very *unequal* performance, rises exceedingly above himself. Yet, even here, there occur some vulgarisms of expression, which we had flattered ourselves the dawn of the nineteenth century had banished from the productions of every writer who makes the least pretensions to the character of a scholar. The "*spread* of Christianity," although sanctioned by the use of some good authors, is a low phrase and scarcely

English. There is another expression at the beginning of the chapter which we could likewise censure. And what are we to think of the elliptical meanness of phraseology in the following sentence:—

"Henry II. in the twenty-fourth year of his reign, granted a burial place to the Jews on the outside of every city where they dwelt: *proof they were numerous and respected.*"

p. 38. When we are told, with somewhat of a sectarian leaning, that James II. lost the affections of the *bigotted* people by his disposition to tolerate both Catholics and dissenters, (p. 45,) we could not help recollecting the disinterested example of that dissenting senator, who, when he perceived the intention of this prince, we are not sure whether it was not his predecessor, in the offer of toleration to the dissenters, endeavoured to influence the house to oppose it. We have something more sectarian, and less *liberal*, in the reflection upon the manner of celebrating the Lord's Supper in the Church of England, which is called "its own peculiar and exceptionable mode of commemoration." p. 46.—This is a mere *gratis dictum*, and of no use whatever. We do not mean to detract from the general value of this chapter by these observations; but we could have wished that the occasion for them had not been offered.

We cannot dismiss this dreary detail, generally speaking, of the iniquitous severities exercised by Christians upon the apostate race of Abraham, the just yet mysterious appointment of Heaven, which, however, by no means excuses the perpetrators, without presenting a very different picture from a period of history which is loaded by interested calumny, as well as by just censure. Mr. Milner writes:—"Peter, Bishop of Terraco in Spain, had consented to a species of persecution of the Jews in his diocese, by permitting them to be molested in their festivities, and to be more than once driven from the place in which

they celebrated them. Let those who have been led by fashionable historians to annex the idea of persecution to that of the priesthood, take notice, that Gregory (the First) Bishop of Rome, wrote to Peter, to condemn the practice, and to give his decisive opinion, that the Jews should not be in the least molested; that they ought to be won over to the faith by THE SWEETNESS of gospel-preaching, and by the denunciation of divine judgments against infidelity; and that these were Christian arts and methods, while those of a different nature tended only to harden and disgust the human mind."—Hist. of the Church of Christ, vol. iii. p. 49. Another instance of the same description occurs in the next page.

The remainder of this sketch contains some useful information respecting the present state of the Jews in France and Germany, the opinions which have prevailed among them in modern times, and the sentiments of some divines concerning their future conversion and restoration.

We come now to the sermons, which are introduced by an address "to the rulers of the synagogue, the rabbies, and Jewish people, in England and throughout the world," expressive of the disinterested and philanthropic intentions of the authors. When we entered upon this portion of the volume, we had formed our anticipations of the manner in which the subject would be treated. We expected to find the principal argument in favour of Christianity founded on the principles and admissions of Judaism. We considered it as the most probable method to produce conviction in such of the Jewish nation as had the candour and seriousness to pay any attention to an effort evidently intended for their benefit, to assume nothing but the records of the Old Testament as the ground of the argument, and the general historical facts only of Christianity; which latter must be admitted by the Jews, if they would not give a mortal blow to the credit of their cotemporary countrymen,

who have left upon record not even an attempt to destroy the general veracity of the evangelical history. This source of argument, which appears of the most appropriate and conclusive kind, would not easily have been exhausted; and if the preachers had previously agreed upon a plan which should have rendered their sermons, in some degree at least, successive and connected portions of an entire system, we think they might have made them equally interesting in the delivery, equally susceptible of pathetic illustration and application to the congregation present; and in the publication, the discourses would have appeared with manifest advantage. The execution of this plan would have been facilitated by many useful publications on the subject, by almost every view of the evidences of Christianity, which generally contain a refutation of Judaism, and particularly by the celebrated *Amica Collatio* of Limborch, or Leslie's *Short and Easy Method* with the Jews; unless the productions of so high a Churchman should be included in the *Index Expurgatoria* of the opposite body. These expectations, however, have not been completely answered.

These sermons are six in number. The first and fifth are by Dr. Haweis, the second by Mr. Love, the third by Mr. Nicol, the fourth by Mr. Greatheed, the sixth by the late Dr. Hunter. None of them, with perhaps some exception respecting the last, has gone upon Jewish foundations, or argued the matter upon common or conceded principles. They have assumed, not merely the general outline of Christianity, independently of its doctrine, but, to all appearance, the whole system, its most peculiar doctrines, and every thing concerning it. The Jews, therefore, might as well believe Christianity at once upon the mere proposition of it, as be convinced of its truth upon principles which necessarily include its truth.—The text of the fourth sermon,

Jer. xxxi. 31—34. gave us some hopes; although they were rather abated by the title, “Decisive Certainty on the Differences of Sentiment between Christians and Jews represented to be attainable and indispensable:” an important object doubtless, and treated in a superior manner. From the striking words of the prophet, however, which contain an explicit and deliberate prophecy of the abolition of the old covenant, and the introduction of a new one, which should supersede it, the argument upon the main article of the dispute might have been urged, not only with its own invincible evidence, but with evidence to the persons whose conviction is principally proposed. This, however, is not the character of the argument in the sermon under consideration.

If these sermons, generally speaking, have failed to meet our expectations in the main respect, there is another likewise in which they have offended our ideas of propriety.—Whatever were the matter, we should have expected that the *manner* would be conciliating,—conciliating throughout. We have, however, met with frequent reflections, which must have been very offensive to the Jewish hearers, and that without any necessity, since fidelity might have been preserved, and the effect undoubtedly much better secured without them.

We would notice further, that the style of these sermons appears to us too declamatory. If they had proposed the simple truth in the most direct and intelligible manner, (for we have reason to believe that a Jewish education is not the most favourable to intellectual acuteness,) we have little doubt of their being much better calculated to effect the object in view.

Having discharged our duty, as censors; we proceed to point out those qualities or circumstances in the discourses before us, which call for commendation. It is no slender praise, that the doctrine which they

contain is, as we believe, strictly evangelical. There is likewise in them an evident sincerity, and anxiety for the spiritual good of the people peculiarly addressed. Indeed, there is one circumstance, which the preachers seem principally to have laboured, and which is of unspeakable importance. They aim to bring their Jewish hearers to a *practical application* of their own scriptures; pointing out their spirituality, and awful sanctions. This is doubtless very judicious; for unless the sons of Israel, like their forefathers, when the gospel was first publicly announced to them, are *pricked in their hearts*, and stirred up to ask with anxiety *what they must do?* it is in vain to demonstrate to them that Christianity affords and offers the only means of salvation. And indeed little would be gained by prevailing upon them to give a speculative assent to the truth of Christianity, if they were only converted from being formal Jews to being formal Christians.

The last sermon of this collection, by the late Dr. Hunter, we do not hesitate to pronounce superior to all the rest. And although the Doctor has, with much ingenuousness, acknowledged his obligations to Dr. Whitby for much of the matter contained in it, it will be acknowledged, by any one who will examine the source, that much merit is due to the preacher for the compact and elegant form which he has given to what he has derived, and for the many original observations which he has incorporated into the discourse. The following extract is important:

“If the above statement be well founded, it will follow, that the attempts which have been, of late, made for the conversion of the Jews, both by preaching and writing, are premature. The Christian world, even the British part of it, is far, very far from a state of preparation to meet the promise of the expected era. We see, indeed, enough of that ‘blindness which is happened to Israel,’ but what ‘fulness of the Gentiles is come in,’ to promise the approaching re-

removal of the 'blindness?' Laudable efforts have been made, it is admitted, may Heaven crown them with success! to diffuse the light of the gospel over heathen lands. But even these are still in a state of infancy, and the issue is altogether uncertain. At the best, time, much time is requisite to produce even the first fruits of the wicked—for harvest; for we presume not to expect a miraculous interposition. It is respectable, however, even to fail in an honourable enterprize; but if this cause be of God it will prosper, and nothing in reason in scripture, in providence, discourages the attempt. 'I cannot say so much for that which has the illumination of the Jews for its object. All scripture seems, to me, to remove that desirable event to a very great distance; and I know of no providential appearances which support the expectation of a speedy change in the minds of that people. The experiment, as far as it has been made, though with no slender ability, has totally failed. Upon inquiry it will be found that no serious impression whatever has been made upon the heart of a single Jew since the commencement of these well-meant labours. But they have not been therefore fruitless and unprofitable. Though the eyes of no Jew have been opened, many Christian spirits have been edified, their hearts melted and purified, their acquaintance with divine truth extended. And may not this be a partial progress, the commencement, at least, of that auspicious 'fulness' which, like a mighty current, gathering richness and strength as it flows, shall at length meet the swelling tide of Jewish restoration, and in one united stream 'make glad the city of God; the holy place of the tabernacles of the Most High?'" pp. 183—185.

This, it must be confessed, is not a very encouraging view of the subject. Mr. Faber, however, puts it in a more favourable light. His interpretation gives us the year 1866 for the beginning of the restoration of the Jews, their conversion having preceded that event and prepared for it. If our memory does not deceive us, this able writer supposes, that the conversion of this nation will even precede the fulness of the Gentiles, and be one principal cause of it, instead of the contrary, which is the supposition of Dr. Hunter. Events, likewise, posterior to the delivery of the sermon under consi-

deration, have contributed, in various ways, to relieve the gloominess of the prospect with respect to this desirable event.

Milner's Ecclesiastical History Reviewed, and the Origin of Calvinism considered. A Discourse preached at the Visitation of the Archdeacon of Northampton, on Thursday, May 30, 1805. By the Rev. T. WILKINSON, M. A. Rector of Great Houghton. Burnham, Northampton; Rivingtons, London. 1805. pp. ix. and 24. 8vo.

BEFORE we proceed to offer any remarks on this pamphlet, and on some collateral subjects, we are bound to enter our protest against the author's intrusion into an office, which exclusively belongs to the compilers of periodical criticism. We have the mortification to assure the world, (for the secret must come out!) that the fraternity of reviewers is already so numerous and indefatigable, as more than supplies the public demand: the markets are absolutely glutted with their wares; and we are convinced, that if insulated individuals are permitted, with impunity, to invade the chartered privileges of our company, it will be found necessary, in the long-projected revisal of the poor laws, to make distinct provision for such distressed critics, as the encroachments of strangers will inevitably throw out of employ.

But we must, on another account, expostulate with the intruder before us. If he found it necessary to become a reviewer, why did he not tender his services to one of the regular journals? If we may judge by the silence of those among our critical compeers, whose principles are coincident with the creed of Mr. Wilkinson, nothing could have been so acceptable a present as a confutation of the noxious historian*.

* We regret the occasion of mentioning, in this place, the disingenuous reference to Milner in that useful compilation, The

We anticipate the surprise which ninety-nine in every hundred of our readers will express, on reading the title* of Mr. Wilkinson's performance. Little did we expect to witness, among the grotesque novelties of the times, the transformation of a pulpit into the post of a reviewer; and this, in the very face of an Archdeacon, and an assembly of his clergy!

The fate of Milner's History of the Church of Christ, is, as we conceive, unprecedented. It will be recollected, that some time after the publication of the first three volumes, a clergyman, whose doctrinal system was professedly similar to that of the historian, was yet so utterly dissatisfied and offended with the opinions expressed by Mr. Milner on the subjects of establishments, toleration, and some other topics, as to compile a counter digest, of ecclesiastical matters,—such as might correct, and even *supersede*, the labours of Milner. The merits of Dr. Haweis's performance we shall not stop to examine. It appeared before the commencement of our

undertaking, and we do not know that its influence is so extensive or injurious as to render an analysis of its character expedient. It deserves to be known, that this work received the virtual approbation of the British Critic; who, in his number for July 1800, while he warns his readers, that the subject of his critique is “manifestly written under a strong bias towards that which in modern, but certainly vulgar and indefinite language, has been called Methodism,” acknowledges Dr. Haweis's “reputation as a writer,” extracts the “lively sketch” of Whitfield, and dismisses the whole three volumes without any censure whatever, except what may be implied in the remark above transcribed. By what means the conductors of the British Critic were surprised into a half confederacy with the writer who opposed Milner on the score of the latter's defence of establishments, is a mystery which it would not be easy to unravel, did we not know that the formation of an unnatural alliance is seldom difficult; when the temporary reconciliation of two enemies is found necessary in order to attempt the ruin of a third. The conduct pursued by the Critical Review with respect to this work, the reader may find stated at large in our volume for 1802, p. 253. See also p. 368, 9.

Scholar Armed, &c. vol. ii. p. 317. This work was published in 1795, by a “Society for the Reformation of Principles,” of which the late Mr. Jones, of Nayland, was the founder; who selected for the use of his associates the tracts contained in the above cited collection. In this society was projected The British Critic; though Mr. Jones “never wrote a single sentence in it.” See the B. C. for Aug. 1805, p. 137.—But why did the society shrink from an examination of Milner in their journal, and attempt to wound him by a side blow?

* Suppose that one of those who (in the phrase of the day) “exclusively arrogate to themselves the name of evangelical ministers,” were to publish a discourse with the following sketch of his design on the title: *Kipling's Pamphlet against Calvinism Reviewed; and the Origin of Arminianism. A Sermon preached at the Visitation of (if the reader please) the Archdeacon of Sarum. By the Rev. A—B—, Rector of C—D, &c. &c. &c.* What a clamour would arise about “insulted dignitaries,” &c. &c.—“Whatsoever ye would that men should do to you, do ye even so to them.”

We have now to relate, that in May 1805, a clergyman in the same diocese with Dr. Haweis, that of Peterborough, attacked the History of the Church of Christ, in the pulpit, at a visitation, before the visitor and his clergy. This extraordinary circumstance is rendered more extraordinary by the consideration, that the theological opinions of Dr. Haweis and Mr. Wilkinson are diametrically opposite. The first is what is called a decided calvinist; the other as decided an anti-calvinist. Notwithstanding, however, this entire discordance of religious sentiment, these two divines combine their forces, and assail the same object. The main ostensible cause of Dr.

Haweis's hostility is to be found in his repugnance to Milner's views of discipline; while Mr. Wilkinson points his artillery against the historian's doctrine.

In the judgment of the Christian Observer, he alone is a consistent member or minister of the Church of England, who seeks not to dissever what she hath united; but regards with filial reverence both her faith and her polity. Such a man was the lamented author of the History of the Church of Christ; and the treatment which his writings have received would convince us, if all other sources of conviction failed, that clerical consistency will ever offend all but its practical friends. The consistent minister of the establishment is a mark for two parties, who will level at him from adverse positions; and the only method of disarming the enemy is, in the one case, to merge the episcopalian in the sectarist; in the other, to forget the preacher and *liver* of the gospel, in the worldly ecclesiastic.—We dare not undertake to vindicate the character of any partaker of our fallen nature from the cradle to the grave. To do this, were to renounce a fundamental doctrine of our creed. Still, to us the name of Milner is associated with all that will be found great in THAT day; and to that name we refer, with an interest unknown to remembrances merely secular, the inspired aphorism—*The memory of the just is blessed!*

The inaccuracy of the title prefixed to Mr. Wilkinson's pamphlet well consists with its novelty. In the first place, Milner's work is not called an Ecclesiastical History, by the author, who selected the name it really bears, to distinguish his performance from such antecedent annals of the Church as principally record its secular or external relations. Secondly, Mr. Wilkinson's title, by every rule of interpretation, promises a review of the whole of Milner's work, whereas the reviewer (for that is the preacher's proper

appellation,) professes to confine his criticism to the time intervening between the Apostles and Augustin," (preface, p. i.) a period which reaches from the 140th page of Milner's first volume, (*second* edition, which we shall quote throughout,) to the 323d page of volume the second; so that Mr. Wilkinson leaves at least half of the history untouched. His account of the other half is compressed into twenty-four octavo pages, each containing twenty-eight lines, and printed in a large character. Every body has heard of Iliads in nutshells: and we might as reasonably expect to read a statistical account of Great Britain, by spelling a column in the road book, as to understand the merits of Milner's History, or even the moiety of it to which the critic restricts his observations, by studying this sermon, particularly as Mr. Wilkinson has combined, with his review of Milner, considerations on the origin of Calvinism, a subject which, those who are acquainted with it will admit, is of itself too copious for the limits of an ordinary discourse.

At page 3, we find the following developement of Mr. Wilkinson's plan. "One of his," (Calvin's,) "modern disciples has..... undertaken to shew, by an Ecclesiastical History, on a plan indeed new, that these opinions," (those of Augustin and Calvin,) "obtained in the earliest ages. (*See Milner's Eccles. Hist. vol. i. and ii.*) And since this attempt has been fostered by fraternal care, (the Dean of Carlisle,) on the one hand, and on the other, boasts of academic support, (*See preface to vol. ii.*) whilst another of their writers assumes it as an established fact, (*Overton's True Churchman*, p. 322.) it certainly may not be amiss to enquire whether they do faithfully represent, on this point, the opinions of the four first centuries." Such then, according to the reviewer, was the design of Milner in writing the History of the Church of Christ. Let us now hear the historian himself. "It is certain,"

says he, "that from our Saviour's time to the present, there have ever been persons whose dispositions and lives have been formed by the rules of the New Testament; men who have been REAL, not merely NOMINAL, Christians; who believed the doctrines of the Gospel, loved them because of their divine excellency, and suffered gladly the LOSS OF ALL THINGS, THAT THEY MIGHT WIN CHRIST, AND BE FOUND IN HIM. It is the history of these men which I propose to write." (Introduction to the first volume, p. ix.) Should it be admitted that Mr. Milner has given it as his opinion, that similar sentiments to those of Augustin and Calvin prevailed in the first ages of the Church; still the question will recur: Did he, in writing his history, execute his own professed design, or that ascribed to him by Mr. Wilkinson? We think the former; but the question is a question of fact, and can be fully resolved only by going through the history.

Mr. Wilkinson, in treating of the opinions current in the first four centuries, begins with Clemens Romanus, whom "our historian," says the reviewer, "claims as his own from his using the words election and elected." (p. 4.) Milner's words are these; "the doctrine of election runs remarkably through the epistle, *in connection with holiness*, as the Scripture always states it*." (Vol. i. p. 148.) Milner and Mr. Wilkinson both agree, that the terms *elect* and *election* occur in Clemens's Epistle: but the point in dispute is, what do these terms signify. Now *here* is the very hinge of the whole calvinistic controversy! Mr. Wilkinson settles it in less than two pages; so that his pamphlet is not merely a review of Milner, but the finishing stroke to a contest which began in the primitive ages! To illustrate, however, the subordinate importance attached, by the histo-

rian, to what is termed the Augustinian, or Calvinistic system, it is only necessary to remind the reader that in the very same page in which Milner speaks, as above quoted, of Clemens's belief in the doctrine of election, he says, "the *distinguishing* doctrine of Christianity, without which indeed the Gospel is a mere name, and incapable of consoling sinners, is, doubtless, justification by the grace of Christ through faith alone." Again: at page 227, the historian declares that Justin the martyr "in *fundamentals* was unquestionably sound," though, in page 229, he asserts, that this same Justin "speaks of a self-determining power in man," and "never explicitly owns the doctrine of election." Yet the object of Milner's History is to prove the Calvinism of the first centuries! It is undeniable, that the doctrine regarded by Milner as inseparable from the essence of the Gospel, even THE "distinguishing doctrine," is that of justification by faith †; and he argues, that this faith is the vital principle of holiness. With regard to the doctrine of election, whatever election may mean, it is uniformly represented, in the history of the Church of Christ as being "*in connection with holiness*." And this view of it, it must be admitted, accords with the Scriptures, and with our Church, which declares that those whom God hath "chosen in Christ out of mankind.....be called according to God's purpose by his spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity." (Art. XVII.) We conceive that the characters de-

* This view of the subject ought at least to acquit Mr. Milner's system of a tendency to licentiousness.

† See this asserted in our vol. for 1804, p. 34. Milner's History is reviewed at large in the Christ. Obs. for October, November, and December, 1803, and January 1804.

scribed in this article, are those who *suffer gladly the loss of all things; that they may win Christ, and be found in him*; and it is the history of such persons that Mr. Milner has, in our judgment, written.

From the fourth to the twenty-second page of this sermon, Mr. Wilkinson professes to pursue his inquiry, but in so desultory a manner that we have no time to follow him. We will only say this, that every reader of the History of the Church of Christ may peruse that work, with Mr. Wilkinson's sermon at his side, without running the smallest hazard of having his opinion of Mr. Milner affected by it.

At p. 22, it is said, "Although Calvinists would reject the conclusions leading to that end," (antinomianism) "yet they rise so promptly, so self-evidently, from such tenets, that the human mind cannot but make them. In characters formed by a liberal education, no dangerous effects may be visible; but the effect on the multitude we must regard, the impression on men busied among the common temptations of the world, the deductions made by the common sense of mankind, and these will inevitably be such as are most favourable to the corruption of human nature. To this then, as much as any, may we ascribe the prevalent licentiousness of these times."

Now in order to make good the reasoning contained in this passage, (which the reader will perceive to be only the iteration many thousand times repeated of common-place objection, Mr. Wilkinson ought to have shewn, that the inhabitants of Scotland or New England, at the time that calvinistic opinions of the most rigid kind notoriously prevailed among them, were, in consequence of that circumstance, either antinomian in principle, or licentious in practice. We do not remember to have seen this affirmed, by any author who has treated of the subject, notwithstanding the extent to which misrepresentation has been carried, by some who have written upon it. Or if Mr. Wilkinson may

reasonably be supposed to be uninformed, respecting countries so remote from the sphere of his observation, he ought at least to have proved the antinomian and licentious tendency of the writings of Milner, and of other regular ministers of the Church who are known to be Calvinists; or he ought to have shewn, that the members of the Church of England, who profess calvinistic tenets, are more lax in principle and more profligate in conduct than their brethren. This he has not even attempted to do. But in the want of any such proof he has referred largely to the writings of Dr. Crisp, a parliamentary divine, who died in the year 1642, who was vehemently opposed by the Calvinists of his own day as an antinomian, (see Neal's History of the Puritans) and is no less obnoxious on the same account to the Calvinists of the present day. Mr. Wilkinson ought to have known this: he would not then have produced Dr. Crisp as fixing the standard of calvinistic opinions. But a knowledge of facts is only a subordinate requisite in modern polemics.

We unfeignedly wish, that Mr. Wilkinson had entered into a detail of the causes, which, leagued with Calvinism, have overwhelmed the bulk of our population in depravity. We could assist him in the melancholy inquiry; and we know some characters of no mean name or station in this kingdom, who would say, that if a parish minister can pass by all the noxious writers of the day, in order to single out and hold up to public reprehension the memory of a pious and exemplary brother clergyman; and can also overlook, in his eagerness to drag the monster Calvinism before the bar of the public, all the fruitful sources of licentiousness which must strike the view of the most superficial observer; he may with some reason deplore the state of the times.

If a visitation be any thing more than an ecclesiastical roll-call, it is properly a subordinate convocation

of the clergy, assembled for the purpose of ascertaining the spiritual state of their district. And it is principally designed, according to modern usage, to present to the visitor, and to his accredited coadjutor, an opportunity of affording such instruction, encouragement, and correction, as the existing state of the clerical body, then appearing, requires to be administered. Assuming this description to be correct, and having no concern, in this place, with the charge delivered on this occasion, we venture to offer some observations on the post assigned to the *preacher*, whose instructions precede those of his diocesan, or archdeacon; and who derives, from his transient commission, a correspondent degree of authority, as the ally of his superior. Now, if the responsibility belonging to an action be measured, not by the time occupied in its performance, but by the magnitude of its object, we scarcely hesitate to affirm, that the hour or half hour which passes away, while a clergyman is addressing his brethren in a professed *concio ad clerum*, will outweigh, in its importance, periods of far greater duration, even should these be faithfully devoted to the discharge of his divine function.—Considering, therefore, the vows which the establishment imposes upon her priesthood, vows the most inviolable, whereby they promise to act as “servants of the most high God who shew unto men the way of salvation;” and who expose their own souls to the utmost peril, when they forget, or deride, the terms of their engagement; we should conclude, that when a clergyman is summoned by his superior to prepare a sermon, to be addressed to his brethren at the approaching visitation, his mind must be affected with a distinct impression of the dignity of his office, by which he is called upon to teach the teachers. He could not, we should imagine, easily overlook the purpose for which he is appointed to so honourable a situation; nor refrain from antici-

pating the final examination of his fidelity, when he shall appear before the tribunal of HIM, whose commission he ventured to receive.—This indeed may be called extravagance; but we are accustomed to attach high importance to every branch of the sacred office; and with occasions that call it into peculiar exercise, connect a correspondent responsibility. We should therefore deem it irreverent, and even almost impious, to regard the assemblies of a protestant clergy with indifference; and to attend them as mere *pro forma* ceremonies, which occur once in the year, and furnish a clergyman with the convenient opportunity of dining with his clerical acquaintance! When our ecclesiastical institutions are thus debased; when, as Hooker says, “The observation of Church Laws, the correction of faults in the service of God, and manners of men—are enquired of formally, and but for custom sake, fees and pensions being the only thing which is sought, and little else done by visitations, we are not to marvel if the baseness of the end doth make the action itself loathsome.” “But,” observes the same writer, in a subsequent paragraph, “the souls of men are not loved; that which Christ shed his blood for is not esteemed precious. This is the very root, the fountain of all negligence in church government.” (Eccles. Pol. B. vii. 24/3.)

Now in what light could Mr. Wilkinson view a visitation, when, upon being nominated as preacher, he suffered himself to prepare, for his brethren’s instruction, a discourse, in which there is nothing which the minister of a parish can turn to practical account? Could he find no subject directly relating to the sacred office? Is it possible to read St. Paul’s address to the elders at Miletus, (Acts xx.) and the same apostle’s charges to Timothy, and Titus, or the ordination offices of our own Church,—is it possible for the eye to wander over these fruitful regions, yet find the orb of vision

"presented with an universal blank?" There is only one supposable case that could, in any degree, have justified Mr. Wilkinson's review of Milner on such an occasion; and it is this: if the clergy he addressed, or any considerable number of them, had, in consequence of a familiar acquaintance with the History of the Church of Christ, plunged into the "prevalent licentiousness of these times;" had they, encouraged by the same work, "lived in the unrestrained pursuit of riches or pleasure," (p. 23.) then, the rector of Great Houghton might have execrated the principles of Milner, as every thing but what they are.

In concluding our remarks on the author's attempt to depreciate the History of the Church of Christ, we would remind the serious and attentive reader, that in every period from the dawn of the reformation in the reign of Edward the Third, as in the ages which preceded that æra, the practical Christian has uniformly been designated by some arbitrary and invidious appellation. In the fourteenth and fifteenth centuries, this character was denominated a Wickliffite, or a Lollard; in the sixteenth, a Lutheran, a Zuinglian, or a Huguenot; in the seventeenth, he was a Precisian, or a Puritan; in the eighteenth, a Methodist; in the nineteenth, a Calvinist. As, however, the religion of the Son of God has, in all ages, been defiled by the impure touch of hypocrisy, each of the above appellations has also been affixed to individuals who found it their interest to shelter their crimes, by adopting, or professing to adopt, principles, and to mimic habits of conduct, which, at the same time, they scorned and detested with all the hatred of dissimulation. And since insincerity cannot long conceal itself, it happens, from time to time, that the detection of religious hypocrisy gives a handle to the world, to reproach the genuine Christian with the wickedness of the mere professor, and to infer, that the principles of the former are

of a mischievous tendency, because it is found, that they may be held, and even defended, by fraudulent and perfidious men, whenever such characters are able to advance any secular interest by connecting it with religion. And thus it is, that our Saviour's saying is perpetually verified: "*It is impossible but that offences will come.*" The records of Christian history, the observation of what is passing at this hour so exactly correspondent to what occurred in the infancy of the Church, the opinions of the faithful transmitted from the remotest ages, supported too as these are by the most eminent servants of God in the present day,—these things convince us, that the practical Christian has no ground to expect an exemption from the slights and the contumely of mankind. The external reception of the Gospel in the world has, indeed, so far imparted its blessed influences to the minds of men, as to have meliorated the opinions of its practical adversaries. The infidel's notions of humanity, and virtue, and happiness, are frequently stolen from the revelation he disowns. The nominal believer, speculatively admiring the charities of a mild religion, shudders at the idea of the bloody amphitheatre, the weary agonies of the stake and the cross, and all the ghastly apparatus of martyrdom. His enmity to vital religion assumes hence a more amiable exterior. But is that enmity therefore extinct? Very far from it. Indeed, our knowledge of living characters, no less than of human nature in general, convinces us that it is very possible to hide, beneath a Christian profession, a disposition, which, if the salutary restraint of human laws were removed, would ripen into a spirit of sanguinary persecution, and after some faint struggles with early prejudices, "*make havoc of the Church,*" replace the rack and the wheel, and rekindle the fires of Smithfield. We therefore conjure those who continue to oppose characters stigmatised by names of scorn

and reproach, to take heed that their opposition be not improperly directed. We entreat them to admit the *possibility* of this; and to remember, that neither the profession of the Gospel, nor the assumption of the sacred character, will necessarily secure a man's allegiance to his master in heaven, nor preserve him from being included in our Saviour's denunciation, "Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh!"

Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scripture; or, An humble Attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their serious Consideration: a Discourse preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at his Visitation, holden at Danbury, on Tuesday, 8th July, 1806. By FRANCIS STONE, M.A. F.S.A. Rector of Cold Norton, Essex, Author of a Call to the Jews. London. 1806. 8vo. pp.48. price 1s.6d.

THE title of this sermon sufficiently announces the chief argument on which the preacher relies, and which is indeed the *only* point in the whole discourse bearing in any degree the aspect of novelty. To this point, therefore, our chief attention shall be directed; an attention, however, prompted merely by the consideration that, absurd and futile as the reasoning of the author is, he may possibly find readers, so little conversant with their bibles, or so little exercised in theological inquiries, as to allow it a weight to which it has no title.

After some flourishing, in the usual style of Socinian writers, about the necessity of "renouncing every fanciful hypothesis respecting the nature and person of Christ," in

order to "the removal of the prejudices of Infidels and Jews against it"—(the plain meaning of which is: Infidels and Jews dislike Christianity as it is; therefore strip it of all its peculiarities, let nothing remain which they dislike, model it completely to their taste; and then, forsooth, they will do you the favour to embrace it,) the author proceeds thus to state this extraordinary position:

"Prophecy affords the *sole* criterion whereby to distinguish between the doctrines of God and the commandments of men; between genuine and spurious Christian Scripture. It serves as a kind of fan to winnow the chaff from the corn, or as a touchstone to separate the pure metal from the base alloy." (p. 3.)

That Mr. Stone should set a high value on this discovery is not to be wondered at; for, having succeeded in persuading himself that the prophetic scriptures furnish no evidence of the divinity or pre-existence of Christ, should the position be admitted that "prophecy affords the *sole* criterion, whereby to distinguish between the doctrines of God and the commandments of man," his task, he conceives, will be easy. Instead of racking his invention, as other champions of the Socinian cause have done, to explain away the innumerable testimonies borne by the Evangelists and Apostles, to those views of the character and mission of their Master which the Unitarians impugn, he will have no other labour to perform than to show, by a reference to the Prophets, that the testimony of these different witnesses agreeth not together; and, consequently, the Prophets being always right, that the Evangelists and Apostles must be wrong. But in proportion to the value of this mode of proceeding to the cause which he advocates, should have been the author's solicitude to make good each step of the process. Two things, it is obvious, he had to do; first, to establish on clear and certain grounds his favourite prin-

ciple, that prophecy is the sole criterion of the truth of other scriptures; and then, by an ample and impartial consideration of the prophecies themselves, to shew what their testimony concerning the person and character of the Messiah really is: thus fairly applying his assumed criterion to the subject, and leaving the conclusion to the discernment and good sense of his readers. So far, however, is the author from manifesting any anxiety to establish the principle on which the whole weight of his cause rests, that he scarcely seems, on this very important point, to think any argument at all necessary; on the contrary, he treats it as if it were a self-evident proposition, which requires only to be announced in order to be recognised and admitted. He has quoted, indeed, our Lord's reproof to his two disciples in walking to the village of Emmaus; his declaration to the eleven apostles and other disciples, that "all things must be fulfilled which were written in the law of Moses," &c. concerning him; and St. Paul's commendation of the Bereans for searching the scriptures of the Old Testament; to see whether the facts he related, respecting the death and resurrection of Christ, accorded with the history of the Messiah as there delineated in prophecy. But how little to the purpose of his argument these quotations are, the use he has himself made of them will best evince:—"We see, my brethren," he adds, "the great stress, and very deservedly, laid by Christ and his Apostles upon this grand external evidence of his divine mission." Very true! but was this the point to be proved? The position which he had laid down is, that prophecy is the sole criterion of the truth of certain *doctrines*; but in these quotations we find it employed only as the test of certain *matters of fact*, viz. that "Christ should suffer, and should rise again from the dead the third day." This distinction is of so much importance, that, had we no other

means of defence, on this ground alone we should not fear to combat the reasoning of our author, and to disarm it of all its force. What, then, let it be asked, was the *object* of the prophecies which preceded the Messiah's appearance? Was it not to make him known when he should appear—to mark him out by a variety of particulars, which should evidently distinguish him from every vain pretender? And could any thing have answered this end but matters of fact, submitted to the senses of mankind, or to be ascertained by due and careful inquiry? Such facts were the place and other circumstances of our Saviour's birth, the specific nature of the miracles which he wrought, his death, resurrection, &c. And now, if this reasoning be correct, where is the ground for Mr. Stone's confident assumption of prophecy as the sole test of *doctrines* relating to the person or work of Christ? Even supposing, as he affirms, that the prophetic scriptures had borne no testimony to the divinity, or pre-existence, or atonement of Christ, would they not still have accomplished their grand end? And might it not have been assumed, with much reason, that the prophecies, having pointed out Jesus of Nazareth as the true Messiah and fully established his divine commission, had left it to him, and to those who should be fully instructed by him, to inform the world more particularly respecting his true character, and the ends and objects of his mission?

That Jesus was a teacher sent from God, and that the prophecies establish his divine commission, Mr. Stone fully admits; yet, even of the doctrines taught by this divinely-commissioned prophet, the preceding prophecies, it seems are to be the test; so that should even our Lord assert any thing which has not been previously taught in the books of the prophets, we are not to receive it. But in this case the mission of Jesus Christ might have been spared, the world, it is plain, having as

little need of him in his *prophetic* character (the only one the Socinian will allow him) as in any other. So completely does the wretched system which this author would substitute for genuine Christianity, make void the whole work and office of Christ; and thus does his boasted criterion, if fairly applied, annihilate his own scheme, no less than that against which it is pointed! Mr. Stone therefore is reduced to the alternative of either giving up his favourite position as untenable, or retracting his acknowledgment of the divine commission of Jesus. It will not be competent to him to plead, that there is no *disagreement* between what the Prophets declare concerning Jesus, and the testimony which he bears concerning himself. This we readily acknowledge, for never did witnesses better agree together. But it is not because the doctrines taught in other parts of Scripture are supposed to *contradict* the doctrines taught in the Prophets, that we are called upon by Mr. Stone to reject the former. He does not pretend that there exists any such contradiction. It is only of the supposed *silence* of the Prophets on the points of our Saviour's miraculous incarnation, divinity, &c. that he endeavours to avail himself; his object being to persuade his hearers, that any thing affirmed of Christ, (without any exception made in favour of his own testimony of himself) which may not be read in the Prophets, is to be regarded as spurious, and rejected accordingly. For the true purport of his argument is this: the prophecies were intended to deliver a full and complete account of all that men were ever to know and to believe respecting the person of Jesus Christ, and the nature and objects of his mission: to these, therefore, must reference be ever had, as the *sole* test by which all doctrines on these subjects are to be tried, whenever and by whomsoever inculcated: if contained in the prophetic writings, then are they to be be-

lieved; if otherwise, then are they, without scruple, to be rejected.

We trust that we have shewn, to the satisfaction of our readers, that Mr. Stone's principle for ascertaining the genuineness of Scripture, is inadmissible. We will now, however, proceed to consider in what manner he applies it. And here it might have been expected, that some reference would have been made to those well-known passages of the prophetic writings which the orthodox suppose to be clearly and decidedly on their side of the question. But Mr. Stone was probably aware, that had he selected his quotations from the Prophets fairly and impartially, all the advantage to be drawn from his new method of disproving the doctrines obnoxious to him would be lost. Whatever may be thought of the prudence of this proceeding, it is impossible to rate very highly the candour and ingenuousness of an author who, professing to give a "faithful account of the Messiah, extracted from Jewish prophecy," garbles a few quotations which speak of him as a *man*, as the *offspring* of David, &c. attempts to pass these for the whole of the evidence on the subject, and then boasts of having proved his point, and left to his adversaries no ground on which to rest their cause! But who denies the true and proper humanity of Christ? Can it be necessary to remind Mr. Stone, that the point in dispute is, not whether Jewish prophecy, and genuine Christian scripture, do not clearly and expressly affirm him to have been *man*; but whether they do not as clearly and expressly describe him to have been also *more* than man? To what purpose, then, does this author quote Isaiah calling him "a *man* of sorrows?" Has not the same prophet likewise called him "the *mighty God*?" To what end does he dwell on quotations that represent the expected Messiah as the *seed* and *offspring* of David, and as a *branch* out of his roots? Does not David himself in spirit (i. e. by the

spirit of inspiration) call him also his *Lord*? And is he not hereby plainly designated to be, what in New Testament prophecy he styles himself, the *root*, as well as the *offspring*, of David? The disingenuousness of the author appears in a more striking light, from the circumstance of his having selected several of his quotations (the whole number of which is small) from those parts of the prophecies where some of the clearest and least disputable attestations to the proper divinity of the Messiah are to be found; so that they must have been immediately in his eye at the time of composing his discourse. Thus, he takes occasion to transcribe the prediction, that “of the increase of his government there shall be no end;” and yet passes unnoticed the extraordinary appellation given him in the very verse preceding, where it is said, “he shall be called”—a Hebraism, as every one knows, equivalent to an assertion, that he *is*—“the mighty God.” And thus, on another occasion, he observes, that “by Jeremiah he is distinguished as a *righteous branch*;” and yet wholly overlooks “the name whereby he shall be called, the Lord (*Jehovah*) our righteousness,” though occurring in the very same passage. Surely he could not hope to impose on any one who holds a Bible in his hands, by an appeal to prophecy so unfairly conducted; neither could he think to serve his cause, or raise his own character, by so dishonest a procedure, which can be viewed in no other light than as a giving up of his cause, as not capable of standing the test which he himself proposes. He has appealed to prophecy, but is evidently afraid to encounter its decision. His omissions are concessions; and we, at least, as Reviewers, are bound to thank him for so materially abridging our labours. Instead of having to unravel the sophistries by which a more dexterous combatant might have endeavoured to quibble away the plain import of the passages we

have adduced to shew, that the prophecies do as distinctly assert the divinity as the humanity of our Saviour, we are entitled at once to presume, that these testimonies are irrefragable.

Having adverted to the conduct of the author as it affects his own reputation, we will frankly state our opinion, that from any man who, with the views of religion which this sermon discloses, has repeatedly subscribed the articles of the Church of England, and for “upwards of thirty years” together used her liturgy in conducting the public devotions of a parish, there is no species of unfair and fraudulent dealing which could astonish us. To what a state must that man have brought his conscience, who, through a long succession of years, has deliberately practised, for filthy lucre’s sake, what he deems the most gross and palpable idolatry; daily prostrating himself before a man like himself, and giving him the worship due only to the supreme God; invoking him *as God* in his prayers; repeating a creed, in which he is affirmed to be God; joining in a doxology, and pronouncing a benediction, in which *divine perfections* are ascribed to him; and all the while believing him in his heart to be as much a creature, a *mere* creature, as himself or any of his fellow-worshippers! There wanted but one thing more to exhibit the state of this author’s moral feelings in a light completely revolting and afflicting to every pious mind, and that was, to come forward and avow his principles in the face of the world and of the Church; to insult his superiors and brethren in the ministry, by making this avowal in a visitation sermon; unblushingly to glory in his own shame; and insolently to exhort them to betray their trust as he has betrayed his, to violate their ordination vows as he has violated his own, to eat the bread of their good, but too indulgent Mother, and at the same time to stab her to the heart, as he has done! Let not Mr. Stone

boast of his openness and candour.—Hypocrisy were had been some sign of grace. One species of dissimulation covering another would have indicated some sense of shame remaining, some wholesome sensibility of conscience still left, which in time might have awaked him to a due apprehension of his guilt, and issued in compunction and repentance. We are not affected by the cant of candour which, as might be expected, abounds in this performance. Every principle of genuine Christian charity, we are well persuaded, warrants us in speaking out our honest reprobation,—a sentiment in which we trust that every clergyman who heard this sermon delivered, or who may have read it, participates. Could it be generally heard or read with indifference by the clergy of this land, we should deem the fact to be one of the most tremendously ominous, of all those signs of the times which alarm our fears for the ultimate fate of this Church and nation, amidst the present convulsions of the civilized world.

It has been made to appear, we trust satisfactorily, first, that had the Prophets been silent on the points here in controversy, such silence could have been easily accounted for, and would therefore have afforded no test by which the testimonies borne to the proper divinity of Christ, &c. in the Scripture of the New Testament, ought to have been set aside as false and spurious; and secondly, that however solid this ground of defence would have been, we are not reduced to the necessity of resorting to it, because, in fact, the Prophets do attest the divinity, and consequently the pre-existence of Jesus Christ, as clearly and positively as he himself and his Apostles have done. We can only regard the attempt, therefore, which has been made to rob us of our ancient faith, (instigated, probably, by the hope of deluding a few ignorant or inattentive readers,) as in reality defeating its own

end, and strengthening the cause it was meant to overthrow. The Old Testament, we have seen, will no more lend its aid to the cause of Socinianism than the New. Let their evidence indeed be only partially heard, and the prophecies might seem to favour it; but so also will the writings of the Apostles themselves. From these Mr. Stone has in fact cited as many passages as from the scriptures of the Prophets, and equally to his purpose:—passages which speak of Jesus as a *man*, and which therefore he honours with the title of “Genuine Christian Scripture;” implying, we presume, that all such passages as hold a different language, are *not* genuine Christian Scripture. The real criterion, it is plain, by which Mr. Stone discriminates genuine from spurious Scripture, is his own reason. What he approves as rational is genuine, what he disapproves is spurious. But to have stated this in so many words, would have exposed at once the weakness of his cause. Yet what he has done amounts to precisely the same thing. Prophecy is set up as the test of the other scriptures; a few quotations are made in which the human nature of Christ is described; these are taken to the Gospels and Epistles, as the faithful touchstone that is to separate between the precious and the vile, the dross and the solid; and every sentiment and expression is then accepted or rejected as it agrees or disagrees with the language of this garbled and partial evidence. Such is the logic which is to reason us out of our religion, our principles, and our hopes!

From the title which the author has thought proper to prefix to this discourse, it would naturally be expected, that the discussion of the single point which has hitherto engaged our attention, was at least the *main* object of the sermon; but, in reality, all that we can find, relating directly or indirectly to the subject whence he borrows his title, scarcely fills six out of the forty-eight

pages of which this extraordinary production consists, and which, in the delivery from the pulpit, with even a rapid enunciation, must have consumed no less time than an hour and a half. We know not which should most excite our wonder, the effrontery of the preacher, or the patience of his hearers, who could listen (if indeed they did listen) for such a length of time, to a composition, the proper title of which should have been "a farrago of Socinian absurdity, indecency, and blasphemy." With his *indecencies* and *blasphemies* we will not pollute our pages. An instance or two more of his *absurdity* shall close our remarks.

At p. 5, Mr. Stone tells us, that "the fact, that 'Jesus was the son of Joseph' rests not merely on the assertion in the text, (John i. 45. 'We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph,') but is confirmed by parallel passages in the gospels." These, he further informs us, are five in number, including the text, and he quotes them all:—"We have found him, &c." "Is not this Jesus the son of Joseph, whose father and mother we know?" "Is not this Joseph's son?" "Is not this the carpenter's son?"—But is it not obviously as absurd to adduce these instances in proof of the fact that Jesus was the son of Joseph, as if a Jew were to argue, that Jesus could not be the Messiah of the Prophets, because he was not born in Bethlehem; and then, in order to prove that fact, were to adduce the testimony of the scribes and pharisees, who are represented in our own scriptures as declaring that he came out of Galilee! The pharisees, Mr. Stone will grant, were mistaken in their opinion of the place of his birth, though that was a fact which might easily have been ascertained, had they been unprejudiced enough to make the necessary inquiries.—Why, then, are we not at liberty to reject the witnesses whom he has brought forward to prove a fact of

another and a very different kind, and of which it was impossible that they should know any thing except by general report, and from external appearances?

But we have as yet seen only four out of the five passages which contain this extraordinary demonstration.

"The fifth passage (he adds) occurs in Luke iii. 23. 'Being (as was supposed) the son of Joseph,' agreeably to the common opinion entertained of him, an opinion founded in truth. But if any of you, my brethren, be disposed to contend, that the parenthesis (as was supposed) implies that Jesus was not the real, but merely reputed, son of Joseph, I answer, that the other passages being exempt from this or a similar parenthesis, make it void, and of none effect." (p. 6.)

That is to say, the evidence of ignorant persons who did, and could, in the nature of things, know nothing of the real truth of the case, is to set aside the evidence of an inspired writer on the subject. Mr. Stone seems to forget, that the miraculous incarnation of our Lord is circumstantially related by this very Evangelist in his first chapter, and therefore it will be little to his purpose to set aside the offensive "parenthesis, as a corruption foisted in," unless he can shew cause why that relation should also be regarded as an interpolation. He appears to have been guilty of a similar oversight in his attempt to prove the two first chapters of St. Matthew to be spurious. Had he succeeded in this attempt, his work would have been but half done, until he had proved the first chapter of St. Luke to be spurious also. And, in truth, this would have been just as easy as the other. The same argument would have done for both: "The things related appear to me, Francis Stone, A.M. F.S.A. to be ridiculous and impossible; ergo, they cannot be true, and the passage must be an interpolation!"

Mr. Stone tells us, that he "suspects the whole of the genealogy" in St. Luke's Gospel, and the reason

he assigns for this suspicion is as follows:—

“ St. Luke, we know, was the friend and companion of St. Paul; and what St. Paul's opinion was about such genealogies, we learn very clearly from his epistles 1 to Tim. i. 4. and to Titus, iii. 9. This makes it highly improbable, that any of his intimates should attempt to trace out any genealogy at all. Before the Babylonish captivity, the Mosaic law against the alienation of their patrimony made it both necessary and easy to preserve correct genealogies of every Jewish family. But that event must inevitably have occasioned such confusion, and even destruction, among both their public and private records, that, in the times of the Apostles, disputes about their precise genealogies must have been, as St. Paul calls them ‘vain and endless.’” (p. 7.)

To expose the absurdity of all this supposition and confident assertion, it is only necessary to ask one or two plain and obvious questions:— If the prophecies demonstrate the Messiahship, or divine commission of Christ, as Mr. Stone admits, and if a part, and a very essential and indispensable part, of that demonstration, depended on his being of the house and lineage of David, we ask, how this important fact was made to appear, if indeed the Babylonish captivity occasioned all that confusion and even destruction, which Mr. Stone affirms that it did, in the Jewish genealogies? As to St. Paul, of whatever nature the genealogies might be which he censures, we will only ask, Is it not “highly improbable,” that he should characterise a genealogy, which was indispensably necessary to identify the Saviour of the world, as “vain and endless?” We have thus stated an improbability of our own against the improbability of our author; to the common sense of mankind we are satisfied to leave the task of weighing their respective merits.

We shall trouble ourselves and our readers with making only one more quotation from this strange production. The passage is so extraordinary, that we cannot think of

omitting it. It is a question that will very naturally occur to every reflecting mind; If the Socinian hypothesis be true, where is that superintending care which the Almighty is represented in holy Scripture as exercising over the concerns of his Church? Nay, of what use, it might be inquired, was a revelation, which, in so many points, all of the very first moment both to the faith and practice of mankind, could be so easily and generally mistaken, as that the whole Christian world, for eighteen centuries, should be involved, with here and there only an individual exception, in the enormous guilt of idolatry; a crime so provoking to God under the preceding dispensation, and which brought down so many signal and awful judgments upon his ancient people? Mr. Stone seems to have felt the difficulty which we have stated, and before we take our final leave of him and his performance, we will place before our readers the curious solution he has offered on this perplexing point. That it is the best solution Socinianism has to offer we take for granted; and, if so, we beg leave for ourselves to say, that we prefer the old orthodox doctrines of the universal Church, with all their real or apparent difficulties, to a scheme which, in exchange for those difficulties, offers us another, to our minds infinitely more revolting. Our system, say the patrons of this scheme, reflects great dishonour upon the divine perfections; but their own, it now appears to be admitted, lies open to similar objection; and if they have no better mode of obviating that objection than the present champion of their cause has employed, we believe it will be confessed by all rational persons, that it still remains against them in its full force. But it is time that the author should be heard for himself.

“ Though we, short sighted mortals, cannot search out the Almighty to perfection, nor fathom the depth of the wisdom and knowledge of God, his judgments being

inscrutable, and 'his ways past finding out,' yet we may, with a becoming humility and diffidence, hazard a conjecture, that it may have pleased our heavenly Father not to prevent the Christian Church of the Gentiles from falling into the different species of Christian deification, which originate in the mystical reveries of the Christian Platonists, with a view to secure them from relapsing into the gross corruptions of heathen idolatry." (p. 44.)

It is almost an insult on the good sense of our readers to offer any comment on this passage; yet we cannot forbear asking this zealous defender of the divine perfections, wherein *heathen* idolatry was more gross or corrupt than *Christian* idolatry, if indeed the Saviour we worship were a mere man? Jupiter was a *man*; Jesus, on the author's hypothesis, was also a *man*; and why it should be a grosser species of idolatry to worship one man than another, our intellect cannot readily discover. Granting, however, the worship of the heathen deities to have been a more corrupt form of idolatry than that of which Mr. Stone accuses us, and in which he has, all his lifetime, it seems, participated, (with this difference, indeed, that he has all along *known* and *taken* it to be idolatry, though content to share the crime that he might share its emoluments, while we, if idolaters we are, are, at least, unconscious of our guilt :) granting this, in what light does the author place the wisdom of God, when he supposes him capable of devising no better expedient for abolishing one species of idolatry than that of introducing, or suffering to be introduced, another in its stead!!

We will now close our review of this singular discourse, with expressing our hope that it will not escape the judicial animadversion of the author's venerable diocesan.

14th June, 1806; with an Appendix, containing Notes and Illustrations. London. Phillips, and Fardon, and Hatchard. 1806.—12mo. pp. 216. price 2s.

THE purpose of this publication, as stated in the preface, is, to preserve "a record of the opinions, which, after near twenty years of deliberation and inquiry, were entertained by our greatest statesmen, on one of the most momentous questions which perhaps ever agitated a legislative assembly." This purpose appears, as far as we can judge, to be faithfully executed. The motion which formed the subject of these debates, and which we are happy to add was carried in both houses by large majorities, was to the following effect:—"That conceiving the African Slave Trade to be contrary to the principles of Justice, Humanity, and sound Policy, this house will, with all practicable expedition, take measures to abolish it, in such manner and at such time as shall be thought advisable." In the House of Commons, the speakers in favour of the question were, Mr. Fox, Sir R. Milbank, Mr. Francis, Sir S. Romilly, Mr. Wilberforce, Lord Henry Petty, Mr. Barham, Sir J. Newport, Mr. W. Smith, and Mr. Windham; those opposed to it were General Tarleton, Lord Castlereagh, General Gascoyne, Sir W. Young, Mr. Rose, and Mr. Manning. In the upper house, the motion was supported by Lord Grenville, the Bishop of London, Lord Erskine, the Bishop of St. Asaph, the Earl of Suffolk, Lord Holland, the Earl of Stanhope, the Earl of Grosvenor, Lord Ellenborough, and Earl Spencer; and opposed by the Earl of Westmoreland, Lord Hawkesbury, Lord Viscount Sidmouth, and Earl Fitzwilliam. We mention the names of the speakers, because we think it important that the world should know, how small a portion of disinterested talent is now engaged on the side of this infamous traffic. Of the six persons who undertook to defend it in the House of Commons, two were the members

Substance of the Debates on a Resolution for abolishing the Slave Trade, which was moved in the House of Commons on the 10th June, 1806, and in the House of Lords on the

for Liverpool, and three more were West-India planters; and the whole number that voted for it, in a house consisting of 129 members, was 15. Of those who pleaded for its continuance in the House of Lords, only two were disposed to question its injustice and inhumanity. Lord *Sidmouth*, with the fullest admission of its enormous wickedness and cruelty, doubted whether more mischief might 'not arise from its abolition than from its continuance, and therefore voted against the motion; and Lord *Fitzwilliam* took the same side, under an idea that the resolution, if passed, might cause disturbances in our islands. These, we trust, are good symptoms, and we look forward with confident expectation to the result of the bill which Lord *Grenville*, in pursuance of the above resolution, has already introduced into the House of Lords, for the total and speedy extinction of this guilty commerce.

It may seem invidious to particularize any of the speeches delivered on this occasion. That of Lord *Grenville*, however, is peculiarly able. It takes a regular and comprehensive view of the whole subject, and in a speech altogether worthy of a Christian statesman. We were much gratified with the sentiments contained in the following passage of Lord *Ellenborough's* speech:—

"But, my Lords, it is said that when we agree to the abolition of this traffic, we shall have done but little in the cause of

humanity, for that when we leave it off, other nations will continue and increase it. I do not believe they will; but if they do, I shall wish them joy of the blessings they will thereby secure to themselves and to their posterity. I know that America is about to give it up. I believe the states of Europe will give it up. But, supposing they all continue it, what is that to us? Would it not rather redound to our honour? Would not our virtue be the more signal?—for then

'—faithful we among the faithless Found.'

My Lords, if there be no other nation in the world that is disposed to abandon this trade, that will not be our fault. We can not compel others to abandon it; for the sea is ploughed by others as well as by us, though not to the same extent. We can therefore greatly diminish if we cannot totally do away the evil. We shall thereby set a glorious example to surrounding nations. We shall shew, that while we are standing forward for the rights of civilized nations, in which cause we have done much, and are ready to do more, if other nations are but true to themselves; we shall shew to an admiring world, that while we have done what depended on us to prevent the ruin and convulsions of *Europe*, we have not forgotten the interests of the helpless *Africans*, to whom we extend the principles of general justice and humanity. This will hand down your names with honour to future generations, as the authors of a great and splendid act of justice." (p. 152.)

The Appendix consists chiefly of well-authenticated facts, illustrative of the African slave trade, and of our system of colonial bondage. A plate, which it contains, represents the mode of stowing the slaves on board of the slave-ships.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

THE first number of the periodical work entitled "The Fathers of the English Church," has made its appearance. It contains a short sketch of the life of Tindal*;

* Had we known of this, we should not have thought it necessary to insert the account of Tindal in the present number.

an entire tract of that reformer, entitled *A Pathway to the Holy Scripture*; with some extracts from his prologues. This work promises to be highly useful. It must be particularly acceptable to all who respect the religious opinions of our reformers.

In the Press:—*The Life of Lord KAIMS*; by Lord WOODHOULSTON:—*The Moral Aphorisms of Sir PHILIP SYDNEY*; edited by Miss PORTER:—*An Account of Dr.*

GALL's *New Theory of Physiognomy*; founded on the Anatomy and Physiology of the Brain, and the Form of the Skull:—*Lives of Eminent Statesmen*; by MR. MACDIARMID:—An 8vo. edition of Capt. WILLIAMSON'S *Wild Sports of India*:—*The Topography of the Lake of Killarney*, with plates, by MR. WELD.

Dr. J. E. SMITH proposes shortly to publish *An Introduction to Botany*, in 1 vol. 8vo. with a few plates: intended for the use of both sexes, and divested of whatever might be deemed exceptionable.

Mr. HÉRIOT, postmaster of British America, is preparing a splendid work descriptive of Upper and Lower Canada, with plates.

A new and improved edition of the *Encyclopædia Perthensis* commenced with the year. It will extend to 45 parts, each containing 360 pages, super-royal 8vo. to be published monthly, at 7s. each.

Mr. SOTHEY has in preparation a Poem, in blank verse, on the subject of *Saul*, in VIII Books.

A *Hebrew Bible* is just announced, to be published in numbers, at 1s. each. A literal and interlinear English version will accompany the text. It is intended chiefly for the instruction of the Jewish youth: and a liberal subscription, raised among the more opulent of that nation resident in England, supports the undertaking.

Mr. CUMBERLAND and Sir JAMES B. BURCESS will shortly publish the First Book of a Poem, which they have written in conjunction, entitled *The Expiad*. The subject is the departure of Israel from Egypt.

A Collection of such English Poems as have obtained Prizes in the University of Oxford, has been made, and will speedily appear.

Dr. MALTBY has undertaken to superintend a new edition of MORELL'S *The-saurus Græcæ Poeseos*.

The Society of Antiquaries will shortly publish, in continuation of their Series of English Cathedrals, the *Views of Gloucester Cathedral*.

A Volume of Sermons, by the late Mr. GUNN, is preparing for the press.

Dr. SCOTT, the Orientalist, is preparing a new edition, revised and translated from the complete Arabic MS. copy brought over by Mr. Montague, of the *Arabian Nights Entertainments*; with Notes, illustrative of the customs and manners of the country. Additional Tales, which have never been translated, are, it is said, equally excellent with those already known. The translations which have appeared in

this country, have been derived from the miserable French version of M. Galland; who, it is well known, trusted to an illiterate verbal translator, being himself ignorant of Arabic.

The first volume of WILSON'S *Geographical and Physical Account of Mountains*, to be completed in 3 vols. 4to. will be delivered with the plate, in a short time. This plate is engraved by MARICOT of Paris, from a drawing by Mr. RIDDELL. All the principal mountains of the globe are represented in their proportions of actual height above the level of the sea, with every possible attention to accuracy of form; with the varying boundary of perpetual congelation, which determines the height to which vegetation reaches in every parallel of latitude. In the intervals between the mountains, are introduced the heights of all the different cities, inhabited places, and sources of rivers. The plate contains upwards of 750 objects, so grouped as to form an interesting picture. It is more than twice the size of any plate ever engraved on one piece of copper, or printed on one sheet of paper; being four feet eight inches by three feet, exclusive of margins; and has consequently required both the presses and paper to be made on purpose, at a great expence. The price will be Ten Guineas plain, and Thirty coloured.

A Periodical Publication has just appeared, entitled *The Director*: the exclusive object of which will be the promotion of Science, Literature, and the Fine Arts, in this country. It is proposed to offer information and discussion on these subjects; and, as connected with them, to supply a regular account of the Lectures at the Royal Institution; and of the Proceedings, not only of that and the London and British Institutions; but, as far as may be obtained, of the Royal Society, Royal Academy, the British Museum, and the Societies of Antiquaries and Arts. It is intended to set apart the profits as a Fund for promoting Science, Literature, and the Fine Arts in this country. The publication will be extended to at least 24 Numbers: and will appear every Wednesday.

A patent has been recently obtained for an interesting discovery, called *Polyautography*, or the Art of taking impressions from drawings made on a stone, without engraving. The drawings may be made with a pen and a particular kind of ink, and with chalk prepared for the purpose, with the same facility and freedom as on paper. By a simple chemical process, the drawing is made capable of producing a greater

number of impressions than any copper-platè: and these impressions must, of course, be fac-similes of the original drawing.

Mr. WEST has recovered his place as President of the Royal Academy.

Mr. DOUGLAS GUEST will give a *Course of Lectures*, at the Royal Institution, on the *State of the Fine Arts in Spain*, and on some other parts of the Continent, to commence in the beginning of February.

The "British Institution for Promoting the Fine Arts in the United Kingdom," has already made considerable progress. The first year has closed, by the most liberal encouragement of the Artists, who had exhibited their works in the Gallery; the Managers having made purchases of their

pieces to the amount of £5450. Eighty-seven Artists, principally Students of the Royal Academy, presented themselves, during the summer months, for admission as Students in the British Gallery, where the works of ancient masters and deceased artists were exhibited for their improvement. Of these students, thirty have been in a course of regular attendance, from the dates of their respective admissions.—Twenty-three original Pictures were sent to the Gallery, by different gentlemen, for the use of the students; and from these pictures, seventy-one copies were made by the different artists.

* * For the remainder of the Literary Intelligence see the Appendix to the former Volume.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Catechisms for Children, adapted to their different Ages and Capacities, and designed to lead them gradually to the knowledge of Scripture Doctrine and Christian Duty; compiled by Anthony Kidd. 4d. or 3s. 6d. per doz.

A Defence of the established Protestant Faith, a Sermon preached in the Parish Church of St. Mary, Newington Butts, October 19, 1806, by Robert Dickinson, Curate and Lecturer. 2s.

A Serious Address to the Parochial Clergy of the Church of England on the increasing Influence of the People called Methodists, by a Layman. 1s.

A Sermon preached before the University of Cambridge, June 1806, being Commencement Sunday, by Edward Maltby, D.D. 2s.

A Discourse delivered to the United Congregations of Protestant Dissenters in Exeter, November 2, 1806, by Lant Carpenter. 1s.

The Fathers of the English Church; or, Selections from the Writings of the Reformers and Early Divines. Number I. 1s.

Select Sermons, by Alexander Cleeve, A. B. for the Benefit of the Widow and Female Children of the Author, 8vo. 10s. 6d.

Bibliotheca Sacra; or, General Dictionary of the Bible, explaining every Word, Term, History, &c. &c. occurring in the Sacred Oracles, 2 vols. 8vo. with Maps, &c. 22s.

An introductory Key to the Bible, on

a Plan never before attempted. Number I. 6d.

MISCELLANIES.

The Dangers of our Country. By the Author of War in Disguise.

The Antiquarian Cabinet, displayed in a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain. Number I. 2s. 6d.

The Beauties of Antiquity; or, Remnants of Feudal Splendour and Monastic Times. By J. Hassell. Numbers I. and II. 2s. To be completed in thirty numbers.

The Life of General Washington, compiled from his own Papers bequeathed to his Nephew. By John Marshall, Chief Justice of the United States. With numerous Maps, vol. 5, which completes the work. 4to. 11s. 6d. and 8vo. 10s. 6d. boards.

The Biographical, Historical, and Chronological Dictionary, containing 13,000 Articles, and 4000 more than any other Dictionary; a new edition corrected and revised to the Year 1806, by John Watkins, LL. D. 16s.

The History of the Life, Battles, and Campaigns of Buonaparte, from his Birth, down to the present Time, with twelve Portraits, by W. L. Van Ess. To be completed in 3 vols. vol. 1. 6s. 6d.

Hollingshead's Chronicles of Scotland, 4to. with plates. 30s. bds.

First Impressions; or, Sketches from Art and Nature, animate and inanimate. By J. P. Malcolm, F.S.A. 8vo. 18s. on large paper. 27s.

Canine Gratitude, by Jos. Taylor. 3s.
Classic Tales, Serious and Lively, carefully selected from English Authors of original Genius, and newly translated from the Classics of other Languages. Part I. 2s. 6d.

The British Indian Monitor. By John Bothwick Gilchrist, Esq. LL.D. vol. 1. 20s.

The Physics; or Physical Auscultation of Aristotle, translated from the Greek, with copious Notes. By Thomas Taylor.

A Genuine and Correct Report of the Speeches of the late Right Hon. Wm. Pitt in the House of Commons, from his Entrance in Parliament in 1781, to the close of the Session in 1803, 4 vols. 8vo. 2l. 2s.

The Whole of the Correspondence and official Notes relating to the late Negotiation with France, as they appeared in the *Moniteur* of November 26. 3s.

The Poll for Members to serve in Parliament for the University of Oxford, 1806. 1s. 6d.

The Picture of London for 1807, being a full and accurate Guide to the British Metropolis, with Maps, Views, &c. 5s.

The 4th volume of the Monthly Publication of new and contemporary Voyages and Travels; containing Durand's Voyage

to Senegal, Depons' Voyage to the Caraccas, and original Tour in Wales in 1805, and Kotzebue's Italy, with plates. 15s.

The Ambulator: or, Guide within Twenty-five Miles of the Metropolis. A new and much improved Edition, illustrated with 16 beautiful Views. 10s.

A Tour through some of the Islands of Orkney and Shetland. By Patrick Neill, A.M. 8vo. 5s.

An Essay on Wool, containing an Examination of the present Growth of Wool, in every District throughout the Kingdom, and the Means pointed out for its Improvement. By John Luccock, Woolstapler. 5s. 6d.

Remarks on the Husbandry and Commerce of Bengal. By H. L. Colebrook, Esq. 8vo. 5s. 6d. bds.

Communications to the Board of Agriculture, vol. 5, part 1. 12s. bds.

Practical Agriculture; or, a Complete System of Modern Husbandry, with the best Methods of Planting, and the improved Management of Live Stock; illustrated by one hundred Engravings, by W. Dickson, M.D. A new and much-improved Edition, in 2 large vols. 4to. 4l. 4s. bds.

RELIGIOUS INTELLIGENCE.

INDIA.

We mentioned in a former number that two of the *London Missionary Society's* Missionaries (Cran and Desgrunses) had stationed themselves at Vizagapatam.— Here they are employed in acquiring a knowledge of the Telinga language, which is necessary to their intercourse with the natives, and which they now begin to speak freely. They have also begun to teach some children of colour reading, and the principles of the Christian religion; the number of these is increasing; and they hope to obtain a subscription (1000 rupees were already subscribed) for the maintenance of a permanent institution for instruction.

SOUTH AFRICA.

THE British Government at the Cape of Good Hope have permitted Dr. *Vanderkemp* and Mr. *Read* to return to their Hottentot congregation at Bethelsdorp, in Algoa bay, which they had been obliged, by the jealousy of the Dutch Government, to

abandon. The congregation, however, had been kept together, and, it is said, had even prospered during their absence. The Landrost has voluntarily permitted the Missionaries and their people to cultivate an excellent piece of ground belonging to Government in that neighbourhood.

NORTH AMERICA.

THE General Assembly of the Presbyterian Church, at their annual meeting in May last, made a report of the state of religion in the various parts of their ecclesiastical jurisdiction.

The report is as follows:—

“The Assembly have received an impression of the most pleasing kind from the intelligence that there is, in almost every quarter, a general, and in some parts of our church, an increased attention to the public worship of God: that there exists a spirit of inquiry in regard to religious truth, and a more general conviction that the power of godliness is necessary to stamp value on its form.

"Associations for prayer and reading the holy Scriptures, have, it appears, been the means frequently blessed by God, to preserve the very existence of religion, in places destitute of the preaching of the gospel, and the full administration of its ordinances. Such associations have happily prepared the people for the labours of the pious missionary, who thus came upon ground, as it were, already broken up, and profitably scattered the good seed of the word.

"The Assembly have also heard with great satisfaction, that the catechising of children and others, has, in certain parts of our church, been practised with more than ordinary care, and with that desirable success, which may ever be expected to follow a suitable regard to this most important duty.

"With heartfelt pleasure the Assembly bear testimony to the charitable exertions made by some of their churches, for the relief of the poor, and for the maintenance of the holy ministry. They rejoice to find that the ordinances of the gospel are, *in general*, attended with punctuality and earnestness. They regret, however, that in *some particulars*, they are compelled to use the language of rephension. It is with pain they observe it to be the practice of too many, in some of their churches, to attend divine service only on *one* part of the day, to the neglect or contempt of the remaining part. Against *this practice*, so injurious to the spiritual interests of their people; so entirely inconsistent with the Christian character and privileges, they think it no more than their duty *solemnly to protest*. And they do most affectionately beseech all who are conscious of delinquency in this respect, no longer to withhold from God any portion of that time, which he hath specially consecrated to his own service.

"We live at a time when it becomes a duty peculiarly incumbent, to 'contend earnestly for the faith once delivered to the saints.' It will, however, be remembered, that the sacred cause of truth can never be promoted by angry controversy, or railing accusation. It is therefore recommended to the churches, to vindicate the truth, not only by sound and temperate discussion, but also and especially, by the manifestation of its sanctifying and transforming power over the life and conversation; and by evincing, that, "the like mind is in us which was in Christ Jesus our Lord."

"It should ever be recollected, that error in doctrine hath a native tendency to pro-

duce immorality in practice; and therefore, that we should not be carried about by every wind of doctrine. Let us prove all things, and hold fast that which is good. This caution, it is hoped, will be received with attention and solemnity, inasmuch as the church has been of late invaded by errors which strike at the very foundation of our faith and hope, such as the denial of the Godhead and atonement of the blessed Redeemer, and the subjection of holy Scripture to the most extravagant impulses of the heart of man. These and other errors of a dangerous nature, have been industriously, and, alas! that the Assembly should be constrained to add, in some portions of our country, too successfully disseminated.

"It is believed that in the revivals of late years, many have been added to the church of such as shall be saved:—Many, who, steadfast in the Christian life, seek to adorn the doctrine of God their Saviour in all things. For this, let the Giver of every good, and every perfect gift, be praised. These happy subjects of divine grace are exhorted to 'hold fast that which they have received, that no man take their crown;' to 'be faithful unto death, that they may obtain a crown of life.'

"But as it has often occurred, in former periods of the church, so there is reason to believe, it has happened with respect to these effusions of the Spirit's gracious influences. Transformed into an angel of light, the enemy of souls has endeavoured to mar the glorious display of divine operations, by inciting to the most absurd and extravagant outrages upon Christian sobriety and decorum.

"The Assembly beseech all their people to bear in mind, that if they allow themselves to abandon the unerring guidance of God's written word, they will inevitably become the prey of ignorance, superstition, and fanaticism. "Bodily exercise profiteth little." The mind sown with the seed of the word; the soul renewed by the Holy Spirit; these profit; these entitle a man to the character of being truly religious: and whatsoever has not a tendency to cherish and promote true religion, is inconstant as the wind, and light as the chaff it scatters.

"The Assembly are happy to add, that their observations on the prosperity of the church, and the favourable position of religious affairs generally, were not meant to be confined to the presbyteries under their care: they comprehend also the state of things within the bounds of the General

Association of Connecticut, and among the Congregational churches in the state of Vermont, where the interests of Christ's Kingdom appear to prosper.

"On the whole, they commend their beloved people to the grace of God, praying the great Head of the church to vouchsafe to them yet farther days of refreshing from his presence. Exalted Redeemer, 'pour water on the thirsty; floods of water upon the dry ground; thy Spirit on our seed, and thy blessing on our offspring; that they may grow up as grass, and as willows by the water courses.' Amen."

It is stated by the General Assembly to be an obvious and a melancholy fact, that the number of candidates for the ministry in the Presbyterian Church, is greatly disproportionate to the demand for their services; and that the rapid increase of vacant congregations, taken in connexion with the small number of young men who are studying with a view to the ministry, presents a most gloomy prospect of what is likely to be the state of the church in a few years, if prompt and effectual measures be not taken to supply the deficiency. A strong recommendation has been addressed on this subject to every presbytery within the Assembly's jurisdiction, inciting them to use their utmost endeavours to remedy this great and growing evil, and pressing it on the parents of pious youth to educate them for the church, and on the youth themselves to devote their talents to the ministry. *Panoplist*.

It deserves the serious deliberation of Christians in America, whether the state of things of which they complain, be not the direct and natural result of that part of their politico-ecclesiastical economy which has omitted to provide a fixed and suitable income for the ministers of the gospel. We are informed indeed that many of the reflecting people in America refer it immediately to this cause, and that they lament exceedingly the innovating spirit which guided the decision of the United States on this point. At present, if the richer part of the community are, as is too often the case in America, indifferent, or perhaps hostile to religion, the poor are likely to be destitute of any stated means of religious instruction. Something is done, we admit, to remedy this want, by the zeal of particular individuals; but the remedy must obviously be very inadequate, while only a small part of the population of a country are animated by this zeal. We mean to extend our remarks on this subject in a future number. In the mean time, we

cannot but congratulate our selves, that in Great Britain a fixed provision is made for the maintenance of a Christian ministry; for although the funds destined to its support may be often misapplied, yet we are persuaded that, under the divine blessing, we are chiefly indebted to this institution for the superior influence which religion possesses over the minds of men in Great Britain, when compared with any other country in the world. Even the Methodists would probably never have had their Whitfield or their Wesley, had not a hope of ecclesiastical preferment first directed the attention of these men to ministerial studies and pursuits. Nor, probably, would those academies, which have been instituted for the formation of dissenting ministers, have either increased so rapidly, or taken so high a tone in the work of education, were it not for those national endowments which render the clerical office respectable in the eyes of the community.

Missionaries have been employed by several Presbyteries, during the last year, in the back settlements, and also among the *Indians*; by the Presbytery of Carolina among the *Natchez*; and by that of Pittsburgh among the *Wyandot Indians*, at and near *Sandusky*; and it is said with a prospect of benefit. At *Sandusky* a school is to be established under the superintendence of the missionary; and a religious black man and his wife are to be employed, together with the schoolmaster, in teaching useful arts; for which purpose live stock, implements of husbandry, &c. are to be transported thither in the spring. *Panoplist*.

GREAT BRITAIN.

THE following Address of the Archbishops, Bishops, and Clergy, of the Province of Canterbury, in convocation assembled, was presented to his Majesty, by his Grace the Archbishop of Canterbury:—

Most Gracious Sovereign!

We, your Majesty's dutiful subjects, the Archbishop, Bishops, and Clergy, of the Province of Canterbury, in convocation assembled, beg leave to approach your Majesty's person with sentiments of attachment, loyalty, and veneration.

It is not, Sir, without singular satisfaction, that we avail ourselves of the opportunity that the present occasion holds out to us, to proffer to your Majesty, in our provincial characters, and with all humility, our thankfulness for the solicitude your Majesty hath uniformly expressed for the welfare and security of the Church, as by law established; and more especially, Sir,

to acknowledge, in the plainest terms, our gratitude for the effectual protection, that during the whole of your Majesty's reign, (which we pray God to continue and to prosper) your Majesty hath as uniformly afforded it.

"With this impression upon our minds, it is a small thing to assure your Majesty, that every exertion of which we are capable, shall be directed to promote the great and important ends your Majesty hath in view; to cultivate a devout and unaffected regard to our holy religion; to oppose every dangerous error, and to teach every needful truth; to maintain among your people that preference to the pure and simple worship of the reformed Church, which has hitherto so eminently distinguished them; to recommend, in all matters of conscience, mutual forbearance and forgiveness; to watch with prudent vigilance, and, so far as we are able, to put down, or to mitigate with tempered zeal, those religious excesses and wild extravagances, to which the mildness of our laws, and the lenity of their execution, may occasionally give rise. In the diligent discharge of these duties, without which we have nothing to hope, and every thing to fear, we shall look with confidence to a continuance of your Majesty's favour and support.

"We bless God for the numberless ad-

vantages we derive from your Majesty's Government and example. We devoutly implore him to grant such success to your arms as may secure to us a safe and an honourable peace; to vouchsafe to your Majesty a long and a prosperous reign over a people striving to deserve it; to shed down upon you every happiness in this world, and to crown you with eternal joy hereafter."

To which Address his Majesty was pleased to return the following most gracious Answer.

"My Lords, and the rest of the Clergy,

"I thank you for this dutiful and loyal Address. The expressions of your attachment to my Person and Government are highly acceptable to me. You may rely on the continuance of my favour and protection to the Church of England as by law established, and on my unshaken determination to give every encouragement and support to your exertions in maintaining among my people that pure and simple worship, and that mutual forbearance and forgiveness which so peculiarly belong to the true spirit and character of the Reformed Church, and which are so eminently calculated to promote the great and important objects of our holy religion."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

We have not to record in this month's number of our work, any very material occurrences of a recent date on the continent. The French armies have advanced in great force into Poland, and, by the last accounts, had begun to intrench themselves to the eastward of Warsaw (of which they had taken possession,) at the confluence of the Bug and the Narew. The combined armies of Russia and Prussia had retired before the advancing force, without risking as far as we can learn, even a partial engagement, laying waste the country in their retreat. In consequence of this conduct, the allies have been receiving daily accessions of strength; while the French have been drawn to an immense distance from their resources. It is said, that about the 20th of December, the hostile armies were not above a day's march from each other, and that their respective movements seemed to indicate that a general battle was at hand. On the various reports which have found their way to England from a scene so re-

mote, we are disposed to place little reliance. If, however, it be true, that the Russian troops which are collected in front of the French, amount to 250,000 men, and that more are advancing; that the Prussians under the King have gradually increased to 70,000; that the allies in their retreat have so wasted the country, as to reduce the French to great difficulties for the means of subsistence, and to oblige them to bring up their provisions from a great distance in their rear; that the Poles have shewn little disposition to obey Bonaparte's call to insurrection; and above all, that the dysentery and other complaints, the consequences of a winter's campaign, are making great ravages among the French soldiers: if all this be true, and the fact that the French are not advancing, but employed in fortifying their camp, gives it a semblance of probability, unquestionably there is still a hope that the deliverance of Europe may be achieved. None of these facts, however, come to us with sufficient authority to justify our reasoning upon their truth.

Whoever takes the trouble of consulting the map of Europe, will perceive that some of the Austrian Provinces are now placed considerably in the rear of Bonaparte's army. It is impossible to regard this circumstance, without a hope that Austria will not be so blind to her own interests, so insensible to the ruin which must otherwise overwhelm her, as not to avail herself of the advantageous position which she occupies, in order to rise from her present state of degradation, and to vindicate the liberty and independence, not of Austria only, but of the whole continent. But it is idle to speculate on an event, which, at the present moment, we have little ground to expect.

Jerome Bonaparte, who commands the Bavarian corps in Silesia has taken Glogau; but it appears that Breslaw, which he has invested, makes an obstinate resistance.

The Emperor of Russia has issued a proclamation, earnestly calling on his subjects for their utmost exertions at the present crisis, in order to repel the aggressions of France.

A proclamation has likewise been issued by the King of Prussia, announcing his being under the necessity of refusing to accede to the armistice agreed to by his minister, on account not only of the extent of the sacrifices required by Bonaparte, but of the endeavours, which, even after the armistice had been signed by the negotiators, he had used to excite insurrection in South Prussia, as well as of other subsequent acts of aggression. No hope remaining of peace, the King is now occupied in preparing the means of resistance. Stettin, Custrin, and Magdeburg, notwithstanding their being largely supplied and garrisoned, had been unjustifiably surrendered; the remaining fortresses, however, have been put in the best state of defence, and confided to faithful men. His armies have joined the Russians, and new armies are raising. He calls upon his people to act with firmness and intrepidity, in a contest for all that is honourable to the nation and sacred among mankind.

In another proclamation he points out the particular officers who had, by their treachery or pusillanimity, contributed to the adverse turn which his cause had taken, and pronounces on them different degrees of punishment proportioned to their desert; which, however, they will probably not afford him the opportunity of inflicting. He likewise promulgates some new regulations for the purpose of preventing similar evils in future.

Bonaparte's arrangements with Saxony

are completed. The Elector is to assume the title of King, and to accede to the confederation of the Rhine. He is not to allow a passage to any foreign troops, not appertaining to the confederation. The Roman Catholics and the Protestants are to enjoy equal rights. Some exchanges of territory are provisionally fixed on between Prussia and Saxony. The contingent of Saxony is fixed at 20,000 men. By this arrangement, Bonaparte imposes a considerable check both on Prussia and Austria, and strengthens the Rhenic confederation on that side on which it was most exposed.

Bonaparte has decreed that the Duke of Mecklenburg Schwerin, on pretence of his having last year granted to some Russian troops a passage through his territory, and having afforded them support and subsistence, shall be considered as an enemy of France; and that the fate of his dominions will depend on the conduct which Russia shall observe towards the Turkish provinces of Wallachia and Moldavia. Into those provinces it appears that a Russian force of considerable size has already entered, but whether with the full consent of the Ottoman Court, with a view to their preservation from French attack, and to the suppression of the insurrections which have prevailed there; or with a purpose unfriendly to that power, is uncertain.

The French Senate have loudly applauded their Emperor's conduct, in ordering the blockade of England; and the new King of Holland has issued a decree, in which he adopts in their full extent the hostile regulations of his master, with respect to the exclusion of English commerce of every kind from the Continent. The decree is said to be rigidly enforced.

The Danes are under considerable apprehensions for their safety, and are busied in preparations of defence. There can be little doubt, should Bonaparte succeed in vanquishing the allied armies in Poland, that he will lose no time in endeavouring to bend Denmark to his purposes of hostility to the trade of this country.

Venice is said to have been bombarded by some of our vessels, which keep it also in a state of close blockade. A body of Russians from Corfu is also said to have landed in Dalmatia, and to have invested the force of General Lauriston, shut up in Ragusa, so closely, that all communication was cut off, and his surrender was expected.

A large sum of money, not less, it is believed, than half a million sterling, has been sent from this country to Russia, to assist in carrying on the war.

BUENOS AYRES.

Various reports of the recapture of this place by the Spaniards have reached England; but they do not obtain full credit with the public. The probability seems to be that the reports are true.

ST. DOMINGO.

In October last a very important revolution took place in the government of this island. The tyranny and atrocities of Dessalines had rendered him so odious both to his soldiers and to the people, that his removal became an object of general desire, and a combination was formed among the principal officers of the army for that purpose. Dessalines, it is said, had given orders for fresh massacres in the southern parts of the island, and was himself proceeding to Port au Prince to superintend their execution, when the revolt took place. This event was entirely concealed from him until he had reached the advanced posts of the troops stationed at Port au Prince. It was only when they proceeded to arrest him that he perceived the danger which threatened him. He attempted to escape; but in the attempt received a blow which put an end to his existence. Only two more lives were lost on the occasion, and a few persons were wounded. This occurrence, which appears to have caused universal joy in St. Domingo, promises to have a very auspicious effect on the liberties and happiness of the negro republic. Christophe, who was the second in command, has succeeded to the government. He is known to be a man of great bravery and military skill, and of a very humane and benevolent disposition; and his mind is said to be much enlightened on subjects of general policy. He has shewn great good sense by the regulations which he has adopted since his succeeding to the government. He has relinquished the foolish title of Emperor, contenting himself with that of General in Chief; and he has adopted various beneficial regulations on the subject of foreign commerce, as well as with respect to the internal affairs of the island. The following extracts from a Proclamation, addressed by him to neutral nations, will give some idea of the line of conduct which he means to pursue.

"Our whole attention is now turned to the cultivation of valuable produce. Our industry has procured us a most abundant recompence for our exertions. The riches of our soil offer a pleasing prospect to your speculations. Our warehouses, filled with all the productions of the Antilles, only wait the arrival of your fleets, to make an

exchange of the manufactures of which we stand in need, for those which you require. If a system, unfavourable to the progress of commerce, has hitherto interposed to prevent its success among us, that disastrous influence will shortly cease. So far is our government, in its present state, from opposing the freedom of commerce in our ports, that it offers facilities to you which cannot be granted by any other government. It is of no consequence under what colours you may appear: the protection of your property, the security of your persons, and a rigid maintenance of the laws, in every thing that relates to you, are guaranteed to you on the faith of government. Duties, arranged in proportion to the difficulties that you may experience in gaining our ports, and equitably collected; great dispatch in expediting your vessels; with men of integrity in the direction of the public offices: Such are the changes on which you may have a perfect reliance. The government has already directed the suppression of exclusive consignments; of the tax on the price of articles; of the privileges granted for the sale of coffee, as well as the obligation to take cargoes of sugar, &c. Every one will be at liberty to sell and to buy on the conditions that he shall judge most for his advantage. Those regulations, produced by ignorance, will no longer offer impediments to your speculations: your confidence will no longer be forced in favour of individuals, who were equally strangers to you, and to the welfare of their country*. Your friends, your own particular factors, shall have the possession of your property; and the government engages to grant them all the protection which they can desire. The sanguinary horrors which have too notoriously marked the commencement of a cruel reign, will no more renew the sad spectacle of scenes that are past. Come with perfect confidence to traffic in our ports: come and exchange the fruits of your industry for our riches; and be persuaded, that you will never have cause to repent of a reliance on us.

"At the same time, while the government is exerting all its efforts to procure you the advantages of a brilliant commerce, it requires of your agents the same loyalty and good faith, which it will exercise towards you. It also expresses its hope, that the base conduct of the priva-

* Dessalines had appointed Patent Commissioners, who alone had the right of selling the cargoes imported into St. Domingo.

teers of Louisiana will not be imitated, and that it will have no cause to regret that its too great confidence has been abused.

"The ports are the Cape, Fort Dauphin, Port-de-Paix, Gonaïves, Saint Mark, Port-au-Prince, Aux Cayes, Jeremie, and Jacmel, where you may send your cargoes with the certainty of an advantageous return.

"The well-known exactness with which the government of Hayti acquits its engagements, is a solemn pledge for the execution of the Treaties it may enter into with you. Notwithstanding the misfortunes which preceded our independence, and the disastrous wars which it necessarily produced, the means of government have never failed of keeping pace with its wants. Such is the extent of our resources, that even the vices of the preceding administration did not prevent the liquidation of all its contracts. Judge then what will now be our prospect as well as yours, when a wise economy shall take the place of prodigality, and an equitable collection of the revenues will determine the rights of government as well as those of individuals.

"Given at the Cape, October 24, 1806, in the Third year of the Independence of Hayti.

"The Chief of the Government of Hayti.

"HENRY CHRISTOPHE."

It is probably not known to many of our readers that the account given by Christophe, of the flourishing state of cultivation in St. Domingo is correct, and has been produced, as the friends of humanity will be glad to hear, without the aid of a single cart-whip. The whip indeed is wholly proscribed throughout the Island. In the year 1805 the quantity of coffee alone, which was gathered in St. Domingo, amounted to 35 millions of pounds weight; and the produce of the year 1806, was expected to be much larger. Our own government has at length been convinced of the advantages to be derived from a commercial intercourse with this new people; and they have therefore licensed a trade with them, both from this country, and from the free-ports in the West Indies, which has already become extensive.

Nothing could more effectually and more seasonably disprove the allegations of West Indians, respecting the impossibility of cultivating the plantations by free labour, than what has occurred in St. Domingo. Near half a million of slaves have there emancipated themselves from the yoke; but instead of reverting, as was predicted, to a state of ferocious barbarism, they have

sprung forward, almost at once, to a state of civilization, which in every other case it has required ages to attain. The plantations are cultivated by labourers who receive a fourth of its produce for their labour, another fourth being paid to government, and the remaining half to the proprietor. The moral interests of the people are at the same time consulted. Schools are established throughout the Island, in which all the youth are taught; and religious observances are generally maintained. We hope to be able soon to lay before our readers a fuller account of this extraordinary people. In the mean time it will be gratifying to them to know that the population is, from every account, rapidly increasing.

AMERICA.

On the 2d of December, the President opened the congress by a message of considerable length. The negotiations with Spain, and with Great Britain, he stated were proceeding, but had not been brought to a close. The amicable progress of the latter, rendered it desirable to suspend without delay the non-importation law*. Some measures, with a view to security from foreign aggression, were recommended to Congress; and it was proposed to frame a law which should more effectually prevent and punish unauthorized attempts by individuals against the peace of countries in amity with the United States †, or against that of the states themselves. With the Indians, the states were on the most friendly terms. The finances were stated to be in a flourishing condition, and the appropriation of a part of them to a national institution for education was recommended. One part of the president's message which we shall quote, has afforded us peculiar gratification.

"I congratulate you, fellow citizens, on the approach of the period at which you may interpose your authority constitutionally, to withdraw the citizens of the United States from all farther participation in those violations of human rights, which have been so long continued on the unoffending inhabitants of Africa; and which the morality, the reputation, and the best interests of our country have long been eager to proscribe. Although no law you may

* This has since been done.

† A military expedition had been formed in the western provinces for the purpose of attacking the Spanish settlements, but was prevented by the government.

pass can take prohibitory effect, till the first day of the year 1808; yet the intervening period is not too long to prevent, by timely notice, expeditions which cannot be completed before that day."

This recommendation has already been acted upon in Congress; and a bill for

effecting the total abolition of the American slave-trade had already passed through several stages when the last accounts left America. Another argument against our abolishing this detestable commerce is thus taken away.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

Lord Grenville, with a zeal which must endear him to every friend of humanity and justice, has already brought into the House of Lords, a bill for the total abolition of the African Slave Trade. The bill has been read a first time, and will be read a second time on the 2d of February. A strong opposition is likely to be made to its progress; but we trust without effect; and that we shall at least keep pace with America in the glorious course which she is pursuing.

The thanks of both houses of parliament have been voted to Sir John Stuart, and to the officers and soldiers by whose valour the victory of Maida was obtained.

In the committee of supply 120,000 seamen, including 20,000 marines, were voted for the year 1807, and a sum of £10,920,000 was voted for naval services. The sum voted for the service of ordnance in Great Britain was £2,278,200, and for Ireland £480,000. A sum of £463,700 was also voted to pay deficiencies of this service in former years.

Lord Folkstone has given notice, that it is his intention to prosecute the impeachment against the Marquis Wellesley, provided Mr. Paull is not seated in the house.

A return is ordered to be made to the House of Commons of every church, chapel, or licensed place of worship, with the names of the persons appointed to officiate thereat, who had not resided during the last year, and also of the number of houses appropriated to divine worship, but not regularly licensed.

A debate took place in both houses on the subject of the late negotiations with France. Some objections were urged against the line of conduct pursued by our government in that negotiation, and particularly in their not defining more clearly, in the first instance, the basis on which it should proceed. No division however took place; and an address of thanks and approbation was of course carried.

On the 21st inst. another debate took place in the House of Commons, on the occasion of voting the Army Estimates, in

which the state of our military defence was canvassed. The sum voted for this service was fourteen millions. We think it appeared in the course of the discussion, that though our army may, on the whole, have somewhat increased during the last year, (about 5,000 men,) that our means of internal defence are considerably lessened, in consequence of the number of troops that have been sent to Sicily, and to those tropical possessions, which prove more fatal to them than all the other evils of warfare. Supposing Bonaparte to meet with any signal reverse, this state of defence may not be attended with any immediate ill effects. But even in that case ought not the respite which such a circumstance would afford us, to be employed in perfecting our military system, and putting our country, if it please God, more out of the reach of this sanguinary usurper? But it is wise; nay, it is imperiously incumbent on us, to contemplate and prepare for the alternative of his success; nor ought our apprehensions of that issue, nor the measures to which those apprehensions should lead, to be suspended, even by any temporary defeat which he may receive. The resources of France are enormous. Her armies have, on former occasions, been put to the rout, and captured kingdoms have been rescued from her gripe; but she has, nevertheless, gone on advancing progressively in power and extent of dominion, till she has overshadowed the continent of Europe*.

His Majesty has been pleased to appoint the 25th of February to be observed as a day of General Fasting and Humiliation in England, and the 26th of February in Scotland. It is with no small anxiety that the Christian Observer regards these periodical calls to penitence and prayer;

* On this momentous subject a pamphlet has just made its appearance, written by the able and patriotic author of 'War in Disguise,' which we most earnestly recommend to the attentive perusal of every patriot. It is published by Butterworth, and Hatchard.

for unquestionably, if they be not attended to, or if they be carelessly or hypocritically obeyed, they will only increase our guilt. Let the sincere Christian, when, on this occasion, he bends his knee to his God and Saviour, not forget the perils which still threaten his country, and still more the sins which continue to pollute it. Let him remember that the Slave Trade still exists; and to his prayers for the removal of this master-iniquity, as well as of the other evils which provoke the displeasure of the Almighty against us, let him join his earnest and unceasing exertions to that end. There are few individuals, especially in the middle and upper ranks, who do not possess the means of contributing something in this way to the national prosperity. They have it in their power at least to lift up their voice against sinful practices, and to take care that nothing in their conduct shall tend to encourage others in evil. Thus will they at least evince their sincerity, and perhaps also give effect to their prayers.

NAVAL INTELLIGENCE.

Nothing has transpired in the way of naval capture during the present month, except that eight or nine small privateers belonging to the enemy have been taken by our cruisers.

A fleet of Merchantmen from the Leeward Islands has arrived in safety.

An order of council has been issued, which directs, that in consequence of the French decree prohibiting the commerce of all neutral nations with the British dominions, or in articles of British growth or manufacture, and declaring those dominions in a state of blockade, no vessel shall be permitted to trade from one port to another, both which ports shall belong to, or be in possession of France or her allies, or sounder her control, that British ships cannot trade thereat; and that all neutral vessels taken so trading, shall be lawful prize.

DOMESTIC INTELLIGENCE.

On the 2d inst. Lord *Howick* informed the Lord Mayor, that a treaty of amity, navigation, and commerce, had been signed the day before, and had been transmitted to America for ratification. Till the ratification takes place the treaty cannot be made public.

We are happy to observe that a sum of 500 guineas has been voted to Captain *Larkins*, by the court of directors of the East India Company, as a testimony of their approbation of his bravery and good conduct in defending the Warren Hastings, and 2000 guineas to the officers and crew of his ship.

OBITUARY.

Character of Mr. Fox, continued from the Volume for 1806, p. 798.

WE are now arrived at the important period of the French revolution. They, who, after fifteen years experience, contemplate that extraordinary event, may perhaps imagine that they perceive a series of causes and effects, regularly tending to the very consummation which has been witnessed; and they may possibly think, that it was not very difficult to foretel, even from the first, the disappointment which the friends of liberty experienced. We apprehend, however, that, in the days which introduced the revolution, it was extremely difficult to augur what would be the result;

and that before any one could judge of the complete course of the comet, it was necessary that it should describe a small part at least of its track. We therefore are far from condemning those who hailed the rising liberties of France, in the first season of the conflict. We think at the same time that an æra very soon arrived, when the true character of the French revolution was made manifest; and that after this period, enlightened men of every political party might reasonably be expected to unite, in guarding us against the evils which had begun to overtake the French nation. Since we mean to question the political sagacity as well as the prudence of Mr. Fox, at the æra in

question, it may be necessary to treat somewhat largely of the commencement of the French revolution. The same particularity will not be observed in speaking of its progress.

The ancient government of France was unquestionably despotic, and her later Kings had greatly augmented and improved her military force. They had thus overawed the people by whom the expence of that force was defrayed, and had enabled themselves to carry on the most formidable wars against the other states of Europe, wars, in general, of complete injustice and aggression. The French Court, indeed, had disguised its despotism by the politeness of its manners, the magnificence of its appearance, and its pretensions to literature and science. In respect to religion, it had exercised a stern intolerance, the natural auxiliary to the political despotism which it seemed to have so well established. Louis the Sixteenth, more virtuous and more mild than his predecessors, had individually objected to the war so unjustly undertaken, in order to support America against England. He had, however, thought himself obliged to adopt the policy of his court; and, by the just dispensation of providence, his interference in the American quarrel became one of the means of bringing down the calamities of the revolution upon him and upon his people. The same passion for liberty which the French philosophers had cherished at home, was spread among the army, by means of its communication with the Americans. The French finances were also embarrassed by the war. The Parliament of Paris, following the example of many former Parliaments, refused to register the edicts for the levy of new taxes. Former Kings had, in every such case, enforced the registration, by repairing in person to the Parliament, and holding what was called a bed of justice, but Louis the Sixteenth withdrew the

taxes which he had proposed, and thus yielded in the contest. The territory, comprised under the name of France, having been acquired in different modes, and at successive periods, continued to be held under a variety of tenures, and a diversity in the system of taxation also prevailed. The vexation felt on these grounds was considerable, and the ministers of the King began privately to prepare a plan of reform, of which the object was to conciliate the public mind, by removing these and other grievances, without materially impairing the royal authority. A member of the Parliament of Paris* having obtained information of the ministerial project, by bribing, as is supposed, some clerk in office, the King employed lettres de cachet against the individual who had penetrated into the secret, as well as against other violent members of his Parliaments. The dispute upon this point ran high. The notables had been already summoned, and they had effected many useful reforms. The nation, however, appearing to demand the calling of the States-general, the King consented to throw himself on the opinion of these representatives of his nobles, his clergy, and his people. He trusted that the subsisting disputes would thus be adjusted, and the revenue restored, while the nation confidently expected that the public liberties would now be secured, and all grievances redressed. The Parliament of Paris, on this occasion, told the King, that in calling together the States-general, he had nothing to fear but the prodigal excess of their zeal in providing for the support of the throne.

An Englishman would naturally take part, up to this period, with the Parliaments and the people of France; and perhaps no man, who did not lean to the side of arbitrary power, would fail to indulge a hope, that the controversy would be concluded in some mode which should be favourable to the permanent liberties of

* M. L'Espeimeuil.

the French, and to the general tranquillity of Europe.

The King, by the advice of M. Neckar, directed a very considerable change to be made in the numbers of the *tiers état*. It was allowed to consist not, as heretofore, of 300 representatives of the people, but of 600; the nobles and the clergy, being each represented by the accustomed number of 300. This enlargement of the comparative number of the *tiers état* led to the most important consequences. The States-general met on the 27th of April, 1789, and the manner of conducting the verification of their powers was the first subject of discussion. A common English politician, who, at the time in question, might read, in the daily prints, of the dispute which so long subsisted on this subject, would perhaps ascribe, in a great degree, to the spirit of litigation, the pertinacity with which the *tiers état* demanded that the powers should be verified in one general assembly of the three bodies; while the nobles and clergy insisted on the verification of them in separate chambers. Even the King and ministry of France seemed insensible of the importance of this question. The *tiers état* prevailed; and the consequence of the victory was the formation of one general assembly, in which the voice of the 600 representatives of the people must evidently be predominant, supposing only the smallest accession from either of the other bodies to be made. Indeed, a considerable defection from each of these bodies had already taken place, especially from that of the clergy. In the assembly of the clergy, 133 voted against sitting in the same chamber, and 114 for it. In that of the nobles, the majority against the union of the chambers was 188 to 47. France, therefore, after the period of this junction or amalgamation of the three orders, renounced the idea of a balanced constitution; for the kingly authority, as will presently be shewn, was too weak to constitute

any material check on the new National Assembly. She disdained to follow the example of England. She aspired after a higher liberty. She assumed that the popular opinion ought to be without control; and that resolutions passed by acclamation, in the fervour of the moment, deserved to have all the authority of laws, provided only they proceeded from persons duly elected by the people.

But it is also necessary to consider the circumstances under which the National Assembly had been called together, and the general character of its members. They had been elected at a moment of peculiar heat and exasperation. A zeal for liberty had suddenly burst forth, but it was a zeal without knowledge; and political adventurers were on the watch to take advantage of the violence and folly of the people. It should also be remembered, that the general character of the French nation is that of levity, rashness, and presumption. Of their want of moral principle, a circumstance which also greatly contributed to the failure of the revolution, we shall speak more particularly hereafter. When the Americans separated themselves from Great Britain, the subject of civil liberty was practically understood among them, in consequence of their antecedent participation of the blessings of the British constitution. America was also provided with a number of public men, well qualified for business, and known to the country, in consequence of their having filled the local legislatures, or having been employed in some departments of the government. To these men she naturally committed herself. However violently they might be opposed to the British cause, they were well instructed in the principles of our mixed constitution, and they formed the natural aristocracy of America. To the influence of these leaders may in some measure be ascribed the maintenance of American liberty; and to them

may be referred that melioration of the American constitution, by a greater assimilation to the British, which took place a few years after the termination of hostilities. On the contrary, the leaders in the National Assembly of France were, most of them, men either of mere theory, or of unprincipled ambition; men as yet untried, and preferred only on account of the violence with which they affirmed every popular doctrine. The character of the mass of the *tiers etat* has been thus described by Mr. Burke. He says, "a great proportion, a majority, I believe, was composed of practitioners in the law: not of distinguished magistrates; not of leading advocates; not of renowned professors in universities; but, for the far greater part, of the inferior, unlearned, mechanical, merely instrumental, members of the profession; provincial advocates, stewards of petty local jurisdictions, country attorneys, notaries, the fomentors and conductors of the petty wars of village vexation. Who," says he, "could flatter himself, that these men, suddenly, and as it were by enchantment, snatched from the humblest rank of subordination, would not be intoxicated with their unprepared greatness? Well, but these men were to be restrained by other descriptions. Were they then to be awed by the supereminent authority, and awful dignity, of an handful of country clowns who had seats in that assembly, some of whom are said not to be able to read and write? And by not a greater number of traders, who, though somewhat more instructed, had never known anything beyond their counting-house? No: both these descriptions were more formed to be overborne by the intrigues of lawyers, than to become their counterpoise. To the faculty of the law was joined a pretty considerable proportion of the faculty of medicine. But the sides of sick beds are not the academies for forming statesmen and legislators." Then came the dealers in stocks and funds. To these were

joined other men, from whom as little knowledge was to be expected, and as little regard to the stability of any institution. Such, in general, was the composition of the *tiers etat*, in which were scarcely to be seen the slightest traces of what we call the natural landed interest of the country."

The three estates having been formed into one assembly, the King opened the royal session, by a speech from the throne, in which he submitted to them the plan of a new and much more free constitution. He offered to renounce the power of establishing taxes, and of borrowing money without consent of the representatives of the people; to submit to their inspection every public expence, as well as that of his own family; and to abolish some ancient and odious privileges in respect to taxation. He invited the States to propose some substitute for *lettres de cachet*, and to take measures which should conduce to the liberty of the press. He likewise expressed his intention of securing to the Commons the same double representation which had been, for the first time, granted in the case of the present States General. He coupled those concessions with the following restrictions, which, though they gave great offence, were also favourable to liberty. He forbid the assembly to form itself into one chamber, except in certain cases. He insisted that the electors should not bind their representatives by commands, though he allowed them to communicate instructions; and he required that no spectators should be present at the deliberation of the states. This speech, which, though very authoritatively delivered, might, unquestionably, have been made the foundation of a rational system of liberty, was received only with a sullen silence. The most unpopular of the proposed restrictions, and yet perhaps the most necessary under present circumstances, was the last; for already the surrounding crowd had begun

to overawe the members of the assembly, by means of the loudest menaces, and the grossest abuse. Mobs also had gathered themselves together in the garden of the Palais Royal, belonging to the Duke of Orleans, in which the fishwomen of Paris took a conspicuous part. Here orators hired, as there is now reason to think, by the money of the Duke, took the lead in debate, and they adopted the forms used in the National Assembly. Frequent accounts of the proceedings of that assembly were brought from Versailles to these demagogues at Paris; and resolutions containing violent censure of obnoxious persons were passed by the Parisian populace.

The King, at this period, took the sudden resolution of dismissing M. Neckar, and fifty thousand troops began to assemble under Marshal Broglie in the neighbourhood of Paris, a circumstance which led to the sudden formation of a great volunteer army of citizens, with whom the French guards were induced to unite themselves. This powerful force attacked the Bastille, in which however only seven prisoners were found; of whom four were confined for forgery: the other three were lunatics. The Governor, the second in command there, as well as the respectable Intendant of Paris, and another person of consideration, were massacred. On this occasion, a savage custom, which has been the reproach of the people of Constantinople, Fez, and Morocco, that of exhibiting on pikes the heads of the slain, was introduced into the polished city of Paris. The King yielded to the storm. His ministers fled. Neckar was recalled. The troops were ordered to depart. The King, wishing to soothe his people, shewed himself at Paris, where he heard the new cry of *Vive la Nation* every where substituted for that of *Vive le Roy*. He repaired also to the National Assembly, and professed to commit himself to their protection, without reserve. That assembly now pro-

ceeded with a most intemperate haste. In one night sixteen important laws were passed. Feudal services, rights of the chase, the perquisites of parochial priests, and various ancient customs were abolished. Tithes were in a short time afterwards done away, and the clergy were allowed only to look for a diminished and precarious subsistence from the bounty of the new representatives of the nation. "Was it then in order to devour us," exclaimed a country vicar on this occasion, "that you invited us to join you in the name of the God of Peace?" for in that sacred name the profligate Mirabeau had a short time before implored the clergy to coalesce with the *tiers etat*. Many privileges of the nobles were also restrained. The right of the King to exercise his veto in future cases of legislation, a right which this assembly had at an earlier period affirmed, became now the subject of a violent contest, and the dispute was terminated by the mildness of Lewis, who suggested that he should only have the power of suspending the operation of laws, until the judgment of a third assembly should be taken.

The state both of the provinces and of the city of Paris, at this time, forms an important subject of consideration. The most extravagant misconceptions prevailed in the country: many farmers being exempt from tithes, assumed that they were also released from the obligation to pay rent to their landlords; and multitudes of the common people hearing that various privileges of the nobility were abolished, proceeded to plunder their property. The nobles endeavoured to repel force by force. Violent suspicions of the designs of the higher orders were generally inculcated by means of communications from Paris; and there was a degree of promptitude and uniformity in the measures taken to inflame the public mind, which implied a systematic arrangement. The Duke of Orleans, as

there has since been strong reason to believe, devoted a large part of his income, an income of nearly £500,000 per annum, as well as the produce of a considerable loan made for him at this time in Holland, to the object of the Revolution. He hoped to bring about the downfall of his near relation, the King, and his own exaltation to the throne. No circumstance can be more calculated to shew the delusive nature of those hopes which were entertained by uninformed and theoretic men, of the establishment of French liberty, than the part now known to have been taken by this prince of the blood in the transactions of which we are speaking. The Duke was a man of a most flagitious life, and he did but ill conceal his own ambition. He was void of talents, and even of courage. This man, however, acquired some popularity at the present season; for his vast expenditure was considered as munificence by those who profited by it, and his affected violence in the popular cause was construed into the love of liberty. He was a prime mover in the Revolution, and for this purpose he was the patron of the courtezans, the fishwomen, the ruffians, and the murderers of Paris; and he probably would not have scrupled to imbrue his hands in the blood of his sovereign. His chief instrument was the Count de Mirabeau, a man remarkable for the immoralities of his private life, a nobleman, nevertheless, who was now adored by the people for being indifferent to the privileges of his own order, and who by his talents acquired a great ascendancy in the National Assembly. When the Duke had sufficiently served the purpose of Mirabeau, of whom he appears to have been the dupe, he was forcibly sent away from France on a pretended embassy to England. Mirabeau is reported to have contemptuously said of him, "This man always carries a pistol full of mischief in his hand, but he never

CHRIST. OBSERV. No. 61.

has the courage to draw the trigger."

We have represented the King as having more than once yielded to the supposed wishes of his people, and as having even committed himself to the National Assembly, from whom alone he could hope to derive protection. That protection had also been promised to him. A circumstance, however, at this time occurred at Versailles, which brought him into new danger. At a fête given by the officers of a regiment of body guards, near the king's palace, strong expressions of attachment to the royal cause escaped from the lips of many of the military, and in the course of the evening the national cockade was taken from several hats, and the King's white cockade was substituted. Some ladies of the court supplied the white ribbons, and the royal family were present during a part of the festival. The rumour of this event, with many exaggerations, reached Paris, and an immense body of persons of the lowest class, of whom a large proportion were women, marched to Versailles, in order both to complain of the high price of bread, and to revenge the outrage.

M. de la Fayette, who commanded the newly armed citizens of Paris, followed them in great force, with a view of restraining their violence; but he found it necessary to yield in a great measure to the humour of his troops, and indeed also to that of the populace, in order to secure the maintenance of any portion of authority. The women entered the National Assembly, mixed with the members, and overwhelmed them with their noise; and the President having gone to the King in order to urge, at this moment, the unqualified acceptance of certain unwelcome articles of the constitution, some of the women took possession of his chair. In the dead of the following night, the Palace was assailed, La Fayette hav-

ing retired for a few hours to rest. A massacre of the body guards ensued, and the Duke of Orleans in disguise is supposed to have been near the scene of slaughter. The Queen with difficulty escaped, and the King and the royal family consented, for the sake of appeasing a brutal mob, to proceed in the midst of them to Paris. From this time to the period of his death, he may be considered as having been the prisoner of the Parisians; and the National Assembly having transferred itself to Paris became more than ever dependent on the populace of that city.

The subject of the French Revolution had now attracted a very considerable share of the attention of the people of England; and two societies in particular, the one entitled the Corresponding, the other the Revolution Society, had publicly manifested their high approbation of it. Dr. Price, a dissenting minister, zealous, even in the pulpit, for his own theoretical principles of liberty, observed, in a sermon preached upon this subject, "I have lived to see thirty millions of people, indignant and resolute, spurning at slavery, and demanding liberty, with an irresistible voice; their King led in triumph, and an arbitrary monarch surrendering himself to his subjects. What an eventful period is this! I could almost say, 'Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation!'" Another reverend gentleman of the same class expressed himself thus.—"A King, dragged in submissive triumph by his conquering subjects, is one of those appearances of grandeur which seldom rise in the prospect of human affairs, and which, during the remainder of my life, I shall think of with wonder and gratification." The opinions of some even of our more practical politicians were not very unfavourable to the scenes passing in France; and a difference among the members of the Whig Club began to manifest itself. Mr. Burke was one of the first who con-

demned the French Revolution, and in his earliest work upon it, he describes that dreadful and memorable transaction at Versailles, of which we have briefly spoken. His representation is so striking, that we cannot forbear from enriching our work by a large quotation. After severely censuring the manner, in which Dr. Price and others had spoken of the scene in question, he thus proceeds—"History, who keeps a durable record of all our acts, and exercises her awful censure over the proceedings of all sorts of sovereigns," (alluding to the sovereignty exercised by the Parisian mob on this occasion)—"History will record that, on the morning of the 6th October, 1789, the King and Queen of France, after a day of confusion, alarm, dismay, and slaughter, lay down, under the pledged security of public faith, to indulge nature in a few hours of respite, and troubled melancholy repose. From this sleep the Queen was first startled by the voice of the sentinel at her door, who cried out to her to save herself by flight; that this was the last proof of fidelity that he could give; that they were upon him; and that he was dead. Instantly he was cut down. A band of cruel ruffians and assassins, reeking with his blood, rushed into the chamber of the Queen, and pierced, with an hundred strokes of bayonets and poniards, the bed from whence this persecuted woman had but just time to fly, almost naked; and, through ways unknown to the murderers, had escaped to seek refuge at the feet of a King and a husband not secure of his own life for a moment.

"This King, to say no more of him, and this Queen, and their infant children, (who once would have been the pride and hope of a great and generous people) were then forced to abandon the sanctuary of the most splendid palace in the world, which they left swimming in blood, polluted by massacre, and strewed with scattered limbs and mutilated carcasses. Thence they were conducted into the capital of

their kingdom. Two had been selected from the unprovoked, unresisted, promiscuous slaughter, which was made of the gentlemen of birth and family who composed the King's body guard. These two gentlemen, with all the parade of an execution of justice, were cruelly and publicly dragged to the block, and beheaded in the great court of the Palace. Their heads were stuck upon spears, and led the procession; while the royal captives, who followed in the train, were slowly moved along amidst the horrid yells, and shrilling screams, and frantic dances, and infamous contumelies, and all the unutterable abominations of the furies of hell in the abused shape of women. After they had been made to taste, drop by drop, more than the bitterness of death, in the slow torture of a journey of twelve miles, protracted to six hours, they were, under a guard composed of those very soldiers who had thus conducted them through this famous triumph, lodged in one of the old palaces of Paris now converted into a Bastille for Kings.

"Is this a triumph to be consecrated at altars? to be commemorated with grateful thanksgiving? to be offered to the divine humanity with fervent prayer and enthusiastic ejaculation? to be compared with the entrance into the world of the Prince of Peace?"

"It is now sixteen years" (added Mr. Burke) "since I saw the Queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in, glittering like the morning star, full of life and splendor and day. Oh what a Revolution! And what a heart must I have to contemplate without emotion that elevation and that fall! I thought ten thousand swords must have

leaped from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators, has succeeded, and the glory of Europe is extinguished for ever*."

We have now brought down our account of the French revolution to the period at which it first became a subject of observation in the British Parliament; and our chief object in entering into so much detail, a detail, as we trust, useful in a moral view as well as interesting, has been to illustrate the character of Mr. Fox, by pointing out his sentiments on this important topic, at the time in question. We are not now trying his opinions at this period by the means of events which were subsequent. We are not questioning his sagacity on the ground either of the later atrocities, or the final failure of the revolution. We are examining whether the existing facts justified the existing opinions. And here let it be remarked, that men like Mr. Fox may justly be required to form a sounder judgment on great and new political occurrences, than inferior persons. They are supplied, by means of their station in life, with ample sources of information. They are also skilled in the science of politics. They are used to consider men, not merely in their individual capacity, as the moralist or the divine contemplates them, but as members of the body politic, and as they act in masses. They are the watchmen of the state, placed on an eminence, from which they have the opportunity of foreseeing mischief. They are bound to give warning of

* Mr. Burke intimates, that the Queen of France was accustomed to carry about with her the means of self destruction, and observes that if, she felt she would fall by no ignoble hand. He sometimes introduces a certain degree of heathen virtue into his pictures of excellency, and he often improves his portrait by indulging his imagination at the expence of diminishing the likeness.

its approach. And the duty of these accomplished statesmen seems more especially to be, to guard the simple and ignorant among us, against those false appearances of liberty, which we may be in danger of preferring, in some evil hour, to our own admirably balanced, and therefore free and happy constitution. If, on the contrary, men like Mr. Fox err on these great political occasions, they cause thousands to err with them; and thus augment beyond measure the public danger. If, instead of correcting, by the maturity of their judgment, the inconsiderate violence of the people, and counteracting, by their practical wisdom, the visionary theories of the day, they add strength to the reigning error; they become dangerous in proportion to the respectability of their talents and the height of their general reputation.

A debate on the army estimates, in the year 1790, was the first occasion on which the subject of the French revolution was touched upon in Parliament. Mr. Fox then took occasion to remark, that the conduct of the French soldiers, during the recent commotions at Paris, tended greatly to remove one of the objections which he had always entertained against standing armies. That army, by refusing to obey the dictates of the court, had set a glorious example to all the military of Europe, and had shewn that men, by becoming soldiers, did not cease to be citizens. He was censured for this remark by a member, who observed, that the conduct of the British troops, during the riots in the year 1780, would have formed a much more unexceptionable ground of panegyric.

About a fortnight afterwards, Mr. Fox having applauded the revolution in France, Mr. Burke took occasion to remark on the danger of imitating that country, and said, that, in his opinion, the very worst part of the example which she had set us, was the late assumption of citizenship by the army. He spoke of

his regret at being obliged to differ from his right honourable friend, whom he complimented on the ground of his preeminent talents, as well as his natural moderation, disinterestedness, and benevolence; but added, that he would abandon his best friends, and join his worst enemies, rather than fail to oppose the introduction of French democracy. The French, he affirmed, had made their way, through the destruction of their country, to a bad constitution, when they were absolutely in possession of a good one! They were in possession of it on the day on which the States met in separate orders. Instead of securing the independence of the States, in these separate orders, under the existing monarch, and then proceeding to redress grievances, they had, in the first place, destroyed all the balances of the constitution. They had laid the axe to the root of all property, by confiscating the possessions of the church; and by the promulgation of the rights of man, they had been guilty of a pedantic abuse of the elementary principles of liberty, which would have disgraced boys at school. Our own revolution, he said, was the very converse of theirs. Ours, indeed, was a revolution, not made, but prevented. We took solid securities; we settled doubtful questions; we corrected anomalies in the law; we did not impair the monarchy; we did not invade the church. The nation retained the same ranks, the same privileges, the same rules in respect to property. Great Britain consequently flourished after that event. And even during her revolution she fell into no epilepsy, no trance; she did not dash her brains against the pavement, and expose herself, by her convulsive movements, to the scorn or pity of the world.

The speech of Mr. Burke was heard with applause. Mr. Fox rose immediately after him, and said, that the animadversions of his hon. friend had been mixed with so much

personal kindness, that he felt afraid lest the house should think that he and Mr. Burke were interchanging compliments with each other. He then declared, that if he were to put into one scale all the political information obtained from books, all that he had gained from science, and all that he had acquired by intercourse with the world; and if he were to place in the other the improvement and instruction which he had derived from the conversation of his honourable friend, he should be at a loss to say which side had the preponderance. He proceeded, however, to justify his former observations respecting the military; but denied that he was a friend either to a pure democracy, or to the excesses committed in France. He disliked, he said, all absolute forms of government, either absolute monarchy, absolute aristocracy, or absolute democracy; and approved only of a mixed government, like our own. He observed, that many more innovations than Mr. Burke seemed to acknowledge had occurred on the occasion of our revolution, in 1688. He referred much of the present bloodshed and cruelty in France to the feelings produced by the preceding tyranny; and concluded with expressing his persuasion, that however unsettled might be their present state, it was preferable to their former condition, and would ultimately be for the benefit of their country.

Mr. Pitt expressed his general concurrence in the sentiments of Mr. Burke, and his sense of the obligation conferred by that gentleman on the country.

This speech of Mr. Fox sufficiently indicated the separation which had now taken place between him, and the man who had been both the friend of his youth, and his faithful associate during the whole course of his political warfare. The speech also, though considerably guarded, implied a denial of the general doctrines of Mr. Burke. In another debate,

Mr. Fox adverted to the taking of the Bastille, and justified himself, in respect to the satisfaction which he felt on this event, by a happy quotation of the following passage of Cowper the poet:

“Ye horrid towers, th’ abode of broken hearts,

Ye dungeons and ye cages of despair,
That monarchs have supplied from age to age

With music such as suits their sovereign ears:

The sighs and groans of miserable men!
There’s not an English heart that would not leap

To hear that ye were fall’n at last.”

It seems, however, said Mr. Fox, that the poet was mistaken, and that there are Englishmen whose hearts do not leap to hear that the Bastille is fallen.

In preferring our charge against Mr. Fox, for too much favouring the French revolution, we are very willing to omit this count in the indictment.

In the succeeding session of Parliament, when the King of France had remained for nearly another year a prisoner in Paris, and the nature of the French revolution had still more plainly manifested itself, Mr. Fox employed in its praise much stronger expressions than before. He said, that he, for one, admired it; and he is understood to have termed it, when considered altogether, “the most stupendous and glorious edifice of liberty which had been erected on the foundation of human integrity, in any time or country.*”

Mr. Fox subsequently qualified some of his expressions, by observing that he meant, by approving of the French revolution, to approve of the destruction of the absolute monarchy. It cannot, however, be doubted, that, in the whole of the important period of which we now treat, he gave the sanction of his name to all the general principles of the revolution, though not to the

* See Mr. Burke’s Appeal from the New to the Old Whigs, and Annual Register.

acts of barbarity which accompanied it. He on one occasion expressed in the House, his full agreement in every political sentiment contained in that sermon of Dr. Price, which we have already noticed, remarking only, that the pulpit was not the place from which politics ought to be taught; and that whatsoever Dr. Price had said would have much better become his own speech than the Doctor's sermon.

Mr. Fox moreover gave the credit of his support to that doctrine respecting the rights of man, which was promulgated in France, and was now echoed in Great Britain. "The rights of man," said he, "how much soever ridiculed as visionary, are those original rights which no prescription can supersede, no accident remove, and are, in fact, the basis of every rational constitution, and even of the constitution of Great Britain." Possibly Mr. Fox might not intend, by such expressions as these, to sanction every part of that declaration of the rights of a man and a citizen, which was finally presented by the French Assembly to their King, on the 3d Sept. 1791; and yet it is impossible that the public should not consider him as generally sanctioning the French principles, principles which soon led to the assertion of the sacred right of insurrection, and of which we shall treat more particularly in a future paper.

(To be continued.)

The following article has been transmitted to us by a respectable correspondent, on the fidelity of whose statement we place the utmost reliance.

'REV. MATTHEW POWLEY.

Died, on Tuesday, Dec. 23, at the vicarage house, Dewsbury, near Wakefield, Yorkshire, the Rev. MATTHEW POWLEY M. A. upwards of twenty-nine years vicar of that populous parish.

This truly pious and valuable clergyman was born at Whale Moor, in the parish of Lowther and county of Westmorland, Sept. 21, 1740; and after having been well grounded in classical literature at the grammar school of Appleby, was admitted of Queen's College, Oxford, where he

proceeded regularly to the degree of M.A. Nothing particularly interesting to the Christian reader can be recorded of him, previously to the commencement of his residence at Oxford. *That* it was that he became, for the first time, *experimentally* acquainted with religion; *there* he first bowed the knee before God, as a *sincere* and *humble* petitioner for mercy through the merits of Christ. The "exceeding sinfulness of sin," the unsatisfying nature of all sublunary acquisitions or enjoyments, and the unspeakable importance of an interest in the redemption purchased by Christ, became, not long after his admission, the subjects of his most serious meditation; and were indeed the topics, on which, from that time, he chiefly dwelt, in all his communications with God and man. His attendance on the ministry of a clergyman, who preached at that time in Oxford with fidelity and success, must be regarded as the means by which, under the divine blessing, he was first awakened to a sense of his spiritual danger, and brought in due time to the knowledge of his Saviour, and to the experience of "joy, and peace, in believing." But zeal for the distinguishing doctrines of the Gospel, being a much more rare qualification half a century ago, than it is at present (blessed be God for that abundant outpouring of the spirit, with which he has been pleased to favour the Church of England in our own day!) the opposition, to which it was exposed, was, of course, more considerable; and Mr. Powley was informed by the ruling members of his college, as soon as his religious sentiments and attachments were ascertained, that he must either determine never more to *exchange visits* with the clergyman whose ministry had proved so great a blessing to him, or renounce all hope of academical preferments, which might otherwise easily be attained. He hesitated, for a time, to make the sacrifice required of him; but was, at length, induced by the advice of his friends in general, and of the obnoxious individual himself in particular, to yield in that instance. He did so. Still, however, his superiors were dissatisfied; for it was found that, though he strictly and literally fulfilled his engagements with the college, he nevertheless persevered in *attending upon the public ministry* of his friend. *This* therefore he was now called upon to renounce, as well as every other species of intercourse with him, but in vain. Conscience would admit of no farther compromise with those who would have substituted gain for godliness

a the object of his pursuit, and the exclusion of Mr. Powley from such advancement a his college could bestow upon him was the consequence of his unshaken firmness. His conduct, on this occasion, secured to him the favourable opinion, and good wishes, of all pious and respectable persons, to whom it was made known. It did ~~more~~ for him. It gained him the patronage of a man, "whose praise is in the Gospel," and with whom it is indeed an honour to have been in any way connected. No sooner did a late venerable and excellent divine, (at that time vicar of Huddersfield, hear of it, than, with that generosity which ever distinguished him, he instantly resolved to present Mr. Powley to the first vacant chapelry, in the gift of his church. About three years elapsed, from the time of Mr. Powley's entering into Holy Orders, before an opportunity occurred for the fulfilment of this gentleman's kind intentions; during which period he was employed by the late Rev. Brook Bridges as his curate at Wadenhoe, in Northamptonshire. But at length the perpetual curacy of Slathwaite, in the parish of Huddersfield becoming vacant, he was licensed to it, upon the nomination of the vicar, in the year 1767. The time of his residence at Slathwaite, he was always accustomed to consider as the happiest portion of his life. He was *there* stationed amongst a people who knew how to estimate his worth; and his labours were abundantly blessed to the conversion and edification of his hearers. He was soon after this united to Miss Unwin, daughter of the late Rev. Mr. Unwin, of Huntingdon, in whose family the poet Cowper was so kindly sheltered, during the years of his adversity; a considerable part of the property of that family having been expended upon him before his acquisition of the pension, which, through the benevolent recommendation of Earl Spencer, was at last settled upon him by the crown. In the year 1777, Mr. Powley was presented by the King to the vicarage of Dewsbury, which had been procured for him by the interest of the late Earl of Dartmouth; and the writer of this article has frequently known him to derive comfort, amidst many sorrows, from the reflection, that his presentation to Dewsbury came to him perfectly unsolicited, and without interference of any kind on his part. For meekness and humbleness of mind, for sincerity and integrity of heart and life, for love to God and love to the souls of men, and for a faithful and laborious discharge of professional duties, the subject of this memoir was eminently dis-

tinguished. His latter years, however, notwithstanding the amiable qualities of his mind, and the unblameableness of his life, were rendered extremely painful and distressing to him by the perverseness and ingratitude of the people amongst whom he dwelt and laboured, and whose welfare was the object, of all others, the nearest to his heart. But it is hoped that many of those, who opposed and persecuted him, *when living*, may learn, to reverence his character, and to value the truths which he taught and exemplified, *now that he is no more*. Some appearances of a promising nature, are already discoverable. In compliance with his *dying wish*, a petition, drawn up on behalf of his curate, was signed by upwards of a thousand resident housekeepers, and presented by Mr. Fawkes, one of the county members, to Lord Grenville, in whom as prime minister the right of nomination to the living on Mr. Powley's death was vested. The prayer of this petition, (to the honour of Lord Grenville be it long remembered!) was no sooner made known to him, than it was complied with; and Mr. Powley had the heartfelt satisfaction to learn, before he breathed his last, that, AT THE URGENT REQUEST OF HIS PARISHIONERS THEMSELVES, his living was assured to the very person whom he had wished to succeed him. "Bless God!" (he had yet strength to exclaim, when the tidings reached him,) "Praise God!" and shortly afterwards he entered into his rest.

He was interred on Monday, December 29, his pall being supported by six neighbouring clergymen; and an immense assemblage of parishioners attending him to the grave. On Sunday the 11th inst. a sermon was preached, on the occasion of his death, from 2 Tim. iv. 7, 8, to an audience of at least three thousand persons, by a friend who loved and honoured him, and who, for his own sake, will unceasingly deplore his loss. May the seed, which has been sown by this faithful and exemplary servant of Christ, at length, though late, through the blessing of God upon it, spring up, and bring forth fruit an hundred fold to the praise of his glory!

E. K.

DEATHS.

Died lately, at Kirby, near Stooksley, in Yorkshire, the Rev. JAMES MERCALF, for several years perpetual curate of Bilsdale and Newton, in the same county.

At the house of Mr. Archdeacon Davies, at Brecon, while on a visit, the Rev. SA-

MUEL ROGERS, prebendary and canon of St. David's, rector of Batesford, co. Gloucester, and late senior student of Christ Church, Oxford.

At the seat of Henry Duncombe, Esq.

at Copgrove, Co. York, in consequence of a fall some weeks before. Lady MUNCASTER, wife of Lord M. of Muncester-house, in the same county.

ANSWERS TO CORRESPONDENTS.

MARCELLUS; PHILALETHES; Q. T.; JOSEPH SAMUEL C. F. FREY; will be inserted. R. would probably save himself some trouble by a more confidential intercourse. His last object has been anticipated. His former communication will be made use of. C. P.; and H. are under consideration.

Respecting the *book of Jesus*, we have not been able to form any opinion. The book is left at the publishers.

We are much obliged to *A constant Reader and sincere Friend* for his hints. He will find considerable extracts from Mr. Pitt's speech on the Slave Trade in our numbers for January and February, 1806.

We are always concerned whenever the line of conduct which we deem it our duty to pursue, gives offence to any of our correspondents. We can assure *Napier* that we meant not to offend him; but when discussion degenerates into something like squabbling, we really do not think our work a proper vehicle for it. As for returning his paper; should we succeed in finding it, we shall be glad to comply with his wish. But we cannot be answerable for the safety of any papers which are not accompanied by a request to be returned, if not inserted.

H. T.'s communication will be particularly attended to. In the mean time we would observe, that he seems to us to have somewhat mistaken the object of our former remark, which was this, that, in our opinion, the quotations which he had produced were more in unison with the sentiments of Biblo-philos than they appeared to be with the extracts given by that writer from Robert Barclay. By making this remark, we wish again to be understood as not giving an opinion on the real merits of the question; but only as throwing out a suggestion which may prevent the unnecessary protraction of controversy. For we cannot help thinking that all the quotations from our reformers contained in H. T.'s letter, may be admitted by the opposite party to be sound and scriptural, and the question be no nearer to a decision than it was before, because none of them go to the precise points which form, in the paper of Biblo-philos, the grounds of objection to Barclay's system. We will, however, carefully reconsider the whole subject, and give its due weight to the last letter from H. T.

POSTSCRIPT,

29th January.

The recapture of Buenos Ayres by the Spaniards is fully confirmed. It took place on the 12th of August, though the advices announcing it were not dispatched till the 5th November. The recapture was effected by about a thousand regular troops from Monte Video, supported by an armed mob, amounting, it is said, to 20,000 men. Our force consisted of 1300 men, and our loss on this occasion is stated at 144 killed and wounded. The rest were made prisoners of war. The troops which subsequently arrived from the Cape of Good Hope, after an abortive attempt on Monte Video, have taken possession of Maldonado, a strong position at the mouth of the River Plate.

The public feeling has been considerably agitated for some days past by the contradictory-rumours which have reached us from the theatre of war in Poland. It was at first believed that the Russians had obtained a signal victory over the French on the 29th of December. Some doubt has been thrown on the truth of that report by the French Bulletins, which have been received, and which claim considerable advantages over the Russians, but make no mention of a battle on the 29th. From the statements, however, of the Bulletins themselves, it may be inferred that the French have received a considerable check; and have been obliged to make some retrograde movements. Bonaparte has quitted the army, and is expected at Paris, a circumstance which justifies the supposition that he apprehended some difficulties, or perhaps a reverse in Poland, the disgrace of which he was willing to devolve on his generals.

CHRISTIAN OBSERVER.

No. 62.]

FEBRUARY, 1807.

[No. 2: Vol. VI.

Religious Communications.

SKETCHES OF THE REFORMATION. NO. XX.

COMMENCEMENT OF QUEEN ELIZABETH'S REIGN.

IN the year 1559, the year after Queen Elizabeth ascended the throne, (Dr. Parker was then the Archbishop of Canterbury,) various measures were adopted, with the view of promoting the reformation of religion. It may not be without its use to specify some of these measures, both as affording us an insight into the principles which guided our reformers, and as furnishing us with lessons of conduct, which perhaps may not be found altogether inapplicable to present times and circumstances.

At the period in question many cures were destitute of ministers: some priests had left their benefices, others were non-resident, and the income of many of the livings also was so small, that no one would accept them. To remedy, in some measure, this evil, the Archbishop directed; That the Bishop of the Diocese should take special care that such men should be presented to benefices, as should promise to reside on their cures, and should also be willing to undertake the cure and oversight of such other neighbouring vicarages and parsonages, as could conveniently be placed under their superintendence, and as the Bishop in his discretion should judge them qualified to attend to *,

* This well intended regulation has probably given birth to the existing system of pluralities, and if my conjecture be well founded, we may derive from the circumstance a striking proof of the tendency of all human institutions to degenerate. Pluralities were instituted by our reformers from a solicitude to promote the spiritual

until some able minister should offer to serve any of the benefices which had been thus united:—That the incumbent thus appointed should employ, in every parish committed to his care, if possible, one able minister within deacon's orders, or else some honest, sober, and grave layman, who, as a reader, should give his attendance to read, provided no minister were present, the appointed service, together with the litany, and such homily as should be prescribed; but who should abstain from all interference "with christening, marrying, or administering the holy communion, or with any voluntary preaching or prophesying †:"—That the incumbent should visit each of his parishes in rotation, in order to preach the word of God, to administer the Holy Sacrament, to marry, and to baptize the children born since his former visit, care being taken to teach the people "that they need not to stand in any scrupulosity for the delay of baptism," in the case of children, dying before they had been presented to the minister, "considering, that in the primitive Church, the fathers used but two principal feasts, Easter and Pentecost, to ad-

welfare of the people. They are upheld, chiefly for the purpose of promoting the temporal gain of the incumbent, with little or no regard to the religious interests of the flock.

† I apprehend that there are, even in the present day, many cases in which our bishops might advantageously adopt a similar regulation, guarding it from abuse by the same judicious restrictions.

mit children to the holy font of regeneration*:—That the said incumbent should take special care to ascertain, how the youth of each parish were instructed in the catechism by the reader or minister, and also that the elder people prepared themselves, three times of the year at the least, to receive the Holy Communion in love and charity:—That all cases of importance should be referred to the Bishop or his chancellor, by whom the readers, after being instructed as to the nature of their office, and the conduct they ought to pursue in it, should be appointed; and by whom also, on proof of disability and disorder, they should be removeable †.

In the following year, 1560, some further regulations were issued by the Archbishops and Bishops "for the better direction of the clergy, and for keeping good order in the Church." By these, among other things, it was commanded; That the Archdeacons at their visitation should "appoint the curates certain texts of the New Testament, to be conned without book, and should at their next visitation, exact a rehearsal of them :"—That "for the erudition of simple curates," there should be some long catechism devised (long in distinction to the short catechism in the Common Prayer Book); and that "young priests or ministers, made or to be made, should be so instructed, that they be able to make answers according to the form of this catechism ‡."—That ministers,

* This regulation was evidently not intended to detract from the importance which we are taught to ascribe to the sacrament of baptism; but merely to diminish that superstitious estimate of its advantages, which had led the Papists to conceive, that the eternal salvation of infants entirely depended on the administration of the baptismal rite.

† Strype's Annals, vol. i. 185, 186.

‡ This is a rule which it had been wise to have retained. Nowel's Catechism was probably framed with this view; and I think it is to be much regretted, that either that or some other form of sound words is

even though unacquainted with the Latin tongue, if they were well exercised in the Scriptures, and if they and their wives were well testified of for their lives and conversations, should be tolerated in the office of deacons, and after a good time of experience, might be admitted to the priesthood §; and that such as were skilled in Latin should be well examined as to their knowledge of the principal articles of the faith, as well as of some competent matter to comfort the sick and weak in conscience ||:—That on the appointment of a day of ordination, open notice should be given to all men, to except against such as they knew to be not worthy, either for life or conversation: and "that private baptism, in necessity, as in peril of death, might be ministered either by the curate, deacon, or reader, or some other grave and sober man, if the time would suffer."

The most extraordinary of these injunctions is the following: "That incorrigible *Arians*, *Pelagians*, or *Free-will-men*, be sent into some one castle in *North Wales* or *Wallingford*, and there to live of their own labour and exercise; and none other be suffered to resort unto them but their keepers, until they be found to repent of their errors ¶."

not still employed "for the erudition of simple curates."

§ We see here how much greater stress was laid by our reformers on scriptural knowledge, and a godly life, than on literary attainments.

|| It may be inferred from this passage, that our reformers did not regard the office for the visitation of the sick, in the book of Common Prayer, as comprizing the whole of those instructions, exhortations, and enquiries, which it is the duty of a minister to employ in his attendance on the sick. In what respects the weak in conscience, indeed, a most interesting part of his flock, he is left entirely to his own discretion.

¶ This injunction seems to regard *Arians*, *Pelagians*, and *Free-will-men*, as maniacs, who are to be placed in confinement, and subjected to a course of salutary discipline under the eye of keepers, until

A form of articles of the principal heads of religion was at the same time drawn up, which ministers, at their ordination, were required to subscribe, but which was superseded after two years by our present articles. This form affirms that the Scriptures "contain all the doctrines of religion, and that from them all error may be confuted, and all truth established;" that those are not true Christians who do not believe the three creeds; that "the Church of Christ is that in which the pure word of God is preached, and the sacraments administered according to Christ's appointment, and in which the power of the keys is retained;" that each particular church has power to appoint and change rites and ceremonies, so that it be done decently and to edification; that Christ appointed only two sacraments, "by means of which grace is conveyed to those who rightly partake of them, though the minister be a bad man, and which are of no benefit to those who unworthily partake of them, though

restored to soundness of principle. This certainly does not appear to be a very judicious mode of treatment. In the present day, indeed, it would be impracticable; for I apprehend that no one castle in North Wales, even if that in Wallingford were joined to it, could contain the one thousandth part of the persons who are infected with the heresies in question. It seems but fair to remark, that the Free-will-men of Archbishop Parker's time, who in fact differed little from Pelagians, ought not to be confounded with the moderate Arminians of later date. Arminius was not born till 1560, the very year in which this regulation was issued; and his system, which affirmed the doctrines of human depravity, salvation by Christ, justification by faith, and sanctification by the Holy Spirit, stood on entirely different grounds from that of either the Pelagians or Semi-pelagians. I must admit, however, that there are many, in the Church of England, (would that the publications which have issued from the press during the last twenty years had not proved that some of these are clergymen) who shelter their Pelagian errors under the name of Arminianism.

the minister be a good man;" that the custom of baptizing infants is by all means to be retained; that "the Lord's Supper is not only a token of mutual goodwill among Christians, but of our redemption by the death of Christ, and of our union with Christ—when given to the faithful, it is the communion of the Lord's body and blood." Then follows a condemnation of the custom of elevating and adoring the host, of the mass, of transubstantiation, of papal jurisdiction, of purgatory, of the invocation of saints, and of the use of an unknown tongue in public worship. There are also articles which correspond to the 16th, 23d, and 37th articles of our present formulary. The only remaining article respects justification, and is very briefly, but perspicuously expressed. "Justification by faith alone is the undoubted doctrine of Christians." "Justificatio ex sola fide est certissima doctrina Christianorum*." The high importance attached by our reformers to the doctrine of justification by faith, that "articulus stantis aut cadentis ecclesiæ," appears from its introduction into this short form, which was intended merely to serve a temporary purpose, and in which no direct mention is made of some other doctrines of great moment, which are particularly insisted on in our present articles: I mean those contained in the 9th, 10th, 12th, 13th, and 17th articles.

Q.

To the Editor of the Christian Observer.

THE prediction recorded Matt. xxiv. 24. that "false Christs and false Prophets should arise, and *show great signs and wonders*," as it appears from the context to respect (at least in its primary sense) the destruction of Jerusalem, long appeared to me to involve a great difficulty according to the usual interpretation; because history acquaints

* Strype's Annals, vol. i. p. 213—217.

us with no facts, i. e. no signs or wonders performed by impostors at that period, which would correspond with the prophecy. I have therefore been gratified by meeting with the following solution of this difficulty; and if you think any of your readers may be profited, you will probably allow it admission.

The word we translate *shew* is *δωσει*, *they will give*, the same word which is used in the Septuagint version of Deut. xiii. 1. "If there arise among you a prophet—and he *giveth thee* a sign or a wonder," i. e. shall propose or promise some sign or wonder, as the sequel shews. Hence it is evident our Lord does not intend to say that any of those false prophets would *exhibit* or *perform* great wonders, but only *promise* them. Compare 1 Kings xiii. 3 and 5, in the LXX. And see Dr. Lardner's large collection of testimonies, &c. vol. i. page 67 *. This distinction appears to me of importance for establishing the authority of miracles. It is indeed supposed, Deut. xiii. 2. as a possible event, that a sign or wonder may be permitted of God to be wrought by a seducer; but then it is observable, that the error, designed thereby to be propagated, is of itself sufficiently obvious; "*Let us go and serve other gods*," and hence no Israelite could plead the miracle (especially after such a warning) in excuse of his defection from the true God. I confess myself of opinion, that, when the iniquity of men is full, and they have *rejected* the last and best dispensation of divine mercy, sealed to them by miracles and prophecies; God will permit a power of delusion to operate, which has hitherto been unknown: and to this period the words of our Saviour may have an ultimate reference. (Compare 2 Thess. ii. 9, 10.)

* Josephus says, *De Bel. Lib. 2. Cap. 13. Sect. 5.* There were many prophets suborned to deceive the people (during the siege of Jerusalem) telling them that they ought to wait for help from God;

I wish to take this opportunity of remarking, that, since the Septuagint version of the *Old Testament* is particularly useful to the theological student, in fixing the sense of any difficult passage which occurs in the *New*, (much more so than any heathen classics can be), not only on account of the infusion of hellenistic phrases in the apostolic writings, but also from frequent references to ideas and customs peculiar to the Hebrews; I judge it would be a work of real utility, if a *Lexicon (Greek and English)* was formed to the *Septuagint*, on the well digested plan of Mr. Parkhurst's *New Testament Lexicon*. Such an undertaking would well deserve the encouragement of those who know the value of just Scripture criticism, and who estimate, as the best direction of literary talents, whatever tends to illustrate those sacred books. I should esteem myself happy if any of the correspondents of the *Christian Observer* should give this hint a more effectual recommendation.

C. L.

To the Editor of the Christian Observer.

IN reading the remarks of M. T. H. on 1 Tim. vi. 10. "The love of money is the root of all evil," I perfectly agree with him, that "*hundreds*, who know nothing of the original, understand the passage in the sense given" by him; but I also think that *thousands* are perplexed with it; and though they may be disposed to give it a liberal construction, yet many consider the expression more lax or general, than is desirable in such a book as the *New Testament*. To know that the original words of the Apostle do not require such a mode of expression, may be a satisfaction to many persons, whether they adopt the idea of M. T. H. that all manner, or every kind of evil, proceeds from the love of money; or that the Apostle's intention was to confine it to the evils which he had just enumerated.

I am not at all anxious which sense is preferred. To say, that I give the preference to my own construction, is so common and so natural a disposition, that, even if I am supposed to be wrong, some charity will, I hope, be extended. I do not see that the rendering of "all manner of disease, and all manner of sin," Matt. iv. 23. xi. 31. is at all necessary to the sense in the passages brought forward. The sense would have been perfectly intelligible if rendered "every disease and every or all sin," as by Bp. Newcome and others. To "every disease" is added "among the people," which sufficiently limits the sense; and by "all sin" cannot be supposed to be meant "every sinner." In the passage quoted from Mark iii. 28, the common translation is "all sins," and not "all manner of sins;" from which it appears, that when the article was used, the translators have not thought themselves justified in giving that paraphrastical mode of expression, which they adopted when there was no article in the Greek. In a book like the Bible, it is desirable that the translation should be as close as is consistent with making the writer speak intelligibly in the language into which he is translated. From this consideration, with that of the context, I am induced to prefer "all these evils," to "all manner of evil." Let the reader judge for himself.

The foregoing remarks may be sufficient in reply to the arguments of Cantab. But this writer must surely have read the remarks of H. T. very erroneously, to say what he has said respecting them. If the reader will turn to the truly "temperate remarks of C. L." page 145 of the last volume, he will see that they do not appear to be intended to correct the error into which H. T. is supposed to have fallen, but rather, if it be an error, to confirm it. H. T. is by no means anxious for the support of the criticism which

he proposed (as he expressed it) with diffidence; and with that disposition courted remarks upon it; but these remarks might, he thinks, have been conveyed in a better tone than Cantab has thought proper to use on the occasion.

H. T.

For the Christian Observer.

CHAPTER I.

The Covenants anterior to the Christian, particularly the Mosaic. The Nature and Object of the latter; its Privileges, with the Terms expressing them. Remarks on that Part of Dr. Taylor's Key, which coincides with the Subject of this Discussion.

I CALL that a covenant, in the theological sense, by which the Almighty engages to bestow any blessing on man upon specified conditions. The first covenant was a covenant of works, and properly speaking the only one of that description, founded upon the condition of human obedience. The condition was violated by the person concerned, our first parent, and in consequence of his disobedience, sin, misery, and everlasting death entered into the world. What may be the precise nature or degree of the moral connection established between the different individuals of the human species is impossible for us to say: but that such a connection does exist, the mournful experience of every age of the world, and the honest verdict of every man's conscience, abundantly testify. The penalty, however, was not only mitigated to temporal affliction and death for the present, but, by virtue of a new covenant or covenant of grace or favour, actually reversed, upon conditions to be performed, partly by the Son of God himself, who engaged to satisfy the demands of the divine justice, and partly by the offending party, in a very different sense indeed, but in a very important one likewise. This covenant was immediately revealed, in an enigmatic and obscure form

at the time; but which future events have discovered to be remarkably explicit and expressive. This provision for the recovery of fallen man, to the divine favour by the remission of his guilt, to holiness by the sanctification of his soul, and to future and eternal happiness by the merit and intercession of his substitute, is the true foundation of all the subsequent covenants, and was brought to its perfection in the Christian one. In order to accomplish this great plan, it pleased God to select one family from the nations of the earth, at the head of which was Abraham, their progenitor; to whom and to his immediate descendants he repeated the promise, that in his seed should all the families of the earth be blessed. This was the principal article of the everlasting covenant established with him, and with his seed after him. As an anticipation of the method by which this recovery should be effected to individuals, the sacred history informs us, that he *believed* God, and that this was imputed to him for *righteousness, or justification* *.

The posterity of Abraham settled in Egypt; the seat of idolatry, and continued in a state of bondage for a predicted period, at the close of which they were delivered by the manifest interposition of God and the instrumentality of Moses, one of their brethren: and when they had fairly escaped the vengeance of their oppressors and pursuers, and had arrived at Mount Sinai, God entered into a peculiar covenant with them, the terms of which were as follows:—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." "And all the people answered together, and said, All that the Lord

hath spoken we will do †." The decalogue was then immediately delivered with circumstances of great terror and solemnity. In the terms of this covenant there was evidently the condition of obedience. If this condition be performed, the specified privileges follow.

This covenant was of a supplemental or provisional nature. It was by no means intended to contradict, or supersede, the Abrahamic or original covenant, as the Apostle argues at large in the third chapter of his epistle to the Galatians. The design of God in this dispensation seems to have been various; but every particular was directed to the great deliverance which his mercy had provided, and was executing by due gradations. It seems to have been his object to preserve, amidst a world of idolatry, one spot in which the knowledge of the true God and true religion should be maintained, to be both a witness for himself, and a standing condemnation of the remaining nations. He probably designed to put one portion of the world under a system of probation, attended with peculiar advantages; that the whole race of mankind together, in different ways, might make a full and fair trial of their moral strength. By the whole system of external rites, which he enjoined, there is every evidence in the nature of the thing, that he meant to instruct mankind in those ideas which peculiarly belong to the scheme of human redemption, the sacrificial, which was the principal part, inculcating, in the most expressive and impressive manner, the transfer or imputation of guilt, and the accepted atonement for it. The moral precepts, which are of the most spiritual and exalted description, were calculated, and doubtless intended, to impress upon the minds of those to whom they were delivered, not only just notions of religion, but likewise a deep

* Gen. xv. 6. See the comment of the Apostle, Rom. iv.

† Ex. xix. 5-8.

sense of personal corruption and imbecility : thus practically teaching the necessity of that mode of justification, which the Gospel was fully to reveal. The prophecies under this dispensation had respect to the same deliverance and the same deliverer *. The Mosaic dispensation was in form, and in itself simply considered, a covenant of works, and had some of the effects of such a constitution, being, as the Apostle expresses it, "the ministration of death †." It was, however, only a partial and occasional provision, if we may so speak, and did not, even during its continuance, abolish, or so much as weaken, the original covenant, which still retained its force, and acted with coexisting and undiminished efficacy, to expand hereafter, with greater glory, by means of that very dispensation which might appear to bear towards it a hostile aspect. From this view of the subject, which might be considerably confirmed, it seems a just inference, that the first and principal object of the Mosaic covenant was, to bear its part in promoting the divine scheme for the recovery of the human race from the effects of the fall, and the secondary one, to advance their holiness and happiness. I do not mention here the divine glory ; for that, or something equivalent to it, must be supposed to be the supreme object of all the acts and dispensations of God.

The Mosaic law, however, was only preparatory, and derived its principal value and glory from the dispensation to which it was subservient as an introduction ; for, in itself considered, it was of an exter-

nal and inferior description ; and as such it is frequently represented in the New Testament. Its predominant character was *external*: its multiplied rites and ceremonies could be little more than the *opus operatum* to the generality, except indeed as a general principle of obedience was exercised in their performance. The nature of the relation therefore between God and the Jewish nation partook of the same character, and was in a great measure external. The *privileges* consequently attending that relation, were principally of an external description, and, when extending any farther than a simple honorary distinction, were chiefly of a temporal nature. The *terms* expressing these privileges are of a general description, and in their particular application are to be limited by the subject and peculiar circumstances of the case.

The terms describing the relation subsisting between God and the Jewish nation are as follows : God is said to have *chosen* or *elect*ed them ; and, in consequence, to have *delivered*, *saved*, *bought*, or *purchased*, and *redeemed* them. He is said to *call* them, to *create*, *form*, and give them *life*. He is therefore called their *father*, and they his *children*. Canaan is represented as their *inheritance*, and their *rest*. God is their *King*, they his *servants*. As citizens of his kingdom, they are said to be *written in the book of God*. The heathen nations are accordingly considered as *strangers*, *aliens*, and *not a people*. Various other expressions of the same value are used respecting this relation, and this people is called his *saints*, his *sanctuary*, *separated* to him, his *peculiar people*, his *church*, his *heritage* or *inheritance* ‡.

* If the reader would see the matters here specified fully discussed, and satisfactorily, as appears to me, established, he may read *Outram de Sacrificiis*, Magee on *Atonement*, and the second vol. of *Faber's Horæ Mosaicæ*, entitled, "A View of the Connection between Judaism and Christianity."

† 2 Cor. iii. 7.

‡ See the proof of this in the second chapter of the *Key*, which, in almost every particular, may stand. If the reader have not this work at hand, he may supply the want of it, by turning to the particular words in a *Concordance*: he will

These privileges, although *national*, and therefore, in a general sense, or, as *external* only, applicable to *all*; yet in their full sense, as they implied the *complacency* or *approbation* of God, they were not applicable to all, but suspended, as we have seen in the formal enunciation of the terms of the covenant, on the condition of obedience, and therefore applicable to those alone who performed that condition. The privileges were secured or confirmed on the one hand by obedience, or forfeited on the other by *disobedience* *. The token of the covenant with Abraham was the rite of circumcision; and God threatens, that whosoever of his family "is not circumcised, that soul shall be cut off from his people: he hath broken my covenant †." The same denunciation was made on occasion of the first institution of the passover, and the first deliverance of the children of Israel from Egypt: "whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from Israel ‡." Although this punishment might not be excommunication, nor any other penalty inflicted by human power, as Selden contends, it was certainly of an excommunicatory nature, and might be the determination or act of God himself, not perhaps visible by any effect in this life, depriving the individual transgressors of their part in the higher privileges of the covenant, or those privileges in the higher sense §. At any rate we

then perceive better that the terms are used with a great portion of the liberty of metaphor.

* So affirms Dr. Taylor, § 65.

† Gen. xvii. 11—14.

‡ Ex. xii. 15.

§ See Selden de Syned. l. i. c. vi. He says the expression occurs thirty-six times in Scripture. The Rabbinical notions which he has detailed on this subject, are utterly void of foundation. Episcopius, Inst. Theol. l. ii. c. x. and Rosemüller on Gen. xvii. 13. supposes it to signify a privation of the civil privileges of the covenant. The argument remains the same.

have here an instance of a distinction made between the obedient and the disobedient, and an exception to the universality of national or corporate privileges. It is therefore well and pertinently observed by Dr. Taylor, that "wicked Israelites were no more the objects of God's favour, than wicked heathens ||."

Let us now proceed to Dr. Taylor's view of this subject. The defective and unworthy conceptions, as I shall take the liberty to call them, (and this will not affect the argument,) entertained by the author of the Key respecting the main object of revelation, have caused him to set out and persevere in the cold and heathenish notion, that the various dispensations introduced into the world, and terminating in Christianity, had no higher end, than the promotion of the religion, virtue, and happiness of the human species. The "curing their corruption" is indeed likewise mentioned; but, according to the system under consideration, a very inadequate idea is attached to that expression. It is an observation which may be made here, and of which the application will frequently be called for as we proceed, that of all fallacies none are more plausible and seductive, or more extensively injurious in their consequences, than those which present a part, and an inferior part, of the truth, for the whole. Suspicion is disarmed by the offer of what the judgment immediately assents to, and opposition is not excited by the express denial of what it would perhaps regard as still more worthy of belief. Meanwhile the prætermitted portion of truth operates with the slow, silent, persevering, and secure virtue of a negation; and the reader finds himself reasoned out of an important part of his creed, without being once sensible that it ever came into discussion. Thus a discourse, professing to teach the nature of Christ,

if it dwell exclusively upon the excellence of his character is calculated to produce a disbelief of his divinity. Thus likewise when the example of fortitude, and attestation to the truth of his doctrine, which he gave in his sufferings, are made the sole subject of the discourse, the atonement then principally effected is really although insensibly undermined. These illustrations, which might be increased, are adduced, both because they powerfully confirm the observation here made, and because they particularly apply to other errors besides the main one of Dr. Taylor's work.

In a professed explanation of the Gospel scheme, as the title of his work purports, he has omitted at the beginning, its proper place, and of course throughout the remainder of the performance, all mention of the fall of man, and of the recovery immediately promised to him, and by most Christians supposed to constitute the very substance of the Gospel and the peculiar work of the Redeemer. Abraham, the original of the Jewish nation, is the first prominent subject. It should, however, have been proved by the writer, in order to subserve the main purpose of his system, that the faith, which was counted to this patriarch for righteousness, *might*, for any injury that would have resulted to the privileges attached to the covenant betwixt God and him, have been nothing more than a formal and insincere profession. The second chapter, which enumerates the honour and privileges of the Jewish nation, may, with a reserve respecting a few doubtful particulars, stand, and has accordingly been adopted in the present strictures. But the third, which assigns these "*spiritual** privileges" "to ALL the

children of Israel without exception," requires the qualification which has already been given. In truth the circumstances of the author led him to hazard a delicate hypothesis upon this subject. He supposes the national privileges or blessings which are enumerated to be of a *double* character; to be conferred in the first instance unconditionally, as motives to obedience, and then they are called *antecedent*. If they produce that obedience, they are confirmed, and in that case they are termed *consequent*. If they do not, they are forfeited. Could it be precisely determined what idea Dr. Taylor meant to convey by the term obedience, it might perhaps be found, if individuals are at all considered, that the same person, by disobeying the will of God, and yet holding that place in the Jewish Church, which his non-renunciation of a part in the covenant would secure to him, might be deprived of these privileges, and be in possession of them at the same time. But it is unnecessary to contend upon this point, as the Jewish dispensation was evidently, and is allowed on all hands to be, of a collective and external character.

In the immediately succeeding chapter, Dr. Taylor endeavours to vindicate the Divine Being from the imputation of partiality, in the distribution of his favour, by shewing that the Jewish peculiarity was not injurious to the rest of the world. The discussion was quite unnecessary; and, if we may judge from the present attempt, far beyond the powers of the Doctor, who has neither met nor answered its difficulties.

or *external* advantages," § 73. So again it rebukes the Jews for valuing themselves "purely on account of their external privileges," § 302. This may furnish a *Key* to a part of Dr. Taylor's *Mode of Reasoning*.

* It was Dr. Taylor's object here to exalt these privileges, and therefore they are called *spiritual*. See likewise § 78. It happens, however, to be his object sometimes to depreciate them; and then they are nothing more than "original favours,

To the Editor of the Christian Observer.

I TRUST that I am as far as any one from making "a man an offender for a word." If the design of a speaker or a writer be evidently good, and the general tendency of what he speaks or writes be agreeable to his design, I should be very unwilling to quarrel with him, because his opinions do not exactly accord with my own. But the person whose design is truly good, may inadvertently drop an expression which, either in its natural construction, or by a very slight misconception of its terms, may have a tendency widely different from what its author would wish. In this case it is the office of friendship rather than of criticism, to point out the error, in order to prevent the mischief. A sentence of this kind, appears to me to have crept into your Number for December last, in the paper of O. C. K. on religious melancholy, and I trust I shall need no further apology, for presuming to call your attention to it. The passage is as follows (page 733, 2d col.) "The history of religion amongst ourselves, presents us with multitudes, even of pious individuals, who have found the burthen of life so intolerable, as to induce them to meet all the risks of eternity, rather than bear it any longer."...I would hope, Mr. Editor, that the ideas this sentence conveys are such as your correspondent would be very sorry to be thought to maintain, and that they are the effect of mere inadvertence. The *pious suicide*, is indeed a character which I have heard talked of, but it is a character which, I think, and here I doubt not O. C. K. will agree with me, never did exist, except in cases of actual insanity. This malady may come upon "pious individuals" as well as upon others, and it may produce the same melancholy effects in each. But the case of a man who so feels the burden of life as to be "induced to meet all the risks of eternity, rather than bear it any

longer," seems much more descriptive of the proud rebel against the dispensations of his Maker, than of the pitiable subject of wild delirium. It may indeed be urged, that O. C. K. is speaking of melancholy which results in great degree from bodily disorder. But is he writing to the unhappy subjects of insanity—or to those in whom the derangement of the nervous system casts a gloom over their spiritual concerns? If he writes for the former, his pains might well be spared—and if to the latter, is it not dangerous to hold out the idea, that multitudes of *pious* men have become their own executioners, when wearied of their present troubles? Let but this fact be established, and I will venture to predict, that the number will be greatly increased in a short space of time.

As I said before, I like not to quarrel about a word, but while I have my pen in hand, I can hardly help saying, that I feel an objection to the expression, "all *the* risks of eternity." If any pious individual deem it a *risk*, whether he shall be happy or miserable for ever, no burden of his present state would induce him to try the awful experiment; and if he have "a good hope through grace," of "an inheritance incorruptible and undefiled, and that fadeth not away," he will not easily be driven by the burden of life to forsake that post where he is placed to glorify God, and shew forth his gratitude to him who hath begotten him again to this lively hope, if it be a *risk*, whether he, by so doing, shall not forfeit his birthright.

Q. T.

To the Editor of the Christian Observer.

I wish to address you respecting a paper I lately read in your excellent publication, I mean that "on the causes of melancholy in religious persons." I particularly object to the following passage (Number for December last, page 736.) "There

is only one more cause of religious melancholy which it is my intention to consider. This lies neither in a defect in our religious system, nor in an infirmity of the body, but in the *appointment of God*, by which it pleases him to *deny* to some clear and strong views of *their own* eternal salvation. They have done ill for religion, &c."

Now, Sir, I apprehend, that one of the many ways in which both persons of a melancholy cast, and others who are not so, deceive themselves in estimating their religious state, is by believing that it is *the appointment of God* to *deny* them the light of his countenance. That those who are really the children of God are not sometimes in darkness of mind, far be it from me to affirm: this is the case whenever they are betrayed into sin, by letting the truth slip out of their minds. Their peace must then be disturbed. But I apprehend that the doctrine of Scripture on this subject, is, that while people are walking in darkness, and not enjoying the comforts of the Gospel, they do not cordially believe it—for such is its nature, that it cannot be believed, without yielding peace and joy—see Romans v. 1, 2, 11, and many other passages. If these things are so, the way to deal with those who are deprived of comfort, is to lead them to the exercise of faith in Jesus Christ, and not to divert their minds to other objects. We may be assured, that when religious persons experience darkness and distress of mind, the cause is not to be found in the appointment of God; for he will not withdraw the light of his countenance from those who are walking in his ways, and doing what is pleasing in his sight; but in themselves.

PHILALETHES.

To the Editor of the Christian Observer.

On reading the observations, in your Number for September, on the character of Bishop Ridley, a few thoughts occurred to me; with which

I shall take the liberty of troubling you, in the confidence, that what is well meant will not be ill received.

I entirely agree with the writer of the Sketches, that Bishop Ridley was a prelate of inestimable worth. He had evidently as sound a judgment, as dispassionate a temper, and as liberal a mind, as could be looked for in a mere mortal. He appears also to have had, for his day, an uncommon correctness and elegance of literary taste: and, probably, this latter talent had no small share in giving to our matchless liturgy its more than attic terseness; while the former qualities no doubt contributed to keep an established theology undogmatic and catholic.

But I conceive, we do not know enough of the venerable Bishop, to enable us to apply his character as a standard for private devotion, or individual piety. We have sufficient documents to inform us, how he wrote to his friends, how he spoke to his enemies, what he deemed eligible in church government, what he approved as excellent in public worship. But I do not know that he left any records of his interior history, of what passed in his retirements between himself and his God. If we had any authentic memoirs of this nature, useful lessons respecting a Christian's inward movements might, no doubt, be derived from them. But, such vouchers being wanting, deductions of the kind in question seem no more than conjectures. We know, that the worthy prelate was most laudably cool and dispassionate in all his intercourse with men: but, can we hence conclude, that there was no greater warmth, nothing approaching nearer "ecstatic fervours" in his intercourse with his Maker and Redeemer? This, surely, is an inference not to be made without some more direct proofs than we seem to be possessed of.

But, if even it were positively ascertained, that Bishop Ridley felt no fervours of devotion, nor any very sensible elevations of mind,

would it follow that he was, in this respect, a just model for all other Christians? We know, that there are human beings so almost exclusively intellectual, as to be nearly incapable of affectionate warmth: and we could not be sure but that the good Bishop might have belonged to this description. Nay, if with such steady conscientiousness, such undaunted love of truth, and such wise sobriety of discrimination, there were not also a tending to rise toward God on the wing of devotion, it could (I conceive) be no otherwise accounted for, than by supposing such a peculiarity of constitution as does, certainly, sometimes occur; but, when it does, is not a standard, but an anomaly.

Permit me, Mr. Editor, to assure you, that I am no more friendly to an agitated or fluctuating devotion, than the writer I am taking the liberty to remark upon. I, as really as he, have the highest value for an unruffled calm and serenity of mind. But, as this may possibly, in a good degree, arise from felicity of natural habit, as well as from that piety, which through divine goodness is competent to form any habit into calmness and serenity, I should certainly wish to see as accurate a discrimination as possible, made between the one and the other; lest the gift of nature should be taken for the supernatural effect of divine grace, and lest through excessive caution, and unconscious prejudice, the former might happen to be approved and recommended as the only real result of Christian influence, and the latter discountenanced and rejected as fanciful and spurious.

I honestly own, that I should dread some such consequences as this; from what I cannot but call the unguardedness of the remarks in the paragraph, (vol. for 1806), which proceeds from p. 529 to p. 530. "The unvarying and tranquil tenor of a religious course," rightly understood, is the height of human happiness. It implies not only that "work of righteousness" which

is "peace," but that "effect of righteousness," which "is quietness and assurance for ever." But, when this expression is so emphatically opposed to ecstatic fervour, and (as appears from what follows) to a morbid solicitude for what may be called "Frames and Feelings," it may be feared that it will convey to too many minds the idea of that cold devotion of the understanding, rather than of the affections, which Socinians and Semi-socinians—whether without or within the establishment—have been so steady in maintaining.

"Complaints of spiritual melancholy and depression" are certainly unpleasant to the hearer; and the feelings, which excite them, are still more unpleasant to the sufferer. But, where a spiritual change takes place in riper years, and especially after a long habit of criminal neglect, is not the first stage of the new course almost uniformly attended with some such agitation and dejection as seem to be here alluded to? Is it not frequently a length of time, before the scale of the mind is felt decidedly to preponderate on the right side, and will not the necessary consequence of such a continued struggle be an interchange of elevation and depression? "One while," says Archbishop Secker, "they seem to have fought the good fight successfully," then they are "entangled anew in their former bondage." Or, if even they are not thus entangled, if they are enabled to *keep themselves, so that the wicked one toucheth them not*, how long may it be, before they are delivered from the fear of *falling from their stedfastness*? Yet, while this fear prevails, or even occasionally obtrudes itself, religion, however real and radical, will not display its radical effects in producing peace and tranquillity, but may on the contrary appear to be a source of much uneasiness and perturbation. I conceive then, that such writers on religion, as have its true interests at heart, ought to be very cautious in uttering censures,

which for want of due limitation may be applied to those, on whom our Redeemer has pronounced a blessing. Let folly be exposed, let affectation be guarded against, but let it be done with wise discrimination, and attentive tenderness. ELI, in the case of HANNAH, imputed to drunkenness that agitation which arose from a troubled spirit. A worse error may be committed here: a triumph may at once be given to the irreligious, and a dangerous stumbling-block thrown in the way of the sincere.

But who, in general, are most remarkable for enjoying an unruffled calm and serenity of mind? Are they not often those, whose religious course has commenced with deep anxiety, with the most awful views of eternal things, and with many an awful apprehension respecting their own final doom? I do not mean those who make the greatest noise about such matters, but those, whose hearts feel their inconceivable weight, who are taught by unutterable sensations, that *it is an evil thing and a bitter* to have forsaken the Lord their God, and not to have had his fear in them. Deep impressions of this nature require proportionably deep influences of divine grace, in order to consolation and establishment: and, when these deep influences are obtained, they will no less naturally produce a radical and permanent peace within. They to whom "much is forgiven," our all-wise Saviour assures us, will also "love much:" and, as our love is, so ordinarily will be our peace and joy. The malady being desperate, nothing but the most powerful energies of the Gospel would reach the case: and that, which brought the heart to those energies—painful as it might be, will for ever be looked back upon with inexpressible satisfaction. Let not then our jealousy of fanatical extravagance lead us, unadvisedly, to fix a stigma on those depths of spiritual solicitude, which so often serve as a foundation for the most confirmed tranquillity. Let

this not unusual method of the divine operation be kept in view: and then, I should think, the possible agitations and dejections of a broken and contrite heart will be cautiously and reverently adverted to.

We are told in Walton's Life of the excellent Mr. GEORGE HERBERT, that when he put the manuscript, containing his well known poems, into the hands of Mr. Duncan, whom the celebrated Mr. Ferrar of Gidding had sent to enquire after his health, he used these words. "Sir, I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could submit mine to the will of Jesus my Master, in whose service I have now found perfect freedom: desire him to read it, and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it, for I and it are less than the least of all God's mercies." To you, I dare say, Mr. Editor, if not to the writer of the sketches, the poems here referred to, must be familiar. You, probably, therefore need not be informed, that, next to the pure spirit of piety which pervades them, nothing distinguishes them more than a continued vicissitude of fervour and depression, and, may I not add, a uniform solicitude for what might be called "Frames and Feelings?" Indeed, Mr. Herbert's own account of his little volume, which has been just quoted, implies little less than this: for, how was it possible that a mind, as morally tender and as vividly susceptible—as could animate a human bosom, should be so invariably impressed with what was rationally apprehended to be of infinite moment, without being correspondently elevated at one time, and depressed at another?

Yet, who was more learned, more sober-minded, more religiously or more clerically exemplary, than

Mr. GEORGE HERBERT? Let it be remembered, that his attachment to the Established Church was most ardent. Even some eminent episcopalian divines of that day were, perhaps, not wholly exempt from puritanic prejudices: and though their conformity was, no doubt, conscientious, it might not be in all instances cordial. They used the liturgy, because it was imposed; while, possibly, another mode of public worship might have been more acceptable to them. Mr. HERBERT was none of these. He bore to the establishment the affection of a child to a parent, venerating it as the best national form of Christianity that the world had ever been possessed of, and valuing the liturgy only below the Scriptures. Being asked by a clergyman, whom in his last illness he desired to pray by him, what prayers he would chuse, "Oh, Sir," answered he, "the prayers of my mother the Church of England, no other prayers are equal to them." If, in such a case then as that before us, we are to adduce human authority, what father even of our Church is to be more relied upon, than this her most genuine son?

There is a life of a much more modern Christian, which I am confident the writer of the sketches would not involve in the censure he has pronounced on a portion of recent religious biography, and which, yet, in every part of it is marked with a "solicitude for what may be called Frames and Feelings?" I mean that of Doddridge. We see this excellent man, at one time, elevated with what he calls his "nearness to God;" in the very next page, we find him comparatively uncomfortable, and fearful lest the devotional deadness, which he feels, might not be owing to the divine displeasure against him, for having been more dissipated than usual. He hopes, however, (as he well might) that the 'cause lay chiefly in the indisposition of his frame. Yet he does not yield to his weakness;

he struggles against it, till at length the duties of his retirement are concluded "with a bright hour." I do not adduce these particulars, as if they furnished an example to be followed. It is possible, that Dr. Doddridge's devotional sensibility might have been somewhat excessive: and, doubtless, in such internal concerns no man is to be made an exact standard for another. But one thing, I conceive, is pretty certain, that there are very few genuine Christians, who are not acquainted with the substance of what the worthy Doctor here describes: and perhaps (as I have already hinted) there are still fewer remarkably advanced Christians, who would not declare that it was through a path somewhat like this, that they arrived at their present *unruffled calm, and serenity of mind*.

It is certainly worthy of observation, that, as none we know of among sober-minded Christians have more attentively marked the variations of their religious feelings, than the two I have mentioned, Herbert and Doddridge, so none have given more distinct evidence of their extraordinary progress, and establishment in piety. I own, I can scarcely imagine anything that appears to come nearer Christian perfection, than Mr. Herbert's representing the conflicts described in his poems as those, which had taken place before he could subject his will to that of Jesus his Master, and then adding, "*in whose service I have now found PERFECT FREEDOM*." The expression is brief; but to my mind it conveys the idea of as great sublimity of *feeling*, mingled with as much sobriety of *frame* as could be attained on this side heaven. And let it not be overlooked, that it is the language of our inimitable liturgy, that this human seraph has made use of, to announce his inward happiness. But where, indeed, except in the Holy Scripture only, could he have found terms so simply, and so sweetly fitted for his purpose?

The dissenting, but most catholic Doddridge, is not less worthy of attention. He could scarcely have risen above Mr. Herbert in pious sentiment; but in point of time he possibly outstript him, attaining that liberty in health, and in the midst of business, which Herbert speaks of only on his death-bed. "I tell you in confidence," says Doddridge to a friend, whom he is acquainting with some of his trials, "that these aspersions are a cross, which God has enabled me to bear with a Christian temper; and he has really given me a heart to pray in the most affectionate manner, and every day, for my slanderers, and conscientiously to abstain from saying many things which I could have said to the disadvantage of their characters. While I am conscious to myself, that I act upon Christian motives, I make little of the censures of men. In the midst of all, my soul dwells at ease in God; and I find unutterable pleasure in a conquest over those resentments, which are really to break out on such occasions; but which, I can truly say, are crucified on the cross of Christ."

I trust, I need not apologize for transcribing so much of these exquisite sentiments; and I earnestly hope that two such instances will be sufficient to shew (what could be farther evinced by countless evidences from all ages of the Church) that "a solicitude for what may be called Frames and Feelings," is not always the result of morbidness; and that, even in the soberest Christians, deep piety generally implies much mental exercise (at some period or other of their course) as well as faithful performance of duty.

It is, I conceive, also evident, that these excellent persons, and the numbers, who have resembled them, were solicitous about their internal frame on this most important ground, that they felt their capacity for the right performance of duty, in general, essentially to depend on their

inward sense of divine things, and especially on the depth and cordiality of their intercourse with God. Indeed, to think of performing duties by any strength, but that which grows out of such intercourse, would be as contradictory to the leading views of Scripture, as it would be to all sound experience. To use any expressions therefore, that could seem to recommend a different course, cannot but be dangerous. I am far from meaning to charge the writer of the sketches with any such actual design; but I fear that some of his remarks might possibly be thought to bear this very pernicious construction.

After all,—what other duty of religion can be put on a level with that *love of God*, which the voice of divine revelation unites with every dictate of reason, in pronouncing to be the first and great commandment? This, doubtless, was in your correspondent's view, when he so expressly included, under the idea of duties, *every temper* as well as practice, which God hath enjoined. But is there not a priority, or rather a supremacy in the duty of loving God, which your correspondent's language does not sufficiently recognize? Is not this love the root of every other right temper? And must it not, itself, be first planted in us as a principle, before it can be exercised as a duty? To obtain this love then from Him, who is its source as well as its object, and to advance in it when bestowed, is our first and highest concern, on every ground of philosophical, no less than of evangelical truth. The sincere servant of God, therefore, will doubtless neglect no present call of duty. He will feel the full weight of every such obligation; but the grand business of his heart will be, "to acquaint himself with God, that he may be at peace;" to seek continually that inward and spiritual knowledge of God, not only as his maker and judge, but as his redeemer, sanctifier, and chief good, which will make love to become

the very element of his soul; and to be in him a perennial spring, not only of sincere and diligent, but of joyful and delightful obedience. He will be constantly examining his conversation, lest any individual fruit of righteousness shall be wanting: but, whatever effect he aims at, it will be by the culture of the root, by the strengthening and invigorating of the vital principle, that he will hope to accomplish it. He consciously feels, that every culpable omission or irregularity without, implies a defect of love within: he will therefore be convinced that a radical remedy can only arise from a livelier view of divine things, from increased spirituality of mind, from steadier and closer communion with God, in the daily devotions of the closet, and in the hourly prayer of the heart. He will be encouraged to persevere in this course by growing experience: for he will find that, by his constancy and cordiality in such inward exercises, he may with almost infallible certainty, calculate his success in performing all other duties; and that, in exact proportion as he resembles our Divine Redeemer in sending the multitude away, and going up into the mountain to pray, will he also, like him, account it his meat and drink to do in every instance the will of his heavenly father.

Your correspondent is of opinion, that the enjoyments of religion are, by too many, made the direct and immediate object of their pursuit; and that their minds, in consequence of this, are unnaturally stimulated with a view to emotion. This censure is most probably not without ground; but I conceive it should be pursued with somewhat more discrimination. To *pursue* emotions of whatever kind is most certainly erroneous. That gracious and condescending father, who has ways of bringing souls to himself as various as natural tastes and tempers are, may sometimes be pleased to make use of strong emotions, as best fitted to engage certain minds; and

therefore they are not wholly to be rejected, though ever to be judged of with the most deliberate caution. But, to seek after them, or to place reliance upon them, is, no doubt, one of the very surest paths to self-deception and enthusiasm. There are, however, religious enjoyments of a more unequivocal kind, to which I conceive the writer's censure is not justly applicable. Every lively apprehension of divine things, if cordially yielded to, has in it something of the nature of joyfulness: and, where this is not felt, there must be, either impurity in the affections, or morbidness in the mind. Joy is, therefore, the natural portion of the new man. He was dead and is alive again—He was diseased and is made whole—He was a slave to the vilest of tyrants, and he begins to feel himself at liberty. I am far from asserting that this is arrived at, at once, even by the sincerest converts. I only say, so far as it is attained, there must be feelings of enjoyment. In fact, every good desire brings with it a sensation of pleasure: and, when such desires become prevalent, when they rise without effort, and are formed into the habitual bent of the mind and heart—they cannot be exercised in reading, meditation, or prayer, without producing consolation and joy. Whoever has felt these divine delights, knows that nothing else, comparatively, deserves the name of pleasure; and that nothing can be truly pleasing, of which these are not the animating soul. To pursue religion, therefore, (the power of godliness as contradistinguished to its form) is to pursue enjoyment: for religion is enjoyment. It is the love of God, reigning in the heart, and no subtlety of thought can separate the idea of divine love from that of divine enjoyment*.

* Perhaps this is too strongly expressed. The connexion between the love and the enjoyment of God is in the nature of things so close, as to approach to identity.

Accordingly, in the discourses of our blessed Saviour, we see no ideas more frequently brought forward, than those of pleasure and happiness. In fact, all the images, by which pure delight and heartfelt joy might be most impressively represented, are made use of by him for the purpose of attracting and engaging those whom he addresses. And how worthy was this of an omniscient teacher! If we are to be drawn to what is right, must it not be by some potent principle corresponding in nature, and in degree of strength superior, to that which draws us to wrong? This latter is, self-evidently, the love of sinful pleasure in one form or other. Could any thing then disenchant our hearts, but an opposite pleasure—as pure and heavenly as the other is gross and brutal—as sublimely salutary as that is deadly? Infinitely wise then is that divine philosophy of our Redeemer, which commences as well as concludes with beatitude; which is exquisitely fitted to our natural feelings by every circumstantial adaptation—and, above all, has for its leading object such a predominant spiritual taste, as well as affection, in the very centre of our souls, as will make duty to become our delight, and that which is enjoined on us by law to be pursued by us from nature*.

But, in actual experience, enjoyment may be separated from the truest love by error of intellect or morbidness of mind. With this limitation, the assertion seems indisputable. *Author.*

* The truly great St. Augustine (for such, on the whole, notwithstanding what appear to me great errors, both in his theoretical and practical views, I must account him) has laid it down as an irrefragable truth, that the efficacy of divine grace ultimately lies in that *superlative pleasure in God and divine things*, which the Holy Spirit creates in the mind. For *love* (as he largely and excellently shews) being the essence of moral righteousness, and *grace* being that which enkindles *love*, the operation of grace in producing love must be

CHRIST. OBSERV. No. 62.

I trust there is nothing in what I have said, that could lead any one to place value on the fanciful flashes of the mind, or morbid fluctuations of feeling. What I plead for, is, a sober and rational joy—a gladness of heart, as strictly united with the soundest reason as the solar warmth is united with the solar light,—a pleasure which necessarily accompanies the healthful action of our highest tastes and affections, on their most excellent and most natural objects; and which reflection is so far from damping, that it will raise it to its greatest height. This enjoyment then, (I confess) I think ought ever to be aimed at in all our spiritual exercises; because, where the mind is in a sound state, and is not depressed by any peculiar circumstance, it is the feeling which naturally belongs to them:—it is that too, which makes them most interesting. To aspire 'therefore at times to this feeling, to cherish it with tenderness, to guard it with holy jealousy, I take to be the path, at once of rectitude and pleasure, of genuine duty no less than of genuine happiness. For, whatever may be the delusions of the enthusiast, he, whose vivid relish for spiritual things makes him fear even a thought, by which that relish might be impaired, whose days are bright, and whose nights are tranquil in proportion as his sense of the divine presence is lively, and his intercourse with his Redeemer cordial and unobstructed—he, I am persuaded, is, of all men, the most morally secure, as well as happy—is in youth best guarded against seducing pleasures, is in manhood best guided amidst distracting businesses—is in age best supported under infirmities and pains—has the truest enjoyment of life, and the most perfect preparation for eternity.

AMICUS.

conformable to the general law of nature, which makes the giving of delight essential to the production of love.

To the Editor of the Christian Observer

As it is more than probable, that the greater part of your readers will refer to me the anecdote communicated by S. P. (No. for December last) of a converted Jew being "much confounded" by a question from some of his unconverted brethren, relative to Matt. ii. 23, you will, I doubt not, give me leave to say, that however "well attested" the circumstance may have been given to your correspondent, the statement of it is neither correct in narration, nor true as to the result.

The question was indeed put, not after a sermon being preached, but in a conference held with some of my Hebrew brethren, at the house of a respectable Jew in Birmingham, before several auditors, both Jews and Christians: and had I been "confounded," as stated, the respectability of the company would have prevented my opponents from indulging in the laugh said to have been raised at my expense.

The "fact" is, that after a discussion on the evidences of the inspiration of the Old Testament, I asserted that those, proving the divine origin of the New were both more clear and strong than those adduced in favour of the Old. To this my opponent naturally objected; saying, among other arguments, that the writers of the New Testament quoted passages as from the Old Testament, which were not to be found in it; and specified the one in question, Matt. ii. 23.

Not "confounded" by the objection, I gave three replies to it,

whether perfectly satisfactory to S. P. or not, is not now the point.

1st. That a similar objection might be brought against the Old Testament, whose authenticity we had both just admitted; for in Num. xxi. 14, a reference is made to the book of the Wars of the Lord, which no where exists, and other instances of the same kind might be adduced.

2. The Evangelist says, "which was spoken by the Prophets:"—perhaps, therefore, he may have referred to an oral tradition, rather than a written prophecy. This supposition might be supported by other passages of the New Testament.

3. But, taking it for granted, that it was from the writings of the Prophets, as recorded in the Old Testament, that the Evangelist took the quotation, I was of opinion, with various learned men, that it was in allusion to, rather than a direct extract from, those parts of their prophecies, in which the Messiah is called נָזִיר, a branch, from the word Nazar. By this name Jesus is often called in the Talmud, ישו הנזיר, because he dwelt in Nazareth.

I am fully aware that various other means of obviating the difficulty have been resorted to, but these I judged sufficient for the purpose immediately before me, and they certainly saved me from the confusion stated to have been the consequence of my incapacity to remove the difficulty.

I now send these replies to you, Sir, not as an answer to the query of S. P. but as a correction of his statement.

I am, &c.

J. S. C. F. FREY.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.

No. I.

"We do not draw the moral lessons we might from history. On the contrary, without care, it may be used to vitiate our minds, and destroy our happiness. In history a great volume is unrolled for

our instruction, drawing the materials of future wisdom, from the past errors and infirmities of mankind."

Burke's Letter on the Revolution in France, p 189.

GEORGE THE SECOND died on the 25th of October, 1760, and was

succeeded by his grandson, the present Sovereign, then twenty-two years of age.

By the language of our constitution, the King can never die; that is, the throne is never vacant in contemplation of law. The rights of the crown are transmitted instantly to the next heir, and the functions of royalty continue to be exercised by its proper officers without any intermission. But notwithstanding this constructive immortality, it is plain that Kings must end their days like other men, and the demise of the monarch is almost always attended with important consequences. The commencement of a new reign is the commencement of a new æra. A different set of hopes and fears spring up according to the known or presumed dispositions of the Sovereign, and some change of men and measures is generally incident to his accession. This must produce in a greater or less degree instability and weakness; for the reins of the old government will be relaxed, as the probable moment of its dissolution approaches; and the changes introduced by a new power are always, so far at least, enfeebling, as they interrupt the system and series of the measures under adoption, the efficacy of which must considerably depend on their continuity. These evils, like many others in politics and private life, are inherent in the constitution of human nature; but so large a share of the wisdom of this life consists in applying remedies where a perfect cure cannot be effected, that it may be worth while to analyze the disorder more closely, to mark its most aggravated state, and to minute the known correctives.

The mischiefs incident to the mortality of monarchs; it is evident, will be the greatest, where the monarchy is both absolute and elective. In such a state they are so enormous, that the flow of public prosperity is constantly checked by them; and in the end, the commonwealth itself will be destroyed,

or its constitution altered. Where every thing is dependent on the will of the Sovereign, and his smile spreads gladness, and his frown desolation through a whole empire, the leading men of the community must live by court favours, and owe their well-being to a wakeful attendance on the pleasure and humours of their master: and as this master is mortal, and his successor unknown, speculation is let loose, and a thousand jarring interests are nursed, which become so many serpents preying on the vitals of the commonwealth. There, every incident, which awakens expectation, agitates the whole community. If the monarch is attacked by the ague, a province will rebel; and on the first rumour of his death, the most daring among his Omars or Pachas will start for the prize, and lacerate their country with civil commotions. The kingdom, during the life of its Sovereign, must be agitated by intrigues, and immediately upon his demise, become exposed to the ravages of intestine war. These truths are illustrated, if they can need illustration, by the histories of all barbarous monarchies; and the miseries which either directly or indirectly grow out of the mortality of the monarch, will be found to be proportionate to the power he possesses, and the absence or uncertainty of laws regulating the succession. Poland perished in these quicksands; and the axioms on which I insist are written in characters of blood in the records of the eastern empire. Witness the convulsions which distracted the last years of the reign of Jehan Shaw, which deprived him of liberty, shortened his days, and after the violent deaths of three sons, raised a fourth, the crafty Aurengzebe, to the throne of Hindostan.

Such then as is the disease, must be the correctives. The first and most easy of adoption is, to render the crown hereditary, and define accurately the canons of inheri-

tance. To us, who wanton in the wealth of political knowledge, it seems that measures such as these need only be proposed in order to be effected; but the intellects of our unlettered forefathers were ill suited to apprehend legal refinements, and the early annals of most countries testify the difficulties which have been found in ascertaining the rules of royal inheritance. Proximity of blood, and the right of representation, have continually clashed; and the bold barons of the court of King John probably found great difficulty in comprehending, how the infant son of Geoffrey could have a priority of claim before a brother of the deceased monarch, arrived at years of maturity, who had shared his wars and councils. In the same way Muly Moluch, whose actions and death we have all learnt to recount with enthusiasm, was undoubtedly an usurper, according to the rules of descent now recognized; and the nephew, whom he defeated at his death, was the rightful claimant to the crown. To fix however the laws of succession with such accuracy, that every doubt may be excluded, is obviously the first and most essential remedy for the evils which I have above alluded. Till this be done, the seeds of civil commotion are daily scattered through the state, and some will from time to time take root and flourish.

But though to have done this may be something, it is far from being all that is requisite. The uncertainty of the succession is removed, but while the power of the monarch remains arbitrary, or even in any considerable degree independent, and in exact proportion as it is arbitrary or independent, will the mischiefs which the public suffers from his natural mortality be great. I have touched on these mischiefs already, and it is needless to exhibit them at length. The interests, the opinions, the habits and temper of the heir apparent

must frequently be at variance with the schemes of the reigning Sovereign. He is soon to become Lord of the ascendant; the orb of day is declining fast towards the west, and the ruling authority will often be crossed by the increasing influence of the monarch expectant. At the least, the death of the King may be attended with a change of foreign or domestic policy; the unity of design may thus be broken, and the advantages already realized perhaps improvidently wasted. Yet even for these disorders progressive experience and improvements have discovered a palliative. This is no other than that great political panacea, at once preventive and remedial, A FREE CONSTITUTION, in which public opinion ruling the ruler, and restraining even those whom the letter of the constitution declares to be above control, sits in awful judgment on the actions of all, and, by a silent influence, secures, in a greater or less degree, that uniformity of procedure which never will be maintained while the movements of the state machine are subject to the caprices of a single individual. Our own island supplies the best example illustrative of this position. The gradual accumulation of wealth has swelled our middle ranks, the *natural* aristocracy of a country, to a magnitude vastly exceeding their former dimensions, and the growth of knowledge has increased the number of our political citizens, even in a larger ratio. The House of Commons may be considered as the representative of these two bodies, from which its members are elected, and into which they are continually returned. By the forms of our constitution, each member of the legislature is made a check upon the others, and possesses the means of acquiring new privileges for itself, by suspending the action of the whole. Now the parts of the legislature being thus balanced, it is evident, if an additional weight be

thrown into any one, that will preponderate. The crown is solitary, and looks in vain for a coadjutor. The peers, (the *artificial* aristocracy of a country) are also solitary; their interests are corporate, and disconnected from the general welfare of the community. But the House of Commons finds auxiliaries in every quarter; their efforts are stimulated and sustained by the voice of the nation, as whose delegates they appear; and should a struggle be commenced, if they are but cautious to take a popular ground, they can have little cause for apprehensions as to its issue. The consequence of this has been, what no very extraordinary share of political sagacity might have enabled us to foresee; that in every competition of interests, the House of Commons alone has dared to hold high its claims, and exert to the utmost the powers with which it was invested by the letter of the constitution, trusting for its security to the force of public favour. The two other branches of the legislature have been forced to yield upon every struggle, till they have in some sense been neutralized, or retain at least their diminished importance, principally by the indirect influence they exercise on the decisions of the popular assembly. At the same time, the several members of that assembly, by being nearer to the mass of the people, are able more perfectly to collect the prevailing sentiments; and in consequence of the limited period for which their authority is granted, are not likely long to forget the information thus acquired. By these means, public opinion has acquired a vast sway in the direction of the public councils; and though its caprices, being transient, may be safely disregarded, its deliberate voice is irresistible. This is a short and imperfect sketch of the nature of the legislative part of our constitution; but it may serve to shew how a people may practically govern themselves without having any

apparent share in their own government; and a due consideration of the manner in which the administration of the affairs of this country is conducted, will sufficiently elucidate the position I assumed, that the second great remedy for the evils incident to a demise of the crown, is, a free constitution; which by enthroning public opinion, whose nature is not subject to mortality, provides against the mischiefs that must necessarily be incident to the dominion of those who are. At the same time, as I am far from denying that the monarch of this country does and ought to possess a considerable share of authority, it cannot be denied that some of the evils attending his liability to death still remain. It would be easy indeed to shew that these are well compounded for, by the many and great advantages flowing from a regal government. Their existence, however, will be sufficiently evidenced by the narrative to which I shall presently proceed.

In the mean time let me observe, that my readers will find themselves repaid for the length and dulness of these strictures, if the foregoing remarks should impress more deeply on their minds, the simple but most important truth which I mentioned at the opening of this paper, so constantly useful, so continually overlooked:—That though few of the evils of this life can be entirely removed, almost all may be diminished by sagacious and well-directed activity; that our sufferings are generally the effects of our folly; that we are chained down neither by physical nor moral fatalism, but may shift off many of our distresses, and acquire many substantial blessings by wakeful exertion. “*Faber quisque fortunæ suæ* *.” This is one of those truths

* This axiom never was more happily illustrated than in Miss Edgeworth’s popular tale of Mahmud the Unlucky, and Abdallah the Fortunate.

which are valuable, not because they lie much below the surface of things, but because they are of daily application; and it is the more needful that it should be continually pressed into notice, because the constitution of human nature resists its practical acceptance; for where misfortunes are to be averted, difficulties must in general be encountered, and after all, the complete removal of the evils dreaded may perhaps be impossible. Our indolence therefore often refuses the necessary efforts, or our pride suggests the futility of exertions, which at best can only arrive at very imperfect excellence or felicity, and indolence and pride are wrought into the original habit of corrupt man. Thus we daily sit down under the weight of calamities, which we need but rise up to remove; and, from the same spirit of dull and haughty quietism, suffer advantages which are certainly within our reach, to remain untouched, because our imagination portrays blessings, still more brilliant, which are impossible to be attained. But this is to consult neither our interest nor our duty. "*Perfectissimi cujusque summa sapientia est proficere, placidaque docilitate longius eniti.*"

The new monarch found the nation engaged in a maritime and continental war, which, though it commenced under bad auspices, had been carried on by the energies of Mr. Pitt with a degree of vigour and success unknown since the campaigns of the Duke of Marlborough. In every quarter of the globe, where the British forces were engaged, their progress had been triumphant; and though the united arms of France, Austria, and Russia, pressed hard upon Frederick the Second, our ally, this active genius, firm in every difficulty, and fertile of resources, still continued the unequal conflict, and like the Romans of old, seemed to draw strength and courage from his disasters. The ro-

mantic spirit which this monarch displayed, joined to the increase of our trade, and vast colonial acquisitions, had rendered the war highly popular; and even George the Second, though at first pacifically disposed, appeared to have caught the general enthusiasm. Mr. Pitt, the war minister, having long been the favourite of the people while in opposition, was now become their idol; and enjoyed a share of public favour and reputation, which only his splendid talents and services could have justified. Such was the situation of affairs in the autumn of 1760. The new monarch inherited the title, without having imbibed the opinions of his grandfather. After the death of Prince Frederick, his education had been committed to the care of his mother, who appears to have executed the trusts of that important office with attention and judgment. But the jealousies which had so long subsisted between George the Second and his son, were not wholly composed by the death of the latter; and the Princess Dowager enjoyed and cultivated little intercourse with a court where she well knew her presence would be ungrateful. This in some degree disconnected the heir apparent from his grandfather; and the young Prince was therefore likely to imbibe sentiments not very favourable to the ministry or their measures. The nature of his education rendered this unavoidable, and the course of events soon placed it beyond doubt. At the same time his moderation and good sense secured him from attempting any hasty change; and though disinclined to the prosecution of the war, he felt the hazard of attempting a sudden pacification. In his address to the council, he expressed his determination to prosecute the contest "in the manner the most likely to bring on a lasting and honourable peace;" and the speech with which he opened the first session of parliament, not only noticed with be-

* *Calvini Institutiones*, 1. 3, c. 2.

coming satisfaction our successes in the East and West, but urged also in strong terms the necessity of making ample provision for the support of the King of Prussia, and the allied armies in Germany. This harangue contained a passage of a different nature, too remarkable to be omitted. "The civil and religious rights of my loving subjects are equally dear to me with the most valuable prerogatives of my crown; and as the surest foundation of the whole, and the best means to draw down the divine favour on my reign, it is my fixed purpose to countenance and encourage the practice of true religion and virtue." On these words I shall make a few remarks hereafter.

Notwithstanding the declarations of the monarch respecting the prosecution of the war, and its actual continuance with unabated vigour, the pacific dispositions of the court soon became known, and considerable jealousies were excited both within and without the cabinet. Arguments were soon invented and circulated, to shew that the contest was improvident; but the blaze of victory still dazzled the nation. Mr. Pitt's ardour appeared to feed itself, and gather strength and heat as the combat thickened; and undoubtedly the public was then well disposed to applaud and second his energy. A secret enemy however soon found admission into the cabinet, whose influence in a short time proved more dangerous to the ascendancy of that great man, than the arms and councils of the combined powers upon the Continent. Lord Bute had been early attached to the young monarch, and soon after his accession was appointed Secretary of State, on the resignation of Lord Holderness. He was undoubtedly a man of some abilities, and considerable information. His rank and character, which were disgraced by no great vices, rendered him a fit attendant on the Prince; and a certain share of complaisance, which

is neither unnatural nor degrading in men of moderate parts and equal passions, had probably by degrees rendered his attendance peculiarly acceptable. The name of favourite is odious; yet Kings like private men must feel attachments and disgusts. The idol of the people, whose mind, naturally daring, had acquired something of imperious violence by long resistance, and subsequent successes, was not likely to please a youthful monarch of a mild disposition, whose political wishes but ill accorded with the bold and extensive schemes of the minister. It soon therefore appeared evident that a change in the public councils was to be expected, and Lord Bute seemed gradually preparing the way for his own advancement to power, upon the overthrow of Mr. Pitt. Lord Bute however was but ill qualified to receive such an inheritance. Neither his moral nor intellectual character was formed on a large scale; and though the little circle which surrounded him, whose voices a minister is apt to mistake for the public sentiment, might persuade him that he possessed both talents and popularity sufficient for the station to which he aspired, it is certain, that he was moderately gifted with the first, and wholly destitute of the latter. The course of events soon brought this intestine disorder to a crisis. During the negotiations which took place in the winter of 1761, indications were manifested on the part of France of a disposition to take advantage of some differences then under discussion between Great Britain and Spain. This attempt Mr. Pitt resisted with promptitude and magnanimity; and at the same time directed Lord Bristol, our Ambassador at the court of Madrid, to make representations to that cabinet on this presumptuous interference, and demand explanations as to other points, which had occasioned considerable jealousies in this country. It cannot be denied, that the answer *formally*

given in respect to all these particulars was moderate; and it is said that the Spanish minister, in his private communications with Lord Bristol, evinced a readiness to forego every disputed claim which could be surrendered consistently with the dignity of an independent nation. Notwithstanding these concessions, Mr. Pitt, about a week after the dispatches containing this information had arrived, proposed in the cabinet to recal our ambassador from Madrid; and at the same time presented a bold and extensive plan of operations against the trade and colonies of Spain. The proposition was debated with great warmth in several councils, but being at last negatived by a large majority, Mr. Pitt signified his resolution to resign, declaring, "that he was called to the ministry by the voice of the people, to whom he considered himself accountable for his conduct; and that he would not retain a situation, which made him responsible for measures, he was no longer allowed to guide." He soon after delivered his seals of office into the hands of his Majesty, and Lord Egremont was appointed his successor; but the Earl of Bute assumed from that time the reins of the administration.

CRITO.

For the Christian Observer.

AN INSTANCE, OF THE PIETY OF THE
EARLY PROTESTANTS.

Dr. Leonhart Rauwolf, a German physician and protestant, set out upon his travels into Syria, Palestine, Armenia, Mesopotamia, Assyria, Chaldea, &c. in May 1573. His account of his travels was published in High Dutch, and has been translated into our language. The translation which the writer of this paper has seen, is by Staphox, and forms the principal part of the collection of curious travels and voyages published by Ray, the celebrat-

ed botanist, the grand object of Rauwolf, in these travels, being to observe the botanical productions of the East.

Our traveller set sail in a vessel, which was bound from Marseilles to Tripoli, and we have this pleasing account of the disposition of his fellow-voyagers. "When God sent us a good wind, we hoisted up our sails, and went on: when our patron, or commander, began to exhort his men to agree together, and to be obedient to him, which they all faithfully promised; then we went to prayers, and recommended ourselves to the protection of God Almighty." How devoutly is it to be wished, that all voyages should be begun in this pious manner, and that our seamen should be as distinguished for devotion, as they are for ability and valour.

If the voyage had a pious beginning, it had also a pious conclusion. Dr. Rauwolf had a just sense of the divine goodness in bringing them safe to Tripoli, and thus expressed his devout acknowledgments. "Thanks, honour, and glory, be to Almighty God, that mercifully did protect us from all dangers and mischiefs, and brought us safely into this harbour."

Upon his return to Aleppo, from his travels to Babylon and Bagdat, we find him equally grateful to God for his preserving care: "I thank the Almighty God for his many mercies and favours bestowed on me, and the assistance he graciously afforded me in this journey, returning him praise, honour, and glory, &c."

He met with many perilous incidents in the course of his travels, and he is ever ready to ascribe his deliverance from them to the kind providence of God: "Our merciful God and Lord did so order it; thanks be to our Lord God; by the power of Almighty God I was delivered;" such are the sentiments he expresses upon these occasions. Nor do we observe any ostentations

display of piety ; but all his devout ejaculations correspond with the circumstances which gave rise to them, and bear evident marks of sincerity.

He was actuated by religious, rather than philosophical motives, to extend his travels into the Holy Land. "After my return to Tripoli," says he, "when I found myself near the confines of Canaan, the land of promise, and considered that the Messiah was there, I found in me a great desire to see its holy places: not that I thought still to find Christ our Lord there, but to exercise my outward senses in the contemplation of them, that I might the more consider with my inward senses his bitter passion, death, resurrection, and ascension, and to appropriate to myself, and to apprehend the better, and to make my own, by faith and firm confidence, Christ our Lord himself, together with his heavenly gifts and treasures, as he has manifested himself in the Holy Scriptures."

When viewing the places about Jerusalem, where the most remarkable events of the New Testament were accomplished, who can wonder that the piety of our traveller should be eminently manifested ? "When I found myself to be in those places, where our dear Lord Christ did walk about, teach, and by his passion, death, resurrection, and ascension, work our redemption, and procure and purchase our salvation from his heavenly Father; I did remember, and rejoice at, these incomparable benefits, and merciful treasures, with all my heart. It was as if I saw our Lord Jesus Christ, the Son of the Almighty God, humble himself, and become obedient to his heavenly Father, even to death, nay, to the death of the cross, to bring us miserable sinful men to right again, and to deliver us clearly from all debts and punishments."

When he was at Bethlehem, the place of our Saviour's nativity, he thus describes the emotions of his heart. "I was affected, as if I saw the child wrapt up in swaddling

clothes, and lying in the manger, disguised in our mortal flesh and blood, yet without sin, that we might be received again by God as his children unto everlasting salvation. Seeing then, my dear Lord Jesus Christ, that thou art come to us into the world, I pray thee let me come to thee, and see thy saving incarnation. Give me, and us all, thy grace and Holy Spirit, that we may comfort ourselves with this thy blessed birth constantly, that we may rejoice in it in good and bad times, until we shall at length see thee face to face."

I shall only add the train of his thoughts whilst viewing the places about Mount Sion. "I considered," says he, "what our Lord and Saviour Jesus Christ had suffered for us in these places, how he had humbled himself, and come down to us miserable sinners, to help and extol us that were fallen, and to make us free of the heavy burthen of our sins; how he was led before the seat of judicature of Caiaphas, that we might not be led before the severe judgment seat of the Almighty God; that he suffered himself to be led captive and bound, to deliver us from the hands of the devil and of death, and to save us from the jaws of hell; that he was obedient to his heavenly Father unto death, even the death of the cross, to deliver us from the curse of God and eternal death; and, that we might heartily comfort ourselves with his unspeakable benefits, after his ascension he sent us his Holy Ghost, the spirit of truth, to incline our hearts to believe stedfastly all that he hath promised us in his holy word and sacrament." And to these reflections our author subjoins an excellent prayer for a steadfast adherence to the truth, for an open profession of it, for a patient enduring of any persecution that might come upon Christians on this account, and for a well-grounded hope of obtaining the blessings purchased by Christ.

J. F. H.

To the Editor of the *Christian Observer*.

THE following description of Ferney, the celebrated residence of Voltaire, by Mr. Lemaistre, is, according to the *Edinburgh Reviewers*, from whose sixteenth number it is transcribed, the only one that has been published since the revolution.

"Ferney is situated in a beautiful country, about seven or eight miles from Geneva. The town, which owed its prosperity to Voltaire, and was principally built by him, is still inhabited, and several of the houses are of a good construction. On approaching the "château," or country-seat, which stands above the town, commanding a very extensive view of Mont Blanc, the lake of Lemane, and the adjoining country, (every spot of which is distinguished by some particular beauty) we perceived that there were persons assembled in the church. This church, as every body knows, was erected by Voltaire. A priest was officiating at the altar, who (so I was afterwards informed) was *cure* or rector, in the time of the philosopher. His name is Huguné; and, after a ten year's exile, he is lately returned to perform the duties of his profession, in the very spot where it is supposed that the abolition of religion was first planned. You will easily conceive with what curiosity we viewed a place and a ceremony rendered so very singular by the number of concurring circumstances. The château now belongs to M. B., from whose family Voltaire bought the estate. After his death, Madame Denys possessed it for a few years. Then succeeded the Marquis de la Villette, who, after disposing of several detached pieces, at last sold back the whole which remained, to the representative of the original proprietor, the present possessor. This gentleman received us with great politeness, and himself shewed us the grounds.

"I am happy to add, that the

apartment of Voltaire still continues exactly in the state in which he occupied it. To satisfy your curiosity, I have copied a list of the pictures and inscriptions which it contains. In his bedchamber, on the wall, is written—

"Mes mânes sont consolés, puisque mon
cœur
Est au milieu de vous."

"Under this inscription stood formerly a black China vase, containing the heart of the philosopher; and under the vase was written—

"Son esprit est partout, et son cœur est
ici."

His heart has since been removed, and is now placed in the Pantheon of Paris.

"On the right of this monument is the picture of a beautiful young woman, who is called 'La Couturière;' a print of Pope Clement XIV.; and the portrait of a lad who was his 'rameur,' or boatman. On the left, a likeness of Catharine II., worked on silk, and which is said to be a performance of the Empress. This must be a mistake, as above it is written—

"La Salle inven. et fecit."

Underneath are these words—

"Présenté à monsieur Voltaire par l'auteur."

"On the right of the bed, which is ornamented with yellow silk curtains, is an excellent likeness of Frederick II. of Prussia: on the left, a drawing of Voltaire, taken at the age of forty. On the wall against which the bedstead is placed, and within the curtains, is a large print of Le Kain, the celebrated tragic actor, encircled with laurel. Near the fire-place is a likeness of Madame la Marquise de Chatelet. On the right of the window, prints of the following persons are suspended: the family of Calas, Diderot, Isaac Newton, Benjamin Franklin, Pierre Corneille, J. D. d'Alembert, and John Milton. These were placed by Voltaire; to which has been added, a small print of J.

Delille, with this citation, written with a pen, "Nulli flebilior quam tibi, Virgili;" and a large one of George Washington. On the left side of the window, are engravings of the following: Etienne François duc de Choiseul, d'Amboise, Antoine Thomas, George Guillaume Leibnitz, Jean Jacques d'Artons de Marain, J. d'Alembert, Jean Racine, F. F. Marmontel, and C. E. Helvetius.

"Near these also appears a print, intended as a design for a tomb, and made under his own directions; with this epitaph—

"Dans ce triste et fatal tombeau
Repose l'ombre de Voltaire.
Fleurez, beaux arts—vous ne verrez plus
de père :
Et l'univers a perdu son flambeau."

While the Antichristian conspirators were contriving the abolition of the Jesuits, and the other religious orders, Voltaire projected the establishment, at Cleves, of a colony of philosophers, "who might there, freely and boldly, speak the truth, without fearing ministers, priests, or parliaments." Many letters relating to this scheme which passed between Voltaire and Frederick II. of Prussia, have been suppressed; but from those that are published, it appears that the King favoured its accomplishment. The philosopher of Ferney expressed himself ready to sacrifice every luxury connected with that beautiful residence, in order to place himself at the head of the propagandists at Cleves. "Your friend," says Voltaire of himself, in a letter to Damilaville, "persists in his idea; it is true, as you have remarked, that he must tear himself

from many objects that are at present his delight, and then will be of his regret. But is it not better to quit them through philosophy than by death?" (Barruel, vol. I. ch. VII.) The plan, however, did not succeed; and Voltaire's vexation on account of its failure, may be conceived by the following expressions contained in a letter to Frederic, a few years afterwards. "I own to you, that I was so much vexed, and so much ashamed of the little success I had in the transmigration to Cleves, that I have never since dared to propose any of my ideas to your Majesty. When I reflect that a fool and an idiot, like St. Ignatius, should have found twelve followers, and that I could not find three philosophers who would follow me, I was almost tempted to think, that reason was useless. I shall never recover the non-execution of this plan; it was there I should have ended my old age." (ibid.) It does not indeed follow, that because this unhappy man could view from the windows of his château, the Pennine Alps and the Lake of Lemman, he was therefore able to enjoy the magnificence of this scenery. If Voltaire were not hardened into the most consummate obduracy, he too must have found memoirs of himself*, written on the green pastures and the rocky precipices of Switzerland. "How much is there in a thousand spots of the earth, that is invisible, and silent, to all but the conscious individual!

I hear a voice you cannot hear,
I see a hand you cannot see!"

MARCELLUS:

* Christian Observer, 1806, p. 42.

REVIEW OF NEW PUBLICATIONS.

The Bibliographical Miscellany; or Supplement to the Bibliographical Dictionary. Two volumes, large 8vo. 18s. small 8vo. 12s. Baynes, London. 1806.

ACCORDING to the rest of the title page, the first volume contains,
"1. An Account of the *English* TRANSLATIONS of all the *Greek* and *Roman* CLASSICS and eccle-

siastical writers; the authors alphabetically, and the translations chronologically arranged, with the *time* as near as it could be ascertained in which each writer flourished, and critical judgments on the merit of the principal translations, extracted from the best authorities.

2. An extensive List of ARABIC and PERSIAN Grammars, Lexicons, and Elementary Treatises, with a particular description of the principal works of the best Arabic and Persian prose and poetic writers, whether printed or in manuscript; with such English translations of them as have already appeared before the British public."

The second volume contains—

- " 1. Remarks on the Origin of Language, and alphabetical Characters.
2. A short History of the Origin of Printing, and Inventors of the Typographic Art.
3. The Introduction and Perfection of the Art in Italy.
4. A Catalogue of Authors and their Works on Bibliography and Typography, divided into four classes.
5. An Alphabetical List of all the Towns and Cities where Printing was carried on in the fifteenth Century, with the title, &c. of the first book printed in each place.
6. An Essay on Bibliography, or Treatise on the Knowledge and Love of Books.
7. Several Bibliographical Systems, teaching the proper method of arranging books in a large library.
8. A complete Table of the Olympiads from their Commencement, 776 years before the Christian Era, brought down to A. D. 220.
9. The Roman Calendar at large, distinguished into its Calends, Nones, Ides, Nundinal Letters, &c.

10. The Hijrah or Mohammedan Era (connected with the Christian) from its Commencement, A. D. 622, to A. D. 2,200, by which any corresponding year in each may be seen at one view.

11. Tables of the Khalifs, Kings of Persia, &c. from the Death of Mohammed to the present time."

We have looked for a considerable time for the appearance of these volumes, and the expectation which we had formed of their general merits has not been disappointed. Something of the kind here presented to the public, if not absolutely necessary to a bibliographical work, is certainly highly useful; or, to adopt a phraseology to which we are more accustomed, is essential, if not to the being, yet doubtless to the perfection, of such a production. Although to a superficial observer this Supplement may present the appearance of but moderate exertion, every one acquainted with the nature of such works, particularly when in many respects they have the character and merit of a first essay, will give the author full credit for the difficulties he professes to have encountered, and the labour he professes to have exercised, in the execution of his undertaking. A writer engaged in works, of which dates make a considerable part, will often consume as much time and labour in settling the accuracy of a single unit, as it would cost a tolerable metaphysician to fill a sheet of foolscap with a discussion on liberty and necessity, while no reference was necessary but to his own brain. We should consider the present work, viewing it likewise as a part of the performance of which it is professedly a sequel, as coming but partially under the cognizance of our court, were it not, that we regard every branch of sound knowledge as an ally and friend of true religion, and as in no instance bearing a contrary character, till it is first corrupted; which, however, we

admit and lament is too frequently the case. It gives us great pleasure therefore to observe, that the *Bibliographical Miscellany*, while the information which it contains is not only curious and entertaining, but often instructive, uniformly indicates in the author a desire both to preserve inviolate, and to promote, the sacred interests of truth, morality, and Christianity. The small proportion, however, in which this work is theological, will prevent our giving so extended a consideration of it as we should otherwise be tempted to do.

If our limits would permit, we might enter into something like a discussion respecting the peculiar classes of readers for whom translations, the first and principal subject in these volumes, are intended. The largest class, we may perhaps venture to affirm, is of those who are unable to read the originals, and welcome the assistance of an interpreter to inform them in what manner foreign and antient nations thought and wrote. The earlier specimens of translation are valued by antiquaries, collectors of scarce and curious books, and bibliographers. The next class is of school-boys, to whom translations afford a very important assistance. Even the undergraduates in our universities do not disdain them. They extend their importance still higher, and enable various instructors of youth to keep a little ahead of their more advanced pupils. It must be acknowledged, however, that translations, written by men of learning, and enriched with such observations as *they* deemed it expedient to make, are adapted to the study even of real scholars; nor is the task unpleasing or unprofitable, to those who are well acquainted with the originals, to observe with what justice a scholar, of equal or greater attainments than their own, has represented his author, and in what manner he has removed known difficulties, or illustrated obscure passages.

We can only say concerning the

account of English translations of the classics before us, that it is obviously a work of considerable labour, and from the tried character of the writer in such compositions, we are bound to give it credit for accuracy.

Notice should have been given, p. 88, of the first volume, of a translation of Eusebius's *Præparatio Evangelica*, which, however, did not meet with sufficient encouragement to induce the translator to proceed beyond, we think, the first book. How degrading to the general taste is the result of the comparison between those works which are almost totally neglected, and those which are devoured by editions upon editions!

Although the principles of the present author are not concealed, and they are of a nature not to need concealment, we could have wished to see a corrective more frequently and effectually applied to the tendency of such works as he would be under the necessity of bringing to the notice, if not to the knowledge, of his reader, in a complete enumeration of the translations of the Greek and Roman classics. To make no allusion to the most infamous, such translations, or improvements upon the original, as Moore's *Anacreon* would at least have afforded a fair opportunity of castigating those voluptuaries, who can find no better employment for the abilities they may possess, than to inflame the violence, and augment the mass, of human corruption. A man of our author's principles was almost invited to this service by the chastisement which has been so deservedly, although severely, inflicted upon the offender just named, by the *Edinburgh Reviewers*; who, if they have condescended to imitate that imitator of hundreds before him, Gibbon, in the serpentine method which he has chosen for his attack upon revelation, have disdained or refused to follow him in a quality for which he is equally distinguished, his impurity.

Concerning the methodical cata-

logue of Arabic and Persian elementary books, we shall content ourselves with transcribing the observation of the writer.

"To poor scholars who wish to acquire a knowledge of these languages, through the medium of the best authors, this certainly will be considered of some importance. The editor hopes he may say without offence, that this is the completest list of the kind, ever offered to the public.

"The far greater part of the books and MSS. mentioned in this part of the volume, are not described from the report of others, but from careful examination: on this point the reader will rarely be misled." Pref. p. v.

The second volume contains a variety of useful materials. The History of the Origin of Printing is entitled to some praise for disembarassing a subject which has been thrown into almost inextricable confusion by modern writers. Francis Irenicus, a learned writer of the fifteenth century, our author informs us, has proved, that the first attempts in the art were made in Strasburg, by John Gutenberg, about the year 1440, and that it was improved partly in Strasburg by John Mentel, partly in Mentz by the same John Gutenberg, in union with John Fust, assisted by Peter Schœffer, from 1450 till 1457, at which time, or in the next year, the art was divulged and introduced into other cities. A variety of interested frauds soon began to perplex the fact, and have imposed upon posterity. The editor vindicates the introduction of the art into the north of Italy to Nicolas Jenson, who began to print at Venice, and upon this occasion enters into an extended discussion of the genuineness of the date, 1461, of a book printed by Jenson, entitled, *Decor Puellarum*. We think that he has fully established this date against all the objections by which it has been assailed. In the course of this discussion, where the writer is accounting for the circumstance, that many of the Italian printers, during a certain period, omitted

putting any date to their books, some instances are adduced of the jealousy with which the art was regarded by those who, as is the case in all inventions which abridge manual labour, were thrown, or threatened to be thrown, out of employ, for a time, by its introduction. The indefatigable author of the present work professes to have entered into this discussion concerning the *Decor*, "not merely to enlighten others, but to learn from the reception of it by the public, whether it be proper to lay before them *Memoirs of the first Italian Printers, and a defence of the first editions of Upper Italy, prior to the date of the Lactantius, 1645.*" p. 19. We hope the author will meet with the encouragement which his industry so well deserves. A history of the manuscripts from which the printed copies have been taken of the Classics of antiquity, sacred and profane, as far as it can now be collated, drawn from the best accessible authorities, to which references should carefully be made, and exhibited in a succinct form and lucid order, would be a work worthy of the pen of the writer before us, or some other with equal zeal in the cause of general literature accompanied with equal ability, and would, we doubt not, be eagerly received by the public. With what a quantity, we do not say of ephemeral trash, but of laboured and not unuseful volumes, could we patiently dispense, for a work of this description, executed on even a very moderate scale!

On the first class of our author's catalogue of Literary and Bibliographical authors (pp. 48, &c.) we have some remarks to make. The very important and laborious work of Giovanni Andres, *Dell' Origini e Progressi d'ogni Letteratura*, would deservedly stand at the head of these, if the alphabetical priority of his name did not entitle him to that place. This learned Spaniard, naturalized in Italy, has exhibited the evidence for the preservation of

learning among the Arabians or Saracens, and its transmission through the Spaniards to the other nations of Europe, at the revival of literature in the West, with a greater detail of authority, and with more decision and perspicuity, than any other author with whom we are acquainted. This work supersedes all that is valuable on this subject in Mr. Roscoe's *Life and Pontificate of Leo X.* In the account given of Ernesti's edition of the *Bibliotheca Latina* of Fabricius, the author does not appear to be informed of what has been since done towards the completion of that imperfect work. Fabricius professedly left the Christian writers untouched, with the exception of some slight notice of the ancient Christian poets. Ernesti, his last editor, omitted this part entirely, proposing to publish a separate volume concerning the Christian Latin writers. He was prevented by death from accomplishing this design, which devolved to Beckius. This writer thought it sufficient to give an account of the poets, and to select for examination such parts of the writings of the rest as concern antiquity and literature. The large field which remained, in order to a complete literary history of the Latin fathers, was committed to two members of the university of Gottingen, Oelrichs and Schoenemann, the latter of whom is publishing a work, of which two volumes have made their appearance, reaching to the end of the fifth century, entitled *Bibliotheca Historico-Literaria Patrum Latinorum a Tertulliano, &c. 1792, &c.* We notice this important work the more particularly, because no mention is made of it in the *Bibliographical Miscellany*.

In this volume we have several useful plans of arranging large libraries, all, more or less, founded upon the analysis which Bacon has given of human science. We are disposed, however, to object to the system of Citizen Arsenne Thiebaut. The books are, according to him, to be arranged in correspon-

dence with the different ages of man, which are divided into three periods, childhood, youth, and manhood. The classes of corresponding knowledge he denominates instrumental, essential, and suitable: just as if there were not gradations in every science suited to every age; and it is really ludicrous to find the different branches of Mathematics, in their highest operations, appropriated to the study of 'kids not exceeding fourteen years of age.'

Of the rest of the volume the utility is evident from a mere inspection of its contents.

On the whole, we think that the present writer has made a valuable addition to his past services in the republic of letters, by the publication of the *Bibliographical Miscellany*; and, as such works are seldom the offspring of interested views, we cannot forbear expressing the hope, that the author will receive that encouragement from the public to which his well-intended and well-executed labours so justly entitle him.

We have observed a few errors of the press besides those which are noticed; but they generally correct themselves. At p. v. of the introduction to the second volume, the date of the *Decor Puellarum* is 1641: it ought to be 1461. At p. 49 of the same volume the date of the last edition of Cave's *Historia Literaria* is written 1749: the real date is 1740.

A plain and affectionate Address to the Parishioners of St. Martin's and All Saints, in Leicester; from the Rev. EDWARD THOS. VAUGHAN, A. M. their Vicar. London; Hatchard. 1806. pp. 81.

We know not a more interesting object of contemplation to a reflecting mind, than a minister of Christ zealously and wisely engaged in promoting the spiritual welfare of his flock. On such an object the Christian dwells with pure and unmixed delight. Compared with it, the heroes and the conquerors of

the world sink into insignificance and obscurity. Theirs is a splendour which, even now, to a spiritual eye, shines with "diminished rays;" and which will too probably, shortly be extinguished in "the blackness of darkness for ever." But "they that be wise shall shine as the brightness of the firmament; and *they that turn many to righteousness*, as the stars for ever and ever." These reflections forcibly occurred to our minds on the perusal of the short publication before us. It is the production of one, who is evidently "honest in the sacred cause;" and (with very few exceptions as to the former of these) does honour to the judgment and the piety of its author. His reasons for this address Mr. Vaughan states to be, that in the two populous parishes committed to his care, there are many to whom he knows no other way of delivering his ministerial message. Some absent themselves from public worship; and in the present state of society, it is scarcely possible that he should have access to them individually in private. Others attend divine service so irregularly, that they cannot be supposed to have obtained a clear and full comprehension of the truths which he endeavours to enforce upon his hearers. These, and some other similar considerations, induced the reverend author to frame this address to his parishioners; and it is published, in the hope that it may contribute to promote the great ends of his ministry, and in the confidence, that it will at least be considered as a decisive testimony of the importance which he himself attaches to the principles maintained in it, and of his affectionate regard for those to whom it is more immediately addressed. Though we are by no means disposed to recommend to every clergyman the adoption of similar addresses to his parishioners, we have no hesitation in expressing our approbation of them in cases resembling that before us. In *country* parishes, and in all others where

it may be fairly practicable, the method prescribed both by the New Testament, and by our own church, of teaching and admonishing *individuals* of the flock, and from "house to house," is unquestionably to be preferred, both in point of duty, and of benefit. And we cannot avoid taking this opportunity of earnestly recommending to every parish priest the necessity and the advantage of this much neglected practice. It has lately been the subject of episcopal notice and exhortation*; and we trust that the seasonable observations of the right reverend prelate to whom we refer, will be considered with the attention which they deserve. It frequently happens, however, in large and populous towns, that the most conscientious and active minister cannot obtain the access which he desires to many, particularly amongst the more wealthy, of his parishioners. In such cases, the method resorted to by Mr. Vaughan cannot but be highly approved.

The address in question is divided into five sections, on the following subjects. The importance of being a Christian.—The state of man; Salvation by Christ.—The distinguishing property of true Christians; Justification; Sanctification.—Means of grace; The devout observance of the Lord's day.—Conclusion.—Our readers will perceive, that these subjects comprise a summary view of Christianity. It cannot, therefore, be expected, that we should enter much at large into the representation of them contained in this address. We shall content ourselves with pointing out some parts of it which we greatly approve: and expressing our sentiments respecting a few others on which we may be compelled to differ from the respectable author. The section on the *importance of being a Christian* is through-

* See our Review of the Bishop of Norwich's primary Charge, in our Number for November.

out deserving of high commendation. It is plain, serious, and impressive. It first describes in a clear and scriptural manner, the character of a real Christian. "A Christian," observes Mr. Vaughan, "if I mistake not, may in general be described as one who uses all diligence, through the aid of divine grace, to regulate his heart and his life by the directions of the Christian Scriptures"—"making it," as he afterwards continues, "his supreme concern in life to do the will of his Father which is in heaven, as revealed to us by our Lord and Saviour Jesus Christ." This practical view of the Christian character, which is afterwards more fully unfolded, and confirmed by several striking passages of Scripture, is truly excellent, and cannot be too strongly recommended to the consideration of all who profess to be pursuing it. Mr. Vaughan then proceeds to state, in very forcible and persuasive terms, the vast importance of being entitled to the privileges of a true Christian, more especially, to that pre-eminent one, eternal life. Some sensible observations follow on the comparative happiness of the righteous and the wicked in the present world; and the subject is strongly applied to the conscience of the individual reader. In the next section, the author begins his delineation of the nature of real Christianity; and first describes *the state of man* by nature, as a guilty, condemned, depraved, and helpless creature. The *guilt* of man is proved by the general declarations of scripture, and by a particular examination of the divine commandments, compared with the dispositions and conduct of unconverted men. In the description of the aggravations of sin, we meet with the following sentiment, which, though not new, is yet not frequently expressed in publications of this kind: "Many of your sins have been committed, not thoughtlessly and inadvertently, but knowingly and wilfully. I would not be understood

CHRIST. OBSERV. No. 62.

to say, that thoughtlessness is an excuse for sin; *on the contrary, thoughtlessness is itself a sin. We ought to do nothing which we do not believe to be right.*" In the subsequent discussion of the state of man as guilty, depraved, and helpless, though the whole is scriptural, and many of the observations are forcible, there is nothing which requires our particular notice. We would only suggest, that some of the texts which are brought forward in support of the two former points might perhaps be objected to on the ground of their being not strictly applicable*, and that the number of them might have been lessened with advantage. Perhaps, also, the whole of this section might have been compressed, without injury to the general effect of the argument. "*Salvation by Christ*," or the remedy for the wretched state of man by nature, is the next subject to which our attention is directed. Under this head, Mr. Vaughan considers these two points: first, that Christ by the sacrifice of himself hath put away our sin: and, secondly, that by his perfect righteousness he hath opened to us the gate of everlasting life. The first of these points is treated with the usual correct judgment of the author. To his *manner* of stating the second some objection might be made; but as we apprehend that we agree with him in substance, it is unnecessary to consume the time of our readers by entering on a discussion of the subject.

In the succeeding section, the pious author considers *the distinguishing property of true Christians*, viz. justification and sanctification. On the nature of justifying faith, we meet with the following judicious observations. "Faith in Christ is a belief of all those remarkable declarations which the Scriptures contain respecting him"—"such a belief, as determines us to act con-

* We allude particularly to the following: Deut. xxviii. 15. Is. lxiv. 6, 7. Jer. xi. 3, 4. and 1 Cor. iii. 18, 19.

formably to them.”—“Believe that Jesus Christ is your needed Saviour, and your only possible Saviour; make application to him under this conviction, and determine resolutely with his help to obey him from, henceforth as your master; and whatever be the strict and proper definition of faith, I venture to assure you, that you shall receive its blessed rewards.” Great care is afterwards taken to shew, that faith is not the only holy quality possessed by those who are justified; but that it is invariably accompanied or followed by many others; particularly by repentance. The necessity and the nature of the work of *sanctification* are next insisted on, and the character of one in whom this important work is comparatively matured is delineated with much force and discrimination. The fifth section, on the *means of grace*, contains a clear and comprehensive view of that important subject. After dwelling separately on prayer, the reading of Scripture, meditation, and attendance on religious ordinances, the reverend author adds the following striking observations on the righteousness of that sentence, by which the impenitent and unbelieving will be consigned to everlasting destruction; and concludes by applying the subject very closely to his readers. We quote these passages as a fair specimen of the style and manner of this address.

“Sin is a just object of punishment. Men commit sin wilfully, knowing beforehand its appointed judgment. It is just therefore that they incur that judgment. But are not all murmurs cut short by this simple sort of argument? A Saviour is proposed to our acceptance, who possesses the power of saving every individual sinner that will accept him. The power of accepting him we have not by nature; but if we seek it of God in an appointed way; by the diligent, earnest, patient, persevering use of prayer, meditation, the written word, and God’s instituted ordinances; we shall obtain it. Is not that man’s condemnation just then, who refuses to use these means of grace? Can any one reasonably complain that he falls short of

pardon and salvation, if he neglects to seek those dispositions, which shall make the sacrifice and righteousness of Christ, available to him, in the way which has never failed to induce them? Yet such in fact is the conduct and state of the impenitent. Shew me the man, who has really sought the requisite renewal unto holiness, the requisite faith in Christ, by a laborious, humble, active, continued, exercise of the duties which I have enumerated, yet after what may be called a fair trial of such exercises, has died at last unconverted and unsanctified; and I will join with you in calling that man’s condemnation a severe sentence. But, convinced as I am, that such a case has never yet been exemplified; convinced as I am, that no man ever yet asked without receiving, sought without finding, and knocked without having it opened to him: I call upon you with confidence to subscribe to my assertion, that in this view, as in many others, God is seen and must be acknowledged to be just; in that his impenitent and rebellious opposers wilfully neglect those means, by which their hard and impenitent hearts would be softened into belief and repentance.

“I would put it solemnly to the consciences of those who are not yet heartily engaged in serving the Lord, Is it your habit to pray to God? Is it your habit to pray at stated times? Do ye suffer neither business nor pleasure to interfere with these seasons of devotion? What things do you pray for? Do you pray with the heart and with the understanding? Have you a proper sense of the divine presence, and of the unbounded majesty and perfections of God, whilst you are praying? Are you really anxious to obtain spiritual blessings, and do you feel that you ill deserve them? On the contrary, do you not pray seldom, irregularly, if at all? Are not your prayers mere forms often? If spiritual blessings be the object of your petitions, are you not in reality more anxious to have done with the labour of praying, than to obtain your petitions? Could you fairly expect that such prayers as yours would be profitable to your soul? Then again, have you your stated times for meditation? How much of the Scriptures have you privately studied? What kind of attendance are you accustomed to give to the Lord’s house? How do you keep your sabbaths? Do you frequent the Lord’s table? Are you heartily engaged in the sacred service when you come to join in it? Do you lay to heart what you hear from

the Scriptures and from the minister? Or, on the contrary, do not weeks pass without your ever separating one half hour for the purpose of serious thought? Is not the Bible a book seldom opened by you in private, and scarcely ever pondered? Is not your attendance at church the reverse of punctual; and, when you are there, do not your thoughts continually wander into worldly subjects? And, as for that ordinance which the Lord has commanded us to receive, by way of shewing forth his death; may it not be fairly questioned, whether you have ever partaken of it in your whole life?

These questions, fairly put home to the conscience, would go far towards convincing the great majority of those who are living in a state of enmity with God, that they are not merely chargeable with the guilt of remaining at enmity with God, but with the further guilt of holding fast that enmity, by wilfully neglecting the means of being delivered from it. They would go far towards convincing them, that they have hitherto neither asked, nor sought, nor knocked. You will not say, that you could not use these means of grace. What constitutes your incapacity? The same natural faculties and abilities which enable you to converse with a human friend would enable you to pray to God. The same natural faculties which enable you to read any other book would enable you to read your Bible. You can think about business and about pleasure: why not about death and judgment? You can frequent other places of resort, and attend to what is doing in them; what is the natural obstacle which hinders you from giving a punctual and thoughtful attendance to the public ordinances of religion? Consider, how will you be able to excuse this neglect at the tribunal of an all-seeing and heart-searching God, in the day of final account?

"If it be objected to the efficacy of these means of grace, that there are hypocrites and formalists in the world, who have appeared to use them very diligently, yet have in reality lived and died in a state of alienation from God; I have two replies to make to this objection. In the first place, I question the reality of their diligence in the use of all these several means. I question the fact that they have been constant in private prayer; I question the fact that they have been constant in self-examination; I question the fact that they have been constant in the private study and personal application of God's word. But, even though these facts should all be ad-

mitted, I observe, in the second place, that the efficacy of these appointed means depends greatly upon the spirit with which they are used. Let not any one expect a real blessing from them, whilst he uses them in pride, in self-confidence, as an end and not as a mean; without sincere desires of being made better by them; without despising himself and cleaving simply to the Lord. Ordinances will be our snare and our curse, if we make them the instruments of self-righteousness; but every such use is an abuse of them, and bears strong marks of distinction from that humble and sober seeking, to which I have been exhorting you. Of that seeking, in general, I am persuaded, it may with confidence be said, these things 'if a man do, he shall live in them;' if a man do them not, he shall do and not live." (p. 55—58.)

The following section is devoted to the consideration of *the Sabbath*. The foundation of the duty of devoutly observing it, is, in the first place, well argued from reason, and from Scripture. This is succeeded by an inquiry into what constitutes *the hallowing* of the Sabbath. The prohibitions of the divine command, as extending to works of business or pleasure, and in general to all others, except those of absolute necessity, piety, and charity, are first considered, and then the positive duties which it enjoins. The whole of this section is well worthy of attention.

The seventh section contains the conclusion of this address. Though we have already exceeded the just limits of this review, we cannot refrain from adding a few extracts to those which we have already made from the publication before us.

"It remains," says the pious author, "that I entreat you, by every solemn and by every interesting consideration, to give its proper influence to this earnest and affectionate appeal. I address it to you in the name of God, and with the firmness and fervency of one, who remembers that he is appointed to watch for souls. Be persuaded, therefore, to consider it attentively and conscientiously as a warning sent to you from God, and for your reception of which you will be accountable at his judgment-seat. Consider it without

delay, as in the sight of God; and give effect to it without delay, as remembering that to-day is the accepted time, and that you know not what shall be on the morrow. Think not that I am persuading you to something wild and adventurous; to something enthusiastical in temper and disorderly in practice. I am calling you to that which is the reverse of adventurous, inasmuch as its benefits are sure and permanent: I am calling you to that which is the reverse of enthusiastical and disorderly, inasmuch as every one of my directions is founded in argument, and every one of them has for its object the making of you a better man. I call you only to subject your heart to the just operation of your professed principles; to obey that holy book, which you acknowledge to be the revelation of God's will to mankind. My heart's desire, and the object which I am mainly pursuing by this address, is that a sober, tranquil, unostentatious spirit of true piety may be seen to spread deeply and widely amongst us. I wish to see religion called down into houses. I wish to see the master of each house ruling his household in the fear of God. Much that gives offence, and much that is really unbecoming in religious professors, would be superseded, if this principle of domesticating religion were faithfully brought into practice." (p. 77.)

We cannot too earnestly recommend the preceding passage to the serious consideration, not only of those who may be disposed to treat the sentiments of the author, and of those who agree with him, as enthusiastic; but also of religious professors. To the latter description of persons, we would further recommend the following truly excellent exhortations.

"Be not hasty in accounting yourself a true Christian. 'Examine yourself whether you be in the faith; prove your own self.' Remember that religion does not consist merely in the acceptance and profession of a right form of doctrine; nor yet in joining the society, and for the most part complying with the outward habits and observances, of religious persons. He only is a true Christian, who sincerely believes the great principles of our faith, and who makes it his constant endeavour, through the grace of God, to regulate his heart and life by them." (p. 78, 79.)

"I would exhort you, lastly, to study

your duty thoroughly, and to strive that you may fulfil it universally and minutely. Be not satisfied with general principles of duty. Study your duty in detail. Labour to possess all Christian graces, without exception of any: labour to possess them daily in larger measure. Imitate David in his so frequent prayer, that God would teach him the way of his statutes; and remember always that the end of all knowledge is obedience; faithful conscientious obedience founded on right principles." (p. 79, 80.)

The address concludes with a short exhortation to those who having convictions of what is right, have either never given effect to those convictions, or now at least are living in opposition to them; and with an animated and impressive expression of supplication to God, that when the pastor and his flock shall severally appear before the judgment-seat of Christ, to receive the things done in the body, they may have cause to rejoice in him, as having proved himself "a good steward of the manifold grace of God," and he may have cause to rejoice in them, as his glory, his joy, and his crown.

After the space which we have already allotted to this little publication, it will not be expected, that we should add much to our review of it. We would only observe in conclusion, that we think highly both of the piety and of the ability of its author. Though the subjects which he has treated are not, and indeed, could not be new, he has evidently shewn, that his religious sentiments are the result of personal reflection and of personal experience. The affectionate earnestness with which they are delivered are honourable to his character as a Christian and a Minister, and the *decidedly practical* tendency of the whole address deserves the highest commendation. We very earnestly wish, and indeed we trust, that it may be rendered the means of promoting the cause of real Christianity; both amongst those for whose benefit it was originally designed, and throughout the country at large.

The Dangers of the Country. By the Author of *War in Disguise*. London. Butterworth and Hatchard. 1807. 8vo. pp. 227. price 5s.

Our chief motive for reviewing this pamphlet is the same with that which appears to have actuated the author in writing it; a strong desire to impress the public, as far as our sphere of influence extends, with the sentiments best fitted for the present tremendous crisis of national affairs. The reader will indeed misconceive the title of the work, if he concludes from it, that the *dangers* of the country are here the exclusive object of attention and description. On the contrary, those dangers, though shewn in their just magnitude, are pronounced to be remediable, and the means are pointed out, by which we may expect deliverance from them. We sincerely rejoice that such a subject has been handled by such a writer.

In this publication, it is not difficult to recognize the author, who deserved so well of his country, by publishing the well-known treatise on *War in Disguise*, as well as some previous tracts directly referring to the colonial policy of Great Britain; and his present effort by no means belies the promise of his former achievements. The characteristic features of his eloquence our readers will probably think with us to be, force rather than delicacy, fulness than selection. His merits are indeed various; his statements are always perspicuous, and his descriptions often picturesque; but neither statement nor description constitutes his particular element. His *forte* we take to be what we may term *fervid reasoning*; a concurrent flow of sound argument and energetic declamation, nearly in the style, though certainly not discovering the same plenitude of ability, by which every thing that Burke either wrote or spoke was so pre-eminently distinguished.

The author first considers the dangers which menace us; and

next, the means of averting them; under which last head he treats, first of the political measures which the situation of Great Britain requires, and next, of the duty of national reformation which it enjoins. The chief topics of discussion, therefore, are three; and, in submitting them more particularly to the reader, we shall follow, with however unequal steps, the lead of our author. It may be premised, that where our sentiments are so generally coincident with those of a writer, as they are with the author of the present work, a little occasional difference may be forgiven, were it merely for the sake of variety.

A comparison of the defensive resources of this country, with the offensive energies of that enemy who now threatens her very existence, may obviously lead to one of two alternative mischiefs. The *burden* of every such comparison, when justly drawn, is undoubtedly this; that our foes are terrible indeed, but that they are not, with proper exertions on our part, irresistible. The two parts of this proposition, however, rarely fall with equal weight on the minds of those whom we would instruct. The fear that propels men to exertion, and the hope with which all exertion ought to be animated, are seldom properly balanced together. In our own country, on the present emergency, it is clear to us, that there is considerably too much of elation and self-confidence. Our spirits are not, indeed, too good; but they are not of the right kind. The courage of most of us must be a *passive* courage; for certainly, it does not discover itself in active efforts for the common stake. That the public might be animated to oppose their expected invaders with that prophetic anticipation of success, which, under certain circumstances, has often had the effect of verifying its own auguries, they have been perpetually taught to breathe a spirit of contempt and defiance towards the legions of France. But though he

who thinks himself happy, is happy, it is not equally true, that every body of men is invincible in reality, which is so in its own judgment; and those who are apt to rely on this as an infallible principle, would do well to recollect the numerous instances furnished by history, in which armies have been bound in those chains which they had providently forged for their enemies, or have bitten that ground which they had expected to decorate with the trophies of victory. No dependence should ever be placed on a self-confident temper, unless when it is associated with great vigour and perseverance: of these qualities, it is a most potent encourager, but it will seldom create them out of nothing.

To reduce, however, this presumptuous and oscitant valour, by enlarging on the military means of France, by expatiating on the efficiency of her troops, as numerous as they are warlike, and on the practised skill and adroitness of her captains, or by tracing over the map of Europe the stupendous route of her destructive marches, may possibly produce the consequence of killing our courage as well as our presumption, and therefore of simply antedating the miseries of that ultimate ruin, which it will take from us the spirit to avert. What then is to be done in this case? The proper expedient to steer clear of all the difficulties described, we conceive to be this;—to dwell, not so much on the magnitude of our *danger* itself, as on the magnitude of that *evil* of which we are in danger; to be content with merely establishing broadly the possibility on the one side, of our sinking under the storm of invasion, on the other, of our withstanding it with effect, and, this done, to enter into a very particular and detailed exposition of those aggravated calamities which a defeat in the struggle would impose upon us. When men are very strongly and very particularly impressed with

an idea of all the separate parts of a possible evil, they rarely stop to amuse themselves with accurately calculating the chances, be they less or more, of its occurrence; they are occupied by the greatness, not by the imminence, of the dreaded object; and the principle of self-preservation, acting in its full intensity, drives them to indefatigable and even to superfluous exertion.

In this view it is, that we would particularly commend the first part of the work before us; and indeed with views entirely similar to these we imagine it to have been written. Its evident object is to fix on the popular mind a powerful conviction of the horrors which would ensue on a successful invasion of England by France. It is time enough to discuss our means of defence when this is done; and till this is done, all such discussion would be vain. We have often wished to see the public attention more directly rivetted on the various effects of a French dominion, supposing it to be once established, in this favoured land, and have wondered that this object was not more carefully held in sight by the numerous patriots, who have raised their voices to alarm and to animate their countrymen in this season of danger.

Our author, after proving, in a general way, that “we may be conquered by France,” proceeds to describe at large the several consequences of such an event. He particularizes the usurpation or destruction of the throne—the overthrow of the constitution—the subversion of our liberty and laws—the destruction of the funds and of property in general—the enormous contributions that would be exacted from us—the merciless government that would ensue—the subversion of our religious liberties—and the dreadful corruption of our morals*.

* The sections here seem to be numbered wrong. We can find no 8th or 10th Section. Also, the pamphlet wants a Table of Contents.

It is manifest that our limits will afford us room to give but a faint idea of a detail, the chief excellence of which must consist in its minuteness and variety; but what we can, we will; and therefore, we extract a part of the section most suitable to the peculiar objects of the *Christian Observer*, we mean, that on the *subversion of our religious liberties*:

"That this man of blood, this open apostate from Christianity, is not what he has the impious grimace to affect to be, a truly penitent son of the Roman Church, and zealous for her superstitions, I fully admit. Beyond doubt he still is, what he was by education, a despiser of revealed religion in all its forms; and probably, as such men commonly are, profoundly ignorant of its nature.

"But that as an engine of state, he sets a high value upon the Romish faith, has been evident from his conduct, ever since he first seized upon the sovereign power in France. He perceived that the influence of the priesthood, and the authority of an infallible Church, might be made useful supporters of his throne; since by their aid, he might remove from the minds of the pious, the horror they felt at his usurpation; and even transfer to himself, the benefit of those religious sanctions, which bound them to their lawful Sovereign.

"But though he could entirely govern the Pontiff, as well as the Bishops and Clergy, there was one great drawback on the immediate effect of this policy, in the general infidelity and ignorance of the people; for while Popery and Christianity had been subverted together, in the minds of multitudes who were once believers in the Gospel, few among that great part of the nation, which had been born or educated since the Revolution, had been at all instructed in religion of any kind. He had in great measure, therefore, to rebuild that engine of popish superstition, with which he was desirous to work.

"To this end he has long assiduously laboured; and, among other means, has lately procured a new catechism to be drawn up, and established by the papal authority, for the use of the French church, in which all the old errors and superstitions of popery are strongly inculcated, and maintained, by such miserable sophistry, as is commonly used in their support. In this respect it is well adapted to the capacities of boys, and of adults in the lower

ranks of society; and on the whole, a more ingenious composition for his purpose could not have been framed. With the solemn sanction of the Pope's Bull, an archiepiscopal mandate, and an imperial decree, in its front, it is now carefully circulated, and assiduously taught, in every parish of the empire." (p. 51—54.)

"This catechism, promulgated a few months ago, is but one of a train of concurrent measures, all directed to the same political end. Bonaparte has not only taken pains to restore the former superstitions, at the expense of sneers from his philosophical friends, but sacrifices much time, of which unhappily he is a great economist, in attending the celebration of mass, and the other rites of the popish communion. He even labours to restore, what after the public detection of the impostures of priestcraft in the days of the revolution, we might have supposed incapable of being renewed, the popular reverence for relics: for he has lately transported, with solemn pomp, a crown of thorns, pretended to be the identical one worn by our Saviour, from Italy to France. How indefatigable he was, in compelling the aged Pontiff to assist at his coronation, and anoint him with his holy chrism, the public cannot have forgot; and the catechism strongly teaches us the reason.

"Nor is his disregard to the temporal rights of the Pope, a trait at all inconsistent with the rest of this policy; for the most superstitious sovereigns of France, have not scrupled to adopt a similar conduct. It has been the ordinary tone of the Gallican church, even among its most pious and orthodox members, to limit the political power of their holy Father, however fully they admitted his supremacy in questions of faith.

"In short, Napoleon has been steadily aiming at acquiring, in the eyes of the vulgar, the character of a good catholic, and sincere son of the church.

"But Napoleon," it may be objected, "has not yet shewn himself a persecutor of the reformed churches."—Certainly not, it would have been too gross and sudden an apostasy from his philosophical creed, not utterly to disgust and outrage all those men of science, whom it was his policy and vanity to attach to him; and what was more dangerous, even the officers of his army.

"Some of the latter, were said openly to have expressed, at the first, their contempt for those religious solemnities which they saw the chief Consul attending; and

educated as they for the most part were, it may probably be some time, before the spirit of open and contemptuous scepticism will be sufficiently subdued in the army, to make persecution entirely convenient.

"But already the conceited French infidels are reconciled to the policy of cheating the ignorant populace with the errors to which they are foolishly prone, and rebuilding the fabric of superstition, for the sake of its civil effects. Already, as may be perceived by Napoleon's *Té Deums*, his high masses, and canting professions of piety, in his bulletins or general orders, the politic hypocrisy which he practises is beginning to be popular in the army. It will be but one, and an easy step more, to profess himself the restorer of the true Catholic faith, and to obtain that glory, to which Charles the Fifth, Philip the Second, and Louis the Fourteenth, vainly in the plenitude of their greatness aspired, by the utter extirpation of schism and heresy in the Christian church.

"It is quite unnecessary to suppose, as a motive for such an enterprize in the Emperor's mind, any real preference of the Romish faith, in opposition to the reformed religions; and yet it is highly probable that such a predilection exists. It is a strikingly uniform characteristic of the zealous enemies of revelation, even among those who have laboured most to discredit it in protestant countries, that they have a pre-eminent aversion to those forms of faith, which are the least assailable by the shafts of wit or the score of folly and superstition *." (p. 58—60.)

"Nor is there in all this, any thing strange or uncommon. The Deist is naturally indignant at those Christians, who would presume to rival him in the field of reason, and to exercise as freely as himself the right of private judgment, while they nevertheless admit the truth and divine authority of the Scriptures. He regards them as hostile borderers; and hates them, because he dreads them, more than the blind bigots of a gross superstition.

"For these and other reasons, it would be childish to imagine, that there is any security in the irreligion of Bonaparte, against his denying liberty of conscience to his subjects, when political expediency shall seem to him to demand, or not to

forbid, such oppression. Indeed, it seems to me, that a purpose of enforcing by his power a uniformity of faith, and submission to the Church of Rome, throughout his dominions, is, either by inadvertency or design, pretty plainly, intimated, in the solemn instruments prefixed to his new catechism. But let the reader judge for himself." (p. 61, 62.)

"Whether this be admitted or not, the immediate practical moderation of a government, which, in the nineteenth century, so anxiously inculcates submission to the Church of Rome as essential to salvation, and openly brands as heretics all who deny its infallibility, is certainly very suspicious. Napoleon, it is true, for the present, tolerates the reformed religion in Holland, and even in France; but did not Charles the Fifth, do the same in Germany, till he was able conveniently to throw off the mask? Nay, did not Louis the Fourteenth, profess himself the protector of the protestant states of that country, when it suited the views of his ambition? Let us look forward then to a state of things, alas! too nearly accomplished, when Europe will have no more power of resistance to this imperious man. Let us suppose him master of England, as well as of the Continent; and ask ourselves what will then be the barrier of religious freedom, in this once fortunate island.

"He has found the utility of that alliance between the throne and the altar, against which, in common with his Jacobin friends, he once so loudly inveighed. But to what altar, will he look for support? Not surely to one on which he cannot sacrifice, and the votaries of which will never repair to his own. He will, on the contrary, feel like most of his predecessors in the career of conquest, that an opposition in faith, may one day lead to a dismemberment of empire; and that unity in Church-government, is a necessary buttress to the stupendous fabric of usurpation which he has raised. Such a unity can only be found, in restoring the universal supremacy of the See of Rome; and to him, the measure would be more inviting by far, than it ever was to any former son of the Church, however powerful; since he can have no fear that the Holy Father will ever dare to oppose his will. The keys of heaven on the contrary, will be turned at his command; and enable him to secure with a triple bolt the fetters that his arms have imposed. Without arrogating to himself that divine legation as a teacher, which he already impiously assumes as a subver-

* This opinion the author illustrates by a reference to the writings of Hume, Gibbon, and Godwin.

ter of thrones, he might add like the Caphis, the power of a spiritual, to that of his temporal empire." (p. 63, 64.)

From this ample extract, some notion may be formed of the manner in which the author has executed the task which, in the first portion of his book, he proposed to himself. It was not indeed a task which demanded talents of so high an order as he displays in some other parts of his progress; but it required much observation, a considerable variety of knowledge, and no less felicity of amplification; and all these requisites the author has brought into the field. To qualify this praise, we should say that this detail, though not too minute, is somewhat too diffuse and expanded; for minuteness and compactness are not altogether incompatible. We think also that more effect would have been produced by it, had the author dealt less, or at least less early, in impassioned language, and in those inversions and figures of style, which are usually considered as the *sacred dialect* of eloquence, and belong rather to a peroration than an exordium. It is true indeed that we cannot expect others to weep with us, unless we weep ourselves; but there are limits to the application of this maxim; for nothing can be worse than out-running the sympathy of our audience. When we are sure of the strength of our case, there is a calm and temperate, we had almost said, a *sly* manner of entering on the statement of it, which, as it is perfectly remote from the style of indifference, so it has still more effect than ardour and vehemence. As however we advance, this sobriety may gradually kindle into passion, and the speaker and the hearer grow warm together.

We could wish also that the author had more expressly noticed a set of objectors, whom in substance he abundantly and triumphantly refutes. The policy of the self-appointed Emperor of France, in maintaining perfect order and discipline

among his troops on their entrance into some of the capital cities of the Continent, has created, in some minds, the fatal opinion, that England would suffer but slightly from those licentious armies, were they to become her conquerors. Now this opinion is just as the enemy would have it; and a more silly, delusive, or pestilent notion could not have entered into an English breast. To expose it, we have only to consider the character and the actions of the destroyer in question; to reflect that his ambition is powerful and wise enough to impose temporary reins on his cruelty; to remember that, wherever he has not conceived revenge to be impolitic, he has been revengeful beyond all former example;—that while he claims the praise of clemency in the old world, he has sanctioned atrocities without a name in the new,—that while Europe occasionally experiences his forced kindness, Egypt knows him under no other character than as the genius of devastation and ruin,—that while he has spared Vienna, he had no pity on Naples. Whenever he completely conquers England, it cannot be doubted, that all that debt of blood and treasure, which he regards as due to him from every people whom he has forgiven, will be exacted from us to the uttermost. We cannot help repeating the wish, that the mischievous sentiment to which we have alluded, had met with a direct and particular reprehension from this able and eloquent writer.

On a firm and careful survey of the disasters which would accompany the triumph in this country of French invaders, if our first feeling be horror, the next will be an anxious enquiry for some preventives of such complicated misery. The political means of escape form the second topic of our pamphlet, and it is discussed at great length, and with much ability. Indeed, although it may not constitute that part of the work which will produce the greatest effect, or which is,

with reference to the public, the most important, it is on the whole, in our judgment, that which it required the greatest share of talent to compose. There is more of eloquence in our author's concluding section, and it is in some respects infinitely more interesting; but, as a piece of solid, original, and nervous ratiocination, we prefer his political speculations to those on the effects of the Slave Trade. Yet it cannot be expected that we should enter into them very deeply.

The author is strongly of opinion that we should not attempt to make peace with France, and decidedly disapproves of the recent negotiation for that purpose. "The great and insuperable objections (he says) to a treaty of peace with Bonaparte, in the existing state of Europe, are, first, that it will enable him to prepare new means for our destruction; secondly, that it cannot abate his inclination to use them; and thirdly, that it can bring us no pledge or security whatever against his pursuing the most hostile and treacherous conduct." By a peace, without being at all weakened on shore, France would gain a free use of the sea; thus we should be rivalled in our trade, while we could not with safety disarm, or contract our expenditure; and in the interim, by increasing his marine, the perfidious enemy would be bridging over the British channel, in order to subvert, as soon as he should think himself able, the country which, of all others, he most detests, as the seat of liberty, and the ruler of the ocean. Perpetual war is a dreadful, but our author declares it to be the only policy within our choice. We must fight to save, not Europe, but ourselves. If, however, a peace be so ominous to us, so favourable to France, the question naturally occurs, why France refused it to our request; especially as the *uti possidetis*, the basis on which we wished to treat, would have yielded to her that unlimited maritime freedom, which, in our author's opinion,

she would have cheaply purchased at the expence of a hundred such colonial cessions as, on the same basis, England might have been disposed to claim. This objection the author evidently foresaw; and he provides against it by the supposition that Bonaparte was willing to postpone all pacification with us, till he should have usurped a still larger share of the Continent, and thrown down every remaining outwork which might in any degree cover us, when no longer irresistible on the ocean; and that, when these gigantic plans of continental aggrandizement shall have been consummated, he will again offer to us the *uti possidetis*.

Such topics as these are very closely connected with the particular considerations suggested by the personal character of the pseudo-emperor of France, and our author seems by no means reluctant to acknowledge that connexion. While, however, we believe his portrait of this extraordinary instrument of a chastising providence to be but too faithful, we doubt whether he has not a little weakened the force of his criminary allegations by the too profuse employment of strong language. Where such facts can be cited, as are here produced, against the person in question, to add to them a variety of blackening epithets, has almost the effect of tautology. They seem very unnecessary prefixes to a name which itself conveys a more emphatically terrible meaning than any of them. Of the facts to which we have alluded, we shall quote one for the amusement (can it possibly be called?) of our readers. The island here spoken of is Guadeloupe.

"The negroes in that island, remained perfectly quiet and obedient to their masters, through the most trying revolutionary times, till Victor Hugues, and his brother commissioners, arrived with a decree for their enfranchisement, in the summer of 1794; and by their help, reconquered the island from the British army, to which it had surrendered. From that time to the

peace of Amiens, the new citizens not only defended the island for France, when she had no other possession left in the Antilles, but enabled her to do infinite mischief to the neighbouring British colonies; and powerfully diverted our arms and treasure from the European contest, at the most critical period of the war.

"Interior subordination and good conduct, accompanied these important services; and Bonaparte himself on the restitution of peace, publicly praised these black patriots, whose freedom was then anew most solemnly guaranteed by the state, and by himself, for having maintained the island in a state of great agricultural value. He added, by way of apology to the planters, that 'it would cost humanity too much to attempt there, a new revolution.' At the same moment, however, he sent a new governor, La Crosse, with an army, to restore slavery and the cartwhip; and that officer was proceeding to execute his instructions, when the negroes, under Pelage their chief leader, resisted, and drove him from the island.

"They acted, nevertheless, with the utmost humanity and moderation; and sent a very loyal address to the Chief Consul, humbly justifying their conduct, imputing the strange attempt of La Crosse to a breach of his orders, and offering to receive dutifully any other governor whom the republic might chuse to send. Napoleon took them at their word; and Richepanse, whom he sent out with new and most solemn declarations that liberty should be inviolably maintained, was received by Pelage and the chief part of his black army, with all the honours due to the representative of the republic. A part however of the negro army, being less credulous after what they had recently witnessed, refused to obey his orders; upon which Pelage marched his loyal troops against them, and after several bloody conflicts, completely suppressed all resistance to the authority of the new governor. The last body of the disaffected negro soldiery that held out, consisting of some hundreds, took shelter in a fort, and when they found it no longer tenable against their numerous and brave assailants, followed a memorable example of ancient resolution in the cause of liberty, by setting fire to their magazine. The explosion, not only saved every one of these intrepid men from the whips of the drivers, but was fatal to many of their brave delin-

ed brethren, who were approaching to storm the walls.

"Bonaparte, in his gazette account, paid a very high tribute of praise to the astonishing gallantry of Pelage and his black battalions, by whom such determined enemies had been subdued. But what was their immediate reward? To be treacherously divided, seized at their different posts by surprise, sent on board transports, and, as was supposed in the neighbouring islands, drowned at sea. The only reason for imagining that the report of their being destroyed in that mode, may not have been universally true, is that at the commencement of the present war, an article appeared in some French newspapers, importing that Pelage was set at liberty from a prison in France; but it was probably only designed to inspire a fear into our government, that this brave leader might again be employed to annoy us in the Antilles: for neither he, nor his exiled followers, have since been heard of.

"I do not cite this case for the very needless purpose of shewing that Bonaparte is perfidious in the highest degree, but to prove that he is proud of that quality; for this unparalleled instance of fraud and ingratitude, though notorious in the West Indies, would probably never have been fully known in Europe, if he had chosen to conceal it; and he had actually concealed the cause of the expulsion of La Crosse, together with the loyal address of Pelage and his countrymen, for the sake of suppressing the disgraceful result of his first attempt on negro liberty in Guadeloupe, till he received accounts of the success of his second perfidious stratagem. But as soon as he learnt from Richepanse, that all the military negroes were destroyed, and their unarmed cultivators in his power, he filled the columns of the *Moniteur* with their address, though then several months old; and a few days after, announced all the events that followed; relating coolly the arrest and deportation of Pelage and his troops, without even accusing them of a fault, or suggesting any other excuse, for that unexampled perfidy of which they were the victims." (p. 88—91.)

As to the policy of our making peace with France, we offer no other remark than by saying, that the writer before us is at least well worth attention on the subject; and we shall not pursue a very different

course with respect to the rest of his political doctrines. He observes very copiously on the great defects of our present military system, and on the necessity of repairing them. Our force on land he holds to be imperfect, both in magnitude and in quality. On the last point, he professes, and at some length illustrates the opinion, that *France owes her military success, in great measure, to the youth of her soldiers.* The French army is, it seems, composed almost entirely of striplings, or very young men. The veterans are nearly killed off, and the immense annual conscriptions, since 1792, have not yet comprised a single man above the age of twenty-five. In fact, however, the soldiers thus raised, were not necessarily above eighteen, till the last levy, when Bonaparte required that they should be all of the age of twenty, and no more. On the whole, our author computes, that of the 600,000 men who now constitute the French army, very few have attained the age of forty, and a great majority are under twenty-five. The vast superiority of such juvenile battalions to veterans, he illustrates by a variety both of arguments and facts; particularly, as has been intimated, by the disastrous successes of France in the present and the last wars. The retreat of General Blücher's detachment of veterans after the battle of Auerstadt, when, though flying through a friendly country, they were fainting, by fifties at a time, from fatigue and hunger, and when the more youthful French overtook them with ease, and with such unimpaired spirits, as to storm their batteries before halting,—our author contrasts with the famous retreat of Moreau, whose army, consisting of men in the prime of life, and capable of marches of extraordinary length, traversed a most difficult route of three hundred miles, with so little loss, that their flight was esteemed more glorious than a victory. The British regular regi-

ments, he tells us, now consist mostly of very young recruits; and hence, in part, our triumphs in Egypt and at Maida. In fact, the old notions on the military art are discarded. War is no longer a game at chess; it is a race, and the youngest limbs are sure to win the prize.

These ideas are certainly curious, and they are developed with much liveliness and force. Having arrived so far, we wonder this writer did not push his attack on the old military system one step farther, by driving from the field the cumbrous and complicated scheme of parade-movements still practised among us, and substituting the light and almost volant tactics which we understand to be adopted by the French school. We do not mean here so much to give an opinion of our own, as to follow those of our author into their obvious consequences. His comparative view of the efficiency of practised bodies of veterans with that of the wildfire courage of young recruits, forcibly reminds us of the difference between the *balistæ*, the *catapultæ*, and all the elaborate enginery of ancient warfare, and the more simple machinery of modern times, which, by the single help of the expansive force of gunpowder, can, with a tenth part of the labour, produce ten times the execution. Now we are only for refining on the system a little more, by recommending a train of *flying artillery*.

Into these details our author enters, chiefly for the sake of pointing out a radical defect in the constitution of our volunteer corps; in which, it is well known, men of all ages promiscuously meet together to be drilled. The remedy which he suggests, is the distribution of the members of the respective associations into two or three different classes, according to their different periods of life, and to exercise these divisions separately; a remedy, however, we must observe, by no means universally ap-

plicable, unless, in conformity with another of our author's admonitions, the number of our volunteers be much augmented. At present, many of these corps are so small, that a tripartition of them would be equivalent to instant dissolution. But in truth, according to the intelligent writer before us, their numbers ought to be much augmented. The forces stationed in the country he regards as by far too scanty for defensive purposes; and on this principle, he also strongly objects to foreign expeditions and colonial conquests, as subtracting from the proper garrison of the island.

With these observations he connects a censure of the existing Training Act, as a very inadequate measure, and proposes, in lieu of it, an efficient levy *en masse* of the youth and manhood of the nation, enforced, if necessary, by a compulsory law. By the present act, the people are to be drilled only twenty-four days in three years; and this too in a method so tardy, that the enemy, unless he is shamefully dilatory, may sooner provide a marine for the invasion of England, than a tenth part of the people of England, fit for military service, will be thus trained to receive him. A better plan must be adopted; and one the author himself sketches, not however as the best possible application of his grand principles, but as an example of their actual use. We cannot give the items of it; but its main feature is the division of the levy into three classes; the first, composed wholly of men between seventeen and twenty-five; the second, of men from twenty-five to thirty-five; the third, of men from thirty-five to forty-five. Men of a later period of life are not to be constrained to take up arms, but may have the option of being volunteers, not however in any manner so as to injure, by entering them, corps of younger volunteers, through their unfitness for service. The present volunteers are to con-

tinue, subject to such new arrangements as may conduce to their greater efficiency; and every man liable to compulsory service, may avoid it, if he prefers to be equipped and trained, at his own expence, as a volunteer. In this case, he has the advantage of choosing his own corps, a liberty which the compulsory training does not allow him. If any indulgence is to be shewn to married men, our author is at least against indulging those of this description that are under twenty-five. We would submit here, that the withholding of every indulgence from these persons must operate as a *duty* on marriage; an effect, which some political arithmeticians might, on Mr. Malthus's principle, think beneficial; but we should be very slow to throw any impediments in the way of marriage, excepting of the nature of that which the well-known writer just named, terms in a proper sense *moral restraint*.

After having thus attempted to rouse the indignation of his countrymen against their enemies, this able author endeavours to turn it, in part, on themselves, by pointing out to them their national guilt, and the necessity of a national reformation. The spirit of humiliation and self-censure is, indeed, an excellent corrective for those fiery feelings of patriotic valour and martial daring, which war, at once the offspring and the nurse of human depravity, compels the state to call forth in the bosoms of its subjects. This theme occupies the remainder of the work; and here, the Slave Trade is represented as that grievous and monstrous iniquity, which, with a pressure incomparably above that of all our other crimes, weighs down the fortunes of this country. The discussion to which this consideration leads the author, is highly, and we must add *terribly*, interesting; nor can we suppress the expression of our respect for the manliness, ability, and genuine religious zeal, with which it is conducted. We set out on it, indeed, (according to

the immemorial right and bounden duty of all critics,) with a number of ready made qualifications, cautions, and guards, to be used as wanted; but, we must own, we forgot them as we advanced, and have been seldom more moved, and even thrilled, by eloquence than on this occasion. Yet, agreeing as to fundamentals most cordially with our author, and thinking this his appeal to the national conscience as just as it is forcible, we still cannot adopt, at least without some reserve, all the very decisive positions, and not less decisive language, with which he here presents his readers; and, in order to shew the real nature, and at the same time the very limited extent of our exceptions, we shall candidly state them.

There are numbers, we fear, who, under an alleged objection to the specific instances here cited, of a providential government of the affairs of nations, may be disguising a virtual scepticism with respect to the whole doctrine. With these unhappy reasoners we have no part. On the contrary, we are firmly convinced, that the world exhibits a system of national retribution; but we doubt, whether the separate parts of this system are so definitely assignable as our author apparently supposes; for, in the first place, we are not sure that temporal retribution of any kind, whether individual or national, is exactly and perfectly commensurate with human deserts; and in the next, it seems difficult for a finite intellect to estimate in any case, with any thing like accuracy, the actual bulk of national guilt. But we will endeavour to explain more fully our meaning.

The proofs of a system of retributive justice with respect to nations, appear to be drawn, partly from experience, chiefly from Scripture: For we acknowledge ourselves dissatisfied with the very common argument, which teaches us, that nations must be judicially governed on earth, because they

cannot, in their collective capacity, be the objects of future judgment. The inference here does not seem necessary, though from other sources we know the fact to be true. Bodies of men deal with each other in their corporate character, only because they cannot do otherwise. The imperfection of human faculties would be utterly inadequate to the immense and complicated variety of human affairs, unless it availed itself, as much as possible, of the principle of classification. The majority of a people vote an act of hostility against us, and we make war on the whole body; but here is evidently some sacrifice of individual justice to general convenience; and had we such unerring knowledge and such resistless power, that we could accurately proportion our treatment of each individual in the mass to his specific deservings, this would not only appear the completer mode, but all corporate retribution would (so far as this argument goes) be superfluous.— Since, therefore, it is awfully true, that, one day, every single mortal is to be judged according to the things done in the body, we do not, *a priori*, see the necessity of a judicial inquest over nations on earth; and indeed here, as every where else on such subjects, we are jealous of all *a priori* arguments. We must observe, however, that when once Scripture and experience have attested, as they unquestionably do, the existence of such an inquest, its imperfection no longer forms even a presumption on the other side; the partial inequalities of its operation would only fall under that class of anomalies which we know to be, for wise reasons, admitted into the moral government of the world, while many good purposes, some of which it might not be difficult humbly to conjecture, might be answered by its general influence.

Scripture then, we allow, leads us to the supposition, that nations are, in a general way, amenable to the temporal judgment of their Su-

preme ruler. Yet it is only, we would submit, in a general way. The Jews were subject to a theocracy, under which temporal retribution, it is well known, was much more constantly employed as a stimulative to obedience than it is under the Christian dispensation. It would seem, therefore, that such general positions as "A fruitful land maketh he barren for the wickedness of them that dwell therein," when occurring in the Old Testament, referred particularly and primarily to the chosen people. It is true, indeed, that this sacred volume furnishes many awful examples of heathen nations overtaken by the visitations of an offended God; but in most of these instances, the allegations of guilt are so various and so broad, that no critically exact balance can be perceived between the crime and the chastisement. Sometimes it would appear, that a nation stained with fewer crimes suffered the penalties which were averted from the heads of deeper offenders. Perhaps it is not a presumptuous supposition (though as a mere supposition we offer it) that the Most High may have been pleased to make use of temporal, and among them of national rewards and punishments, in his dispensations towards those who were unacquainted with the great doctrine of a future world, much more frequently than he uses them with respect to nations before whose eyes life and immortality are brought to light by the Gospel. Certainly much less is said of present, and much more of future, retribution, in the New Testament than in the Old.

The conclusions drawn from experience on this subject, are still more general than the evidence of Scripture; among other reasons, because, as we are just about to remark, our personal observation can give us but an imperfect insight into the real extent of a nation's sins, and therefore but defective means of measuring this extent with that of national calamities. This, as has

been before observed, is the second ground on which we should question the propriety of attempting to take the measure alluded to with very great accuracy. The slave trade is a source of crying, enormous, and unspeakable oppression; but still perhaps it is hardly possible exactly to compare the magnitude of its evil consequences, with that of all our other crimes; or to pronounce how this single iniquity, gigantic as it is, will weigh against the mass of the rest.

The exceptions which we have taken to the doctrine under consideration, do not shake its real strength. Quite the reverse; and in effect, we have brought them forward, only to snatch them from the mouth of our adversary, and to prove how moderate, at the best, is their weight. We will, with all deference, hazard this distinction with respect to them, that, while they somewhat weaken the concluding part of this pamphlet, viewed as a statement of facts, they do not relax a single nerve of that part, considered as an appeal to the conscience of the public. The distinction may seem minute, but it is not, on that account, wholly to be neglected. It amounts to this; that we cannot perhaps decisively say, "Such and such national calamities are penal inflictions upon us, on account of the slave trade;" but that we may well cry to ourselves and to each other, "unless the guilt of this dreadful trade be washed away, how presumptuous the hope, how almost profane the prayer, that our national calamities may be removed." Indeed, we will proceed farther than this; and on the coolest investigation of this subject, as digested in the animated pages under our review, though we cannot be confident that our African policy is the principal or sole cause of our present troubles, we think it fairly chargeable with a very large portion of them. The proposition will doubtless come home to different persons with various degrees of conviction,

according to the degree of their previous belief in the general doctrine of national providences; but we see not how he who feels no scruples on that subject, can possibly hesitate as to the consequence, although he may not pretend to trace an invariable parallelism between the atrocities perpetrated, and the misfortunes suffered. That a traffic in beings, rational and immortal like ourselves, must be in the highest degree offensive to the Almighty, we could not feel a firmer persuasion than we do, had we heard it attested from heaven by the voice of a destroying angel.

There are many persons, we question not, who, while they really disapprove this bloody species of commerce, will yet regard as rhapsodical the severe invectives directed against it by this writer, will smile at the eagerness with which, throughout his work, he seizes every opportunity of giving it a blow, and will treat his concluding hypothesis on the subject as a piece of amiable weakness, or pardonable extravagance. Such is the effect too commonly produced on the moral feelings of mankind, not merely by being engaged in a system of iniquity, but even by simply being contemporary with it. To have our horror of what is wrong benumbed, it is not necessary to be in contact with it; vice acts upon us at a distance. Should it please Providence to bring about a period of time, in which posterity shall look back to the slave-dealings of Europe in Africa, as to a matter of history, they will, we are persuaded, stand astonished that men professing any sensibility to right and wrong, could ever speak of disapproving, discommending, and discontinuing practices, which they should only have thought of hating, forswearing, and sweeping away for ever.

But let us no longer detain the reader from the opportunity of forming his own judgment on the manner in which this mystery of lega-

lised atrocity is treated in the present publication. He must, at the same time, recollect, that his estimate cannot be complete, unless he resorts to the original work, and reads the portion of it to which we allude, as a whole. Considered merely as a specimen of powerful eloquence, it might be admired even by a slave-stealer, could we possibly give beings of that description credit for feelings noble enough to be acted on by the spell of fine writing. The eloquence is not perhaps always of the most chaste kind; we have found it guilty of one or two confusions of metaphor, and occasionally of repetitions; but there is abundant room for all these dark spots, and more, without sensibly impairing the lustre of the whole body.

The following appalling computation of the quantity of African blood that is more immediately on the head of Great Britain, is supported by a very exact and careful calculus pursued through some notes too long to be here extracted.

"The exportable slavery of Africa is, for the most part, the produce only of crimes, which we directly or indirectly stimulate the wretched natives to commit; and by our means, every species of misery is continually propagated through the greater part of that vast continent. Treachery, false accusation, man-stealing, midnight rapine, and conflagration, are ordinary means, by which, in aid of that more copious source, captivity in war, our demand for slaves is supplied; and while by the frequency of these crimes, man becomes to man a greater terror than the lion of the desert, to the destruction of all innocent commerce, and civil intercourse between individuals; frequent and dreadful wars are kindled between their petty states, for the sole purpose of obtaining captives to barter with our merchants, for the arms and luxuries of Europe.

"Nor is war only increased in point of frequency; its horrid features are rendered far more dreadful, by the same detestable motive. Populous villages are beset at midnight by armed bands, who, after killing all that make resistance, carry off, to a more dreadful fate, such of their prisoners

as are fit for servitude; leaving of course to perish, all who from age or infirmity, depended upon the more vigorous for support.

"That this description of the sources of exportable slavery is strictly true, all who will take the trouble of reading the most decisive public evidence, may be fully convinced. Their effects on the state of manners and society in Africa may be easily conceived: and where man is made at once so wretched and so guilty, it may scarcely excite additional horror, to reflect what enormous and various destruction of human life, must directly or collaterally result from the same detestable commerce. This murderous waste, however, is of far greater extent than the uninformed suppose. Many of the unhappy captives, are brought to the shores of the Atlantic from very remote parts of the interior country; and in their way have extensive deserts to pass, where so many external hardships and sufferings are added to the anguish of their minds, that of those who originally set out for the coast, a great number perish miserably on the journey.

"Exportable slavery then, is not only the fruit of atrocious crimes, and exquisite wretchedness; but this fruit is not, and from the nature of the case cannot, be thriftily gathered. The hapless country, for every bondsman placed in the hold of a slave ship, is deprived of much more than a single life.

"But a still further waste of human existence takes place in that foul prison itself. The mortality on the short passage which ensues, among persons chiefly in the prime of life, is by the last accounts equal to five in every hundred; even when the excesses of a blind and merciless avarice are controlled by the regulations of the acts made to limit the carrying trade.

"Much greater proportions of the slaves which arrive in the West Indies, are confessedly brought to an untimely and speedy death, by the *seasoning*, or training to compulsory labour, in our islands; and on the whole, it may fairly be calculated, that not less than three human beings are directly, or indirectly sacrificed in Africa, on the middle passage, and in the West Indies, in order to place a single seasoned negro upon a sugar plantation.

"Such is the murderous nature of this intercourse with Africa, which opprobriously to the character of commerce, is known by the name of the slave trade.

"If we were to compute the homicides

which it has produced since we first embarked in it, the amount would almost exceed credibility. Perhaps it would be no extravagant, though a horrible proposition, that a sword of divine vengeance which should utterly extirpate the whole population of England, would hardly exact more than life for life, for the innocent African blood with which we are justly chargeable. (p. 188—191.)

The passage we shall next quote, may almost be considered as a summary of the writer's reasonings on this whole subject.

"The enormity of the aggravation of our sin, since the first call to repentance, will perhaps be best estimated, by a view of the actual increase of the slave trade since the year 1787.

"In that year, the number of slaves imported into our colonies collectively, including those which were afterwards re-exported, and sold to foreigners, was 21,026; and upon a medium of five years, from the end of the American war, the annual import was 21,307. This too was a considerable increase upon the average of the three preceding years; and even while we possessed those colonies on the American Continent which are now become independent States, our whole colonial import of slaves, is estimated by Mr. Edwards, at no more than 20,095 annually. Yet during ten years, from 1795 to 1804, both inclusive, the average number of these unhappy men yearly brought from Africa in British vessels, and under British colours, was no less than 32,377. Including the trade carried on by our merchants under neutral colours, the whole export on British account, probably amounted to near 50,000 per annum; and in a single year of that term, we exported under our own flag alone 53,051. On the whole, it is a moderate estimate, that we have more than doubled this horrible trade, since we solemnly recognized its guilty nature, and pledged ourselves to abandon it.

"When we advert to the grounds chiefly resorted to by the advocates for a gradual, in preference to an immediate abolition, our impious inconsistency will be still more apparent. We prolonged the slave trade that our plantations in the sugar colonies might fill up their numbers. But what was the whole amount of slaves in those colonies in 1787? According to the official returns in the report of the Privy Council, 465,276. What is now

R

the amount? Only 524,205; giving an increase only of 58,929; but of this surplus, the new-acquired colony of Trinidad furnishes, by the same estimate, 19,709; so that the actual increase in the colonies we held in 1787, is only 39,220. Yet we have brought from Africa in British vessels alone, since the pretended necessities of these colonies was made an apology for the slave trade, not less than 709,691. If the trade under neutral colours, permitted till last year, be added to the account, we have probably dragged a *million* at least, of men, women, and children, into perpetual exile and bondage, since we stood pledged to abandon such oppressive practices; and equalled in a few years of our promised penitence, the former crimes of half a century.

The foreign slave trade indeed is at last abolished by law; a reformation the value of which I am by no means inclined to disparage; but with many supporters of that great measure, its principle was purely political: and its effect in permanently reducing the extent of the slave trade, as well as in diminishing the guilt of that commerce, will be very equivocal, unless we now proceed to a radical and well-principled reformation. Meantime I am reviewing the conduct of our country let it be observed, since the year 1787; from which period to that of the last sessions of parliament, our adherence to this national sin was unqualified, and its aggravations such as I have noticed.

"Can it be denied then, that we have in this great national offence, an adequate cause of the displeasure of Heaven, and of the calamities which have fallen upon the country? or can it be alleged, that there is any cotemporary provocation that bears any proportion to the slave trade? If other sins of the same heinous species, could be justly charged upon us; if "the sorrowful sighing of the prisoner, the complaint of the poor oppressed, and the cry of innocent blood," had gone up against us from other regions than Africa and the West Indies; still it ought to be shewn, that in those other cases, as in this, the crime had been aggravated by equal obduracy, and extended with equal perverseness, after the open exposure of its guilt, and solemn calls for reformation. But in these respects, as well as in its magnitude, and its cruel effects, the slave trade stands alone among our national offences; defying, like Satan, in the foremost rank, the wrath of the Almighty.

"Could we suppose ourselves just ar-

rived from another planet, impressed with our present ideas of the divine Government, but ignorant of the history of Europe since the year 1787, and informed alone of the parliamentary discussions on the Slave Trade, and of those iniquities which England has since committed against the African race, we might naturally be disposed to inquire, 'Has no scourge from Heaven yet appeared? Have no calamities, indicative of Divine wrath, overtaken that guilty land?' But should we next take up a history of the French Revolution, and of the fatal wars that have ensued; and learn how strangely the prosperity, the peace, and the security of England have been subverted by them, what singular evils we have endured, ever since our first refusal to abolish the slave trade, and by what still greater evils we are at this moment threatened; it would be impossible, I conceive, not to recognize with wonder and awe, the chastising hand of God. The only difficulty would be, to comprehend how the living witnesses both of the provocation and the punishment, could possibly be unobservant of the visible connection between them.

"Never, to be sure, can phenomena more strikingly support any hypothesis of this kind, than the dates, the nature, and the extent, of our public calamities, the opinion that they are providential chastisements for the slave trade.—A guilty, though highly-favoured people, are called upon to renounce a criminal and cruel, but long-established practice, as repugnant to the laws of God.—They hear—deliberate—disobey. While they still hesitate, a tremendous scourge is weaving for them in a neighbouring land—the moment they actually disobey, that scourge commences its inflictions.

"The abolition of the slave trade was first virtually refused by Parliament in April, 1792. Immediately, we were engaged in those stormy contentions within the realm, and those disputes with France, which soon terminated in the last calamitous war.—In February, 1793, the House of Commons more openly and clearly declared against reformation, by postponing for six months a motion made by Mr. Wilberforce, for going into a committee on the slave trade; which was in effect to refuse even the gradual abolition voted in the preceding year.—In the same month, a sword was definitely drawn, which was not during nine years returned to its scabbard; and which is now redrawn, perhaps

to be shea hed no more till England has ceased to exist.—Within that period of six months, during which the claims of justice and mercy were contemptuously adjourned, events took place in France, fertile to us of unprecedented evils, as we already feel; and perhaps decisive of our fate.

“We have since gone on in the same path, rejecting motion after motion, and bill after bill, upon the same obdurate principles; and a chastising providence has kept pace with our temerity; heaping misfortune on misfortune, and adding danger to danger. As we multiplied and aggravated the impious crime, God multiplied and aggravated the punishment. Treason, famine, mutiny, civil war, the loss of our specie, the sale of our land tax, the enormous growth of our national debt, the intolerable pressure of taxation, the discomfiture of our military enterprises, the destruction of our armies by disease, the deplorable ruin of our allies, the stupendous exaltation of our enemies; these, and other plagues, followed, like those of Egypt, in a rapid succession, upon every iteration of our refusal to obey the voice of God, by renouncing the execrable slave trade.

“We obtained at length a breathing time of peace; but we were still contumacious to the behests of the Almighty; for such I dare to call the plain demands of justice and humanity. He sent us therefore a new war; and tremendous have been its events.

Where will this sad series end? Can we weary out God? Are we stronger than he? Ah infatuated men! who would still urge us to perseverance in this impious course, tremble at the prospect before you. Our public gloom, like the darkness of Egypt, may clear up for a while; but if you harden yourselves still, the final event will be dreadful.

“It is needless to point out the extraordinary nature of the second causes by which these calamities have been produced. They have excited universal astonishment, they have confounded the wisdom of the wise, and are without a parallel in the history of mankind. Even those who do not seriously look up to the disposing power of an all-wise and omnipotent Ruler of the earth, often speak of this case as if they did; because they have no other mode of expressing their amazement at the strange progress of events. But how can the devout mind, possibly pass unnoticed, the striking proportion and resemblance, as well as the singular coincidences in point of time, between these wonders, and the sin of the slave trade?

“I date the grand provocation given by that crime, from the public developement of its nature, and the obdurate refusal to reform it.—And when upon earth, since the delivery of the Israelites from Egypt, was there an equal, or similar case? ‘*Ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?—Hath God assayed to take to himself a nation out of the midst of another nation?*’ &c.

“Let me with reverence imitate these awakening expostulations; and ask, was it ever before heard, or known, that God, speaking by the voice of conscience, and of his own revealed laws, publicly called upon a great, civilized, and highly-favoured people, to desist from spreading desolation and misery over a large region of the globe; and from carrying into a horrible bondage, millions of his rational creatures?—Was any human legislature ever before appealed to on a subject of such stupendous moment to the inhabitants of the earth, or upon such high and awful principles? But a still more alarming inquiry is, Did ever before any people, Christian or Pagan, so flagrantly violate the religious principles which they profess to respect, and offer so gross an affront to the Deity whom they outwardly worship: as the Parliament of England, in rejecting this appeal, and redoubling the crimes of the slave trade?

“Surely in such a case, it is consonant to our preconceptions of the ways of Providence, that the punishment should be singular and wonderful in its means, as well as in its severity. Surely the prodigies of the age, furnish here an awful parallel to the iniquities of England!” (p. 208—215.)

We learn from our author a curious and melancholy fact, that Louis the Sixteenth had, a short time prior to the Revolution, distinguished himself from all his predecessors, by his zealous endeavours to extend the slave trade of France. About the same period, he tells us, Spain, Portugal, and Holland, pursued a similar policy. To this misconduct of many of the states of Europe, he ascribes their subsequent distresses; and then, adverting to the deeper guilt and as yet the lighter misfortunes of Great Britain, concludes his work with the following patriotic and striking reflections.

"But here it is, that I find by far the most alarming view of this truly awful subject. Let the sad prospects opened in the first division of this work, be fairly contemplated; and then let it be remembered, that the very country whose fate would demonstrably, in the event of its subjugation by France, be the most terrible that ever awaited a nation, is the same which has most highly provoked the avenging justice of God.—Nor let us harden ourselves on account of any seemingly auspicious change in the course of events, or the prospect of new confederacies. "Though hand join in hand, the wicked shall not pass unpunished."

"At the present moment, there is another consideration which fills me with the most painful anxiety; and which urges me here to conclude this work imperfect though it is, that I may no longer withhold from my country a feeble but seasonable warning. In a few days, or weeks, Parliament will have to decide, whether it shall redeem the solemn pledge which it has recently given, for the excision of this dreadful traffic; or whether by a new apostasy, worse by far than any former provocation of the same kind, it shall fill up the measure of our iniquities, and draw down upon us, perhaps, a speedy and signal vengeance.

"I have too high an opinion of the dignity, as well as the moral feelings of the British legislature, to regard so opprobrious a relapse as a very probable event. But when I advert to the long and sad experience which we have had of the fate of such questions in Parliament; when I remember the assiduous opposition, and the still more fatal apathy, by which the fairest expectations of the friends of the oppressed Africans have been repeatedly ruined; my hopes are mingled, I own, with much uneasiness and fear.

"May God, in whose hands are the hearts of all men, incline those who, under his permission, are our lawgivers, to deliver us at length, without delay, from the guilt of innocent blood!—Then only shall I hope that the wisest measures of defence will be truly efficacious; then only will solid peace and security put an end to the dangers of the country." (p. 226, 227.)

Here we also shall conclude; but not without remarking, that, as we shared in the troubled and fearful anticipations with which this writer looked forward to the fate of the question of abolition in the present

Parliament, so we now unite with him and all the friends of humanity in grateful exultation at its truly providential success, and trust that this important event affords a happy presage of our future destinies as a nation. Indeed, that we have been indulged with so long a space for repentance, that retributive justice has to us been mercy, we perhaps owe, under God, to the prayers and exertions of those eloquent advocates of Africa and human nature, who, like the present writer, stood in the breach and cried aloud against our deeds of violence and blood. On this subject we feel almost enthusiastic. History will, we believe, record to the latest times the exploits of that determined band of genuine philanthropists, who, unterrified by difficulty, unshaken by reproach, and unwearied after repeated disappointments, persevered for twenty years in fighting the battles of men known to them only as partakers of the same fallen nature, and objects of the same divine mercy. All could not be lost in a nation, which, though amidst the aboundings of iniquity, still furnished such examples of religious feeling and religious practice, of zeal for God and good-will towards man.

The Slave, and other poetical Pieces: being an Appendix to Poems by the Rev. RICHARD MANT, M. A. late Fellow of Oriel College. 12mo. pp. 63. Parker, Oxford, 1807.

In an age so favourable to the cultivation of polite literature, and which is so forward to recommend sobriety, if not, sanctity of conduct, it may justly be matter of surprise, that poetry is not more frequently employed in aid of morality and religion. The following motto, which Mr. Mant has prefixed to these poems, led us to judge favourably of them in the first instance, and it is to be wished, that all modern versifiers would adhere as closely as himself to the resolution it exem-

plifies. "Waller's opinion concerning the duty of a poet is contained in the declaration that he would blot from his works any line that did not contain some motive to virtue*." The *design* of these poems, therefore, is certainly entitled to unmixed approbation. Their *execution* merits, perhaps, in nearly equal degrees, censure and praise. The author seems to have adopted Goldsmith as his model, and in some instances to have caught his ease and sweetness. The following apostrophe (taken from the *Slave*, the principal poem in this little volume) with a few verbal alterations, would not have been unworthy of the author of the *Traveler*. In anticipation of the blessings of the abolition of the slave trade, he exclaims,

"O prospect bright, and heavenly fair,
to see
The white man quit his debt of charity!
O glorious boast for England! more divine
Than all the laurels, which her brows
entwine!
For Afric's wrongs the pitying thought
to feel,
Her woes to solace, and her wounds to
heal;
To rear the peopled city's tow'ring pile;
To bid in peace the shelter'd hamlet
smile;
With plenty clothe the vale and moun-
tain's head;
The decent joys of social life to spread;
To bind her sons in order's golden chain;
To wake from heathen tongues the rap-
t'rous strain
Of praise and holy comfort; and abroad
Spread the glad tidings of the Saviour
God." (p. 15.)

The words "divine" and "feel" appear to have been inserted for the sake of the rhyme. The former is not in the same sense applicable to the substantives "boast" and "laurels," nor are we sufficiently acute to perceive the exact meaning of feeling a thought. The following passage displays more ener-

gy and descriptive talent. It is also more correct.

"Ye cooling streams; ye waving palms
that spread
Your broad leaved umbrage o'er the cap-
tive's shed;
O hills, O valleys, and thou sacred well,
Sweet to his lip as liquid honey, tell
How sad along the melancholy air
He breathed his groans in agony of
prayer;
How oft he lifted to the conscious skies
(Alas! he could no more) his burning
eyes." (p. 20.)

No less do we approve the following contrast to the starting slumbers and compulsory toil, the civil non-entity, and the utter destitution of all religious advantages which mark the lot of the *West Indian labourer*, as he has been mockingly termed, with a view to confound his forlorn condition with that of our industrious poor.

"Not such the rest Britannia's peasant
knows,
Whose willing labour leads to calm re-
pose—
Though few the pleasures of his humble
cot,
Though plain his fare, and toilsome be
his lot,
Yet blest in conscious liberty he lives;
Yet law secures the rights which nature
gives;
And still as breaking from the smiling
east,
Beams the glad day of consecrated rest,
Religion wakes the fires that slumbering
lie,
Refines his heart, and lifts his soul on
high." (p. 26.)

It is no more than justice to Mr. Mant and to his readers, to say that his description of the miseries both of the slave trade and of our system of colonial bondage is, as far as it goes, faithful to the originals. The poem, however, has, as we have already intimated, many defects. Such rhymes as *flood, mood; frown, own; laid, dead; done, flown; &c. &c.* are inadmissible. We must regret also an unfortunate partiality for Alexandrines, which our author has gratified at the expence of his reader seven times in a poem of

* See Johnson's *Life of Waller*.

380 lines; as well as the fifth recurrence, within the same space, of the same metaphor. The tempests, the majestic floods, the shadowy clouds, and the fleets of Britain, all sweep in their turn; and to keep them all in countenance,

“Not with more sweepy sway, or more deform,

O'er Afric breaks the equinoctial storm.”

But, notwithstanding these and other such imperfections, we do not hesitate to express our hope that Mr. Mant will cultivate his poetical talent, and continue to apply it according to the dictates of Christian charity.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—A Fourth Volume of *Reliques of Ancient English Poetry*; by Dr. PERCY, of St. John's College, nephew to the Bishop of Dromore:—Volumes three and four of BEJÖE's *Anecdotes of Literature*:—An Epic Poem, in Ten Books, entitled *Washington, or Liberty Restored*, grounded on historic truth; by Mr. NORTHMORE:—A *History of the World*, from the Reign of Alexander to that of Augustus; comprehending the latter Ages of Greece, and the history of the Greek Kingdoms in Asia and Africa; with a *Preliminary Survey of Alexander's Conquests*, by Dr. GILLIES:—A new edition of MITFORD's *History of Greece*, revised and augmented; with a Fourth Volume, entirely new:—A *Treatise on Commercial Law*; by Mr. DONALDSON:—An *Enquiry into the State of the Public Libraries of this Kingdom*; intended to comprehend a short account of every Public Library, with Biographical Sketches and Literary Observations; by Mr. G. DYER.

In the Press:—An *Answer to Stone's Sermon*, by the Rev. Mr. NARES:—An *Account of North America*; in 1 vol. 4to., with elegant engravings; by Mr. JANSON, an English gentleman long resident in that country:—*Lectures on the Occurrences of the Passion Week*; in one small vol.; by the Rev. Dr. MANT:—*Travels in Holland, and up the Rhine as far as Mentz*; with numerous plates; by Sir JOHN CARR:—A Translation, in blank verse, of the *Inferno* of DANTE; with *Notes, historical, critical, and explanatory*; by Mr. N. HOWARD, of Plymouth:—A new edition, greatly improved, of CRUTWELL's *Gazetteer*:—A work on *Practical Electricity and Galvanism*; by Mr. CUTHBERTSON:—An *Account of a Voyage round the World, in the Antelope*,

Capt. H. Wilson, wrecked on the Pelew Islands, with engravings by A. W. DEVIS:—A *Journey from Lisbon, through Spain and Italy, to Naples, and thence to Smyrna and Constantinople*; by Mr. SEMPLE, author of “*Walks and Sketches at the Cape of Good Hope*.”—A new edition of BRYANT's *Ancient Mythology*.

Mr. KIDD has collected all the scattered remains of the eminent critic RUHNKENIUS, and is about to publish them under the title of *Opuscula Ruhnkeniana*.

The Subjects for the Chancellor's Prizes, at Oxford, this year, are, for the Latin Verse, *Plata Fluvius*; for the English Essay, *Duelling*.

The Hulsean Prize for the present year is adjudged to the Rev. S. B. VINCE, B. A. Fellow of King's College, Cambridge, for an Essay on the following Subject: *The Propagation of Christianity not owing to Secondary Causes*.

The Trustees for the Hulsean Prize have given notice, that the premium of Forty Pounds will, this year, be given for the best *Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses*.

The subject of the Seatonian Prize Poem, for the present year, is *The Shipwreck of St. Paul*. That appointed by the Vice Chancellor for Sir W. Brown's Medals, are, for the Odes, *In Obitum Gulielmi Pitt*: for the Greek Epigrams, *Μνήμη Βιβλίου μεγάλης κακίας*.

A Literary Society has been formed, for some time, on the plan of the African Society, under the name of the PALESTINE ASSOCIATION. The object of this body is to forward and assist Discoveries in the interior of Syria and Palestine, with an especial reference to the illustration of the Scriptures. Mr. INMAN has been nomi-

nated to prosecute the researches of the Association. The attention of this traveller will be principally directed to the following objects:—Astronomical, Geographical, and Topographical Observations of every kind:—Progress of Agriculture in all its parts:—An accurate Meteorological Journal:—A description of the culture and use of all the Natural Productions of Palestine:—To endeavour to trace the progress of Moses and Joshua, in their operations against the possessors of the Promised Land, and the subsequent distribution of the Tribes; verifying the characteristic epithets given to the several countries mentioned in the Scriptures: and to continue the same observations throughout the whole of Palestine, with reference to the later periods of the Jewish History:—To make accurate drawings, plans, and sketches of the country; and of such buildings as appear to be of importance:—To form an ample collection of Inscriptions, Manuscripts, Medals, and other valuable Monuments of Antiquity; whether Hebrew, Phœnician, Greek, or Roman:—To form an Estimate of the present population of Palestine; with details of the Manners and Customs of the Inhabitants:—To trace the Vestiges of Ancient Cultivation in parts of the country now desolate and unproductive:—To ascertain the weights; and measures of Time, Distance, and Capacity, in use among the Arabs, Turks, Christians of each denomination, and Jews: and the state of Trade and Manufactures within the limits of Palestine, and in its vicinity. The association consists, at present, of nearly one hundred Noblemen and Gentlemen. Its committee are, the Rev. Dr. HAMILTON, President; EARL OF ABERDEEN, Treasurer; W. HAMILTON, Esq. Secretary; GEORGE BROWNE, Esq.; Rev. W. COCKBURN; and J. SPENCE SMITH, Esq.

No. 65 of NICHOLSON'S *Journal of Philosophy* contains a full explanation, with plates, of the manner in which the experiment of the Invisible Girl, which has been so much a topic of conversation, was performed. The account was first given, and the experiment exhibited, by Mr. MILLINGTON, in one of his Philosophical Lectures, last winter, in Chancery Lane. Four upright posts, united by cross rails, form a hollow square: from the tops of these pillars spring four strong bent brass wires, which converge together, and suspend, from the point of convergence, a hollow copper ball of a foot in diameter: this globe is supposed to contain the invi-

sible being, as the voice proceeds apparently from the interior of it; and, to favour this deception, it is equipped with four trumpets, fixed into its sides horizontally, and each trumpet having its mouth opposite the middle of the upper cross rail in that side of the frame, from which it hangs about half an inch distant. Such is the whole apparatus that meets the eye. When a question is spoken into any one of the trumpets, an answer immediately proceeds from them all; distinct, yet so distant and feeble that it appears to proceed from a very diminutive being: the breath, while speaking, may be felt. The whole experiment consists in a very trifling, but ingenious, addition to the old and well-known mechanism of the Speaking Bust; which is formed of a tube from the mouth of a bust, leading to a confederate in an adjoining room, and another tube to the same place, ending in the ear of the figure: by the last tube, a sound whispered into the ear of the bust is immediately carried to the confederate; who instantly returns an answer by the other tube; ending in the mouth of the figure, which therefore seems to utter it. The Invisible Girl differs in this one circumstance, that an artificial echo is produced by means of the trumpets; and thus the sound no longer appears to proceed in its original direction, but is completely reversed. Any question asked into one of the trumpets is immediately reflected back to a very small orifice concealed by mouldings in the rail opposite the centre of the trumpet. These orifices are the mouths of tubes, which communicate through the rails and one of the upright pillars with a confederate in an adjoining apartment; whose answers along the same tubes will be distinctly heard by reflection of the sound at the mouths of the trumpets, but no where else; and will seem to come precisely from the interior of the globe.

Mr. DAVY, in the concluding Lecture of the First Part of his Course on Vegetable Chemistry at the Royal Institution, proposed a new theory to account for *Fairy Rings*. They have, of late years, been generally supposed to be occasioned by the electric fluid. According, however, to the new theory, every fungus exhausts the ground on which it grows, so that no other can exist on the same spot: it sheds its seed around; and, on the second year, instead of a single fungus as a centre, a number arise in an exterior ring, round the spot where the individual stood: these exhaust the ground, on which they have

arrived at perfection ; and, on the succeeding year, the ring becomes still larger from the same principle of divergency. Mr. Davy acknowledged himself indebted to Dr. WOLLASTON for this ingenious theory.

It has been lately recommended, that excepting the lancet employed in vaccination, all surgical instruments should be dipped in oil, at the moment when they are going to be used ; which will always diminish the pain of the patient. It is recommended also to make all instruments of a blood heat, a little before the operation.

The Copleyan Medal has been adjudged, by the Royal Society, to T. A. KNIGHT, Esq. for his numerous discoveries in vegetable physiology. Sir JOSEPH BANKS, the President, on presenting the medal, pronounced a discourse on the pursuits of Mr. K. whose labours have probably surpassed those of any other philosopher, in developing the economy of vegetation and the laws of vegetable life. He referred to Mr. K.'s experiments, which go to prove that new and superior species of apples may be produced from seed ; and that impregnating the pollen is found to be an advantageous substitute for grafting : and alluded to a new and valuable species of pear produced by Mr. K. ; and to a new species of vine, which bears grapes, not only superior in flavour to others hitherto known, but which are capable of arriving at perfection, even in the most adverse seasons, in our climate.

The LONDON MEDICAL SOCIETY propose to confer the Fothergillian Gold Medal, upon the authors of the best Essays, on the following subjects :—

Question for the year 1807 :—" The best account of the epidemic fevers, which have prevailed at several times, in North America, Spain, and at Gibraltar, since the year 1793 ; and whether they are the same or different diseases ?"

For 1808 :—" What are the best methods of preventing and of curing epidemic dysentery ?"

For 1809 :—" What are the criteria, by which epidemic disorders, that are not infectious, may be distinguished from those that are ?"

For 1810 :—" What are the qualities in the atmosphere most to be desired, under the various circumstances of pulmonary consumption ?"

FRANCE.

M. OLIVER has lately presented to the National Institute an account of the *Topo-*

graphy of Persia ; in which he has described the chains of mountains, the courses of streams, and the productions peculiar to climate. Not more than a twentieth part of that extensive empire is cultivated in consequence of the great and prevailing drought. Entire provinces have not a single tree, except such as are planted and watered by the hands of man. This evil is continually increasing by the destruction of those canals whereby the water from the mountains was formerly conducted to the lands.

M. STONE obtained a patent, in 1805, for " a Machine for joining the sides of segments of all flexible matters," which he asserts will be particularly serviceable in preparing clothing for the army and navy. It is supposed that one man will do as much work with this machine, as one hundred persons with the needle.

M. LEROI, who has made many successful experiments in agriculture, advises to procure seed-grain always from a district south of that to be sown ; since it is a general rule, he says, that the product of seed improves in going from south to north, but decreases in virtue in going from north to south. He recommends boiled carrots, as an excellent and cheap food for the fattening of pigs ; and he adds, that, by steeping raw carrots in water to deprive them of their acrid principle, then by boiling them and causing them to ferment, an ardent spirit may be extracted from them, more wholesome than brandy distilled from rye. The Chinese method of preparing seeds previously to sowing them, though known for many years in Europe, has been hitherto unaccountably neglected. M. Leroi has, at last, made trial of it ; and the great advantage which he experienced from it, will, it is hoped, induce others to follow his example. He mixed together equal parts of the dung of sheep, horses, and cows ; and of clayey earth from the rubbish of an old hovel. The whole was diluted with water ; and then boiled, in order to kill the insects, and to deprive it of its putrefying quality. It was poured lukewarm on the seed-corn : a little slaked lime was then thrown over it ; and the grain was well stirred, till a coating of the mixture was formed on it. It was then laid under a large woollen covering ; and, at the end of three days, it was considerably enlarged, and began to germinate. This wheat, thus prepared, was sown two months and a half after the usual time, on the 22d of December ; and one-fourth less was used than the customary quantity. In

six days after, it was visible above ground; and produced a fine crop in the beginning of August. Carrot seed was also prepared in a similar manner, with the addition of some soot: and left, in a very humid state, wrapped in linen, in some manure that retained a mild heat internally: in six days the grain was ready to germinate; and was then mixed with ten times its quantity of sandy earth, and sowed. In about ten days the carrots appeared; and covered the ground so well, that weeds did not show themselves. They were thinned in two months after; and eleven large cart-loads were gathered from each acre in 4½ months after sowing.

NORTH AMERICA.

The Physicians of America are almost unanimously of opinion that the Yellow Fever is not contagious; but strictly endemic, depending on circumstances of soil, on collections of putrefying matters, and on other localities: and they have established, relative to this formidable disease, the following conclusions, which are published in the Medical Repository of New York. 1. That the Yellow Fever has appeared only in such towns as are populous. 2. That the disorder begins on flat grounds, near docks. 3. That the upper and back parts of the towns, not thickly settled, are seldom affected. 4. That the

disorder begins after the hot weather commences, and continues as long as the weather remains hot. 5. That the disease is more mortal in dry seasons, accompanied with heat. 6. That in wet, cool summers, the disease has scarcely appeared. 7. That after a long drought and great heat, and when the disease had become more general and more mortal than usual, a considerable rain (the air being temperate) or a frost, restores health. 8. That there is no instance, wherein a patient, labouring under the disease and carried into the country, communicated the infection. 9. That a person in perfect health, going from the country into the parts of a town afflicted with the disease, may contract the complaint and feel its effects, immediately, or after he has returned to the country, although he has not seen a person under the fever. They consider the Yellow Fever to be the most violent kind of bilious fevers; which they suppose to be divided into four gradations: viz. The Intermittent, the Remittent, the True Bilious, and the Yellow Fever. Yellow Fever, then, is a bilious fever of a higher degree; and is produced by the same cause as other bilious fevers, but existing in an increased quantity, or by its being of a more deleterious quality than what is requisite to produce the lesser degrees of bilious fever.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

STRICTURES on a Visitation Sermon, preached at Danberry, in Essex, July 6, 1806. 2s.

Tracts on Various Subjects, all of which have been published before; and are now first collected into one Volume by the Right R. v. Beilby Porteus, Lord Bishop of London, 8vo. 7s. boards.

Discursory Considerations on the supposed Evidences of the early Fathers, that St. Matthew's Gospel was the first written; by a Country Clergyman, 8vo. 3s. sewed.

A Catechism for the Use of all the Churches in the French Empire: to which is added the Pope's Bull, and the Archbishop's Mandamus, translated from the Original, by David Bogue, 3s. 6d. extra, boards.

The Essence, Spirituality, and Glorious Issue of the Religion of Christ to all God's chosen, exhibited in Remarks on the "Ve-

CHRIST. OBSERV. No. 24.

rily, Verily," as used by our Lord in many parts of Scripture, by Samuel Bernard, jun. 12mo. 4s. boards.

A Sermon, preached at Leicester, June 6, 1806, at the Visitation of the Right Rev. the Lord Bishop of Lincoln, by the Hon. and Rev. H. Ryder, A. M. Rector of Lutterworth. 1s. 6d.

Select Portions of Psalms, extracted from various Versions, and adapted to Public Worship, with an Appendix, containing Hymns for the principal Festivals of the Church of England, sheep 2s. 6d. calf 3s. 6d.

A Sermon, on the Work and the Reward of the faithful Deacons, by William Newman.

A Discourse, occasioned by the Death of the Right Honourable C. J. Fox, by T. Belsham. 1s.

Oriental Customs; or, an Illustration of the Holy Scriptures, by S. Burder, 2 vols. 9s. boards.

S

Consideration on the Alliance between Christianity and Commerce. 2s.

A Sermon, preached at the opening of the Chapel of the Philanthropic Society, Nov. 9, 1806, by Vicesimus Knox, D.D. 2s.

A Charge to the Clergy, at the Primary Visitation in August, 1806, of the late Right Rev. Samuel Lord Bishop of St. Asaph. 2s.

MISCELLANEOUS.

Authentic Narrative of the Death of Lord Nelson, with the Circumstances preceding, attending, and subsequent to that Event; the Professional Report of his Lordship's Wound, &c. by W. Beatty, M. D. with a Portrait, 7s. fine 10s. 6d.

Exercises upon the different Parts of Speech of the Portuguese Language, referring to the Rules of Viciſſa's Grammar; to which is added a Course of Commercial Letters, in Portuguese, by J. Em. Mordeſte, 3s. 6d.

The Complete Instructor in Drawing, by W. Craig, No. 10; royal folio, 6s. 6d.

A Biographical History of England, from

the Revolution to the End of George the First's Reign, being a Continuation of the Rev. J. Granger's Work, by the Rev. Monk Noble, F. A. S. 3 vols. 8vo. 11. 7s. boards, fine 11. 16s.

History of the Rise and Progress of the Belgian Republic, until the Revolution under Philip II. from the German of Schiller, by T. Horne, 4s. 6d.

The Slave and other Poetical Pieces, being an Appendix to Poems, by the Rev. J. Mant, M. A. 2s. 6d.

Official Papers relative to the Negotiation with France, presented by his Majesty's Command to both Houses of Parliament, December 22, 1806, 8vo. 4s.

A Letter on the Abolition of the Slave Trade, addressed to his Constituents, by William Wilberforce, Esq. Member for Yorkshire, 8vo. 6s.

Travels in Scotland, by an unusual Route, with a Trip to the Orkneys and Hebrides. Containing Characters, Anecdotes, &c. by the Rev. James Hall, A. M. 2 vols. royal 8vo. 11. 6s. boards.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

THE forty-sixth Number of the Periodical Accounts of these Missions has lately been published. It contains a letter from one of the missionaries among the *Delaware Indians*, on the river *Wabash*, in NORTH AMERICA, giving an account of some distressing events which have befallen that mission. Of this letter, which is dated in April last, we shall lay an abstract before our readers.

"Since my last to you, our situation here has become more precarious than ever; and indeed we have been in such perplexity and distress, that we have never before experienced any thing like it. Even now, while I am writing, I am filled with grief and terror, in the remembrance of the scenes we have been witnesses to.

"In February last all the Indians in this district were summoned by their teachers, or lying prophets, to assemble on the *Woapikamikuuk*, to hear the foolish stories, fabricated by these emissaries of Satan, of pretended visions and revelations received from God, and to be instructed how to act in conformity to them. Among these teachers was a Shawano Indian, an arch-impostor, who gave out, that he was able

to discover hidden mysteries. The Delaware tribe received him with great cordiality, and resolved to hold a grand council, in order to root out all witchcraft and poison-mixing, and by fire to extort confession from all such as the Shawano should accuse; and whoever would not confess, should be hewn in pieces with their war-hatchets, and burnt. With a view to execute their horrid purpose, the young Indians got together, chose the most ferocious to be their leaders, deposed all the old chiefs, and guarded the whole Indian assembly, as if they were prisoners of war, especially the aged of both sexes. The venerable old chief *Tettepachsit* was the first whom they accused of possessing poison, and of having destroyed many Indians by his art. When the poor old man would not confess, they fastened him with cords to two posts, and began to roast him at a slow fire. During the torture, he said, that he kept poison in the house of our Indian brother *Joshua*. Nothing was more welcome to the Indians than this accusation, for they wished to deprive us of the assistance of this man, who was the only christian Indian residing with us. They had frequently sent him invitations to attend their heathenish festivities, but he

would never accept of them. His answer was, 'You know that I am a believer in the true God, whose word we make known to you; I therefore can have no fellowship with you in your wicked works. Do you as you please, but leave me to serve the living God.' This answer displeased them much, and on March 13th, they sent seven wild Indians, with painted faces, to our settlement, and took Joshua away by main force. We were now left alone; for Hannah, a baptized Indian woman, had some time ago been prevailed on, by fear and superstition, to go to the Indian assembly. In this dilemma, we prayed fervently to the Lord, that he would have mercy upon us and our poor brother, who was now in the merciless hands of the savages. The texts of the day were also very encouraging to us. When Joshua was presented to the old chief, he frankly confessed, that he had accused him merely to escape from the torture. Joshua was now pronounced not guilty, yet they would not permit him to return, till the Shawano should arrive. The son of Belial arrived on the same day, and all the Indians, of both sexes, were ordered by him to sit down in a large circle, when he would declare who had poison in his possession. The two old chiefs Tettepachsit and Hackinpomska were both accused of poison-mixing, and the former more particularly charged with the untimely death of many Indians. When the Shawano was asked about Joshua, he indeed declared, that he had no poison, but that he was possessed of an evil spirit, by which he was enabled to destroy other Indians. This verdict was what they wished for; they now seized all these poor innocent people, and watched them strictly, as condemned criminals. We knew nothing of these horrible events until the evening of the 16th, when a message was brought, that the savages had burnt an old woman alive, called Caritas, who was baptized by the Brethren in former times: and also that our poor Joshua was kept close prisoner. Words are not able to express our horror and grief on hearing this account. On the 17th, our distress and fear concerning the fate of our poor Joshua rose still higher. We were stunned with horror, when on that day we saw ten of the most savage Indians, with faces painted black, arrive in our settlement, conducting poor old Tettepachsit. Soon after, these murderous wretches kindled a large fire close to our place, and, having given the aged chief a blow on the head with a war-hatchet, they threw him

alive into the flames, and diverted themselves with the miserable cries and convulsions of the poor dying man. The flames communicated to the grass and wood near the settlement, by which all our dwellings were filled with smoke. How shall we describe our feelings! we considered ourselves in the midst of a gang of murderers, without the least human help: above all, the probable fate of our dear Joshua tormented our minds. After the commission of this most horrid murder, the savages came boldly into our house, boasted of their atrocious deed, and, assuming a hypocritical mien, demanded bread and tobacco, which we were obliged to give them. We took courage to ask them, what would be the fate of our poor Joshua. They immediately began to accuse him of their superstitions, saying, that he understood the black art, and could destroy the Indians, his faith in our doctrines being a mere pretence. We endeavoured, indeed, to convince them of the untruth of these assertions, but all in vain. They, however, pretended to set our minds at ease, by saying, that they should not kill him. We therefore charged them to tell their captains, that they ought well to consider what they were doing; that Joshua had long been a believer, and never had any concern with the things of which they accused him, as he was a servant of God, and had renounced the devil and all his works; that he was also of the Mahikan tribe, and no Delaware, and had accompanied us as interpreter. We therefore requested, that they would immediately release him, for we should consider all they did unto him, as done unto ourselves, &c. On this occasion was made manifest the hypocrisy of these savages; for though they knew, that Joshua was to be murdered that very day, they promised to deliver our words to the captains. As soon as we were left alone, we all burst into loud weeping, and, falling on our knees before our Lord and Saviour, we cried for help and strength, and for resignation to his divine will. We commended ourselves and our poor Joshua to His protection, and our souls into His hands, that if he thought fit to permit this our brother and ourselves to become a prey to the fury of the savages, He would support us by His almighty grace, that we might praise Him, and remain faithful to Him, even in torments and death. None of us can or will ever forget what our sensations were on this awful occasion. Now though we had been informed, that the sa-

vages suspected us and all teachers of the believing Indians; that, as soon as Indians are converted, we require them to deliver up their poison, and keep it for the purpose of making those Indians sick, who will not do as we direct them, or even of killing them; and we did not know to what lengths the devil might instigate them to carry their fury; yet we felt constrained to go to their assembly, and try what we could yet do for the preservation of our dear Joshua, or at least give him comfort and advice, should we even suffer for it. But as my wife and children could not be left alone in so dreadful a situation, Brother Luckenbach took courage to go alone; but he had hardly proceeded half way, before he met an Indian, who informed him, that Joshua had become a victim to their cruelty on the foregoing day. They gave him two cuts in his head with a hatchet, and then threw him into the fire. With these dreadful tidings brother Luckenbach returned to us in the afternoon. This was the heaviest stroke we had yet met with. Dread and terror took from us all power of speech and reflection, and we could do nothing but utter cries of lamentation and woe. Having recovered ourselves in some measure, our first thought was to sell all our goods, and to fly towards Goshen; but on a sudden, the weather turning very cold, we were prevented from departing so soon as first intended. Some days after, we were informed, that Joshua had spoken a great deal, at the place where he was murdered, in a language not understood by the Indians; which led us to suppose, that he had directed his prayers to the Lord in the German language, which he spoke well. When the savages forced him from us, he was in a very comfortable state of mind, and seemed well prepared to meet his Saviour as a reconciled sinner. In the following days, more Indians were accused, and shared the same fate.

"We do not doubt, dear Brethren, but you will sympathise with our most distressing situation. We spend our days in dread and terror, by which our strength of mind and body is impaired, nor do we know which way to turn. My poor wife is much to be pitied, as her mind has received such a shock by the horrible events that have happened here, that she has no rest day nor night, and I am greatly alarmed for the consequences. We have, however, resolved to remain here till we receive an answer from you respecting our future proceedings, though we conceive ourselves in the most imminent danger. All the old

chiefs have been murdered, and the savages have informed us, that the promises made formerly by them respecting our abode here, are no longer binding. The majority carries every measure proposed; but the majority are sworn enemies to us and the gospel, and openly declare, that whoever is baptized by us, makes a covenant with the devil. We have, consequently, to expect no protection from them, but every malicious persecutor may do with us what he pleases. In hopes of soon receiving your answer, we commend ourselves to your compassion and love, and to the prayers of all our Brethren and Sisters and friends, that in this dangerous and distressing situation, the Lord our Saviour would comfort and strengthen us, and grant unto us His peace, even in the midst of tribulation."

From the Diary of the Mission established among the negro slaves at *Paramaribo*, in the colony of *Surinam*, in *SOUTH AMERICA*, we extract a few passages.

"1st Jan. 1805. At noon the boat sent by our Brethren to *Bambey*," (where there is a mission among the free negroes) "arrived. We were glad to hear that Brother Mehr and his wife had spent a blessed Christmas with their *free-negro* congregation.

"On the 6th, being Epiphany, we called to mind, with thanks to God, the rich blessings conferred on the labours of our Brethren in so many heathen countries, granting the word of the cross, preached by them in simplicity, to be the power of God to melt the hard hearts of the Gentiles, and bring them to the saving knowledge of their crucified Redeemer."

"On the 20th, we had a conference with the chapel-servants and assistants, and admonished them to be willing and active in their respective employments, and to do their service, as unto the Lord. They all declared, that they considered it as a great favour conferred upon them, when they were called upon to serve the Lord and his people. A certain number of negroes were also appointed as bearers at funerals. [*It must be observed, that in the performing of the several offices given to the christian negroes, regard is also had to their services in the field, that nothing may interfere with the duty they owe to their masters.*] In the afternoon was the burial of the negro Jonas Fortuin, who departed in full reliance upon the merits and mercy of our Saviour."

"On the 10th of February, being our monthly prayer day, after a discourse on the words of our Lord, John iii. 16. four adult

negroes, and one child were baptized. The Lord did a special blessing on this transaction, and all present were much moved. In the evening a young woman, who had been baptized as a child, was received as a member of the congregation. We closed the day with prayer and thanksgiving to God our Saviour, for all the mercy bestowed upon us and our people on this occasion."

"On the 24th, in the forenoon's preaching, Brother Buechner spoke upon Luke xviii. 31, and then in fervent prayer entreated the Lord to grant a special blessing to the contemplation of his sufferings and death, during the season of Lent, upon which we now enter, that our hearts may be anew awakened thereby, and all offer ourselves up unto him, who gave Himself for us, that we might die unto sin and live unto God."

"March 4th, one of our baptized negroes, Mary Perle, departed this life, humbly relying on the merits of her Redeemer. She had a white man for her husband, and both he and their mulatto daughters, led by his example, treated her with great contempt, but could not prevent her from seeking the means of salvation. She was a woman of slow capacity, and did not easily comprehend or learn what was taught her, but she had a heart cleaving to the Lord, whom she knew as her Saviour. This was particularly evident some time ago, when, in consequence of an accusation against her, which however turned out to be false, she was in danger of being excluded from the congregation. During her last illness, her mind was remarkably serene; she longed to depart and be with Christ, and spoke with Sister Borek in the most satisfactory manner concerning the state of her soul. In these days, we spoke with the new people, and were encouraged by evident traces of the work of God's Spirit in their souls.

"On the 9th, the widow Anna Theresa, a communicant, departed this life. She was very old, and almost quite blind; and having, in this helpless condition, been discharged by her owner, another communicant took her out of compassion into her house, where she was supported by some small gifts out of our poor's box, and the charitable donations of our negroes. She was baptized in 1793, by Brother Haydt, became a communicant in the year following, and having truly found peace with God, by faith in Jesus Christ, she received grace to cleave to Him uninterruptedly, as her Redeemer, and loved Him with her

whole soul. When sometimes, burdened as she was with external misery and old age, she felt her patience tried, she turned in prayer unto Him, and always experienced new comfort and encouragement. Whenever any one spoke with her of spiritual things, she expressed herself in the most feeling, humble, and grateful manner, concerning her election of grace, rejoicing, that it had pleased God to choose her out of her large family, and teach her the way of salvation, through the blood of Jesus. *Whenever she thought of her poor forsaken family, from whom she had been separated in Guinea, she wept bitterly.* After much bodily suffering, she was released, and obtained the only desire of her heart, to depart as a reconciled sinner to her Lord and Redeemer.

"On the 10th, being prayer-day, after a sermon on Matthew xv. 21—28, a negro man was baptized into the death of Jesus, and four persons were added to the class of candidates for baptism. In the afternoon the baptized children met, and were encouraged, in a suitable discourse, to give their hearts to our Saviour. We concluded this day with prayer and supplication for ourselves and the whole church of God on earth."

We proceed to give a few extracts from the Diary of the Mission among the *Hottentots* at *Bavians Kloof*, near the *Cape of Good Hope*, from December 1804 to October 1805.

"One of the Missionaries wives happening to pass by a *Hottentot kraal*, was desired to step in, and found an unbaptized woman dangerously ill. The patient addressed her thus: 'Here I lie, sorely chastized by God, as I indeed deserve. I have often heard what is good, and what is evil, but I have refused to listen, and stopped my ears against it. But now I tremble and despair, when I think of death, for I can expect nothing but eternal misery.' She was encouraged, to thank God, that He had revealed to her her lost state by nature, and given her time to repent, and seek her soul's salvation; and that now was the acceptable day, in which she should turn to her Redeemer, Jesus Christ, with whom she would find, that where sin had abounded, grace might much more abound. The poor sick woman was greatly comforted by this good news, was afterwards frequently visited by us, and we hope, received mercy.

"One of the Missionaries visited a poor widow, who was past recovery, and as

she confessed that she was terribly afraid to die, exhorted her to turn simply to Jesus, with all her sins; for with Him alone, she would find rest unto her soul. Late in the evening, she sent to beg another visit, and addressed the Missionary thus: 'I have thought much on your words, and must confess, that I have heard the gospel preached by you for many years, but have been indifferent about it. Now I feel great remorse on that account, and am afraid to appear in the presence of God.' The Missionary exhorted her, to place all her trust for pardon and acceptance upon the precious blood of Jesus, which cried for mercy for her also; upon which she stretched out her hand, to express her gratitude for his advice. After some hours, a change took place; she lost her recollection and died before morning.

"On Christmas-day, a great number of Hottentot strangers and black slaves were present. On new year's eve we had an unusual number of visitors, and many of our next neighbours, who had never been here before, came with them. The concourse of people, of various descriptions, was very great; notwithstanding which, the greatest order and silence prevailed, both in the settlement and at the church.

"During the year 1804, fourteen adults and fifteen children were baptized; nine persons were admitted partakers of the Lord's Supper; and thirteen baptized Hottentots departed this life. The congregation consists, at the close of the year 1804, of 245 baptized adults, of whom 94 are communicants; 129 baptized children, and 99 candidates for baptism; in all, of 473 persons. Besides these, the number of inhabitants dwelling here, in 217 houses, amounts, to 186 men, 306 women, 60 children; in all, to 1095 persons, exclusive of the Missionaries and their families."

"January 6th, 1805, being Epiphany, it was celebrated in the usual way; and in the afternoon, seven adults and three children were baptized. A sick person had received baptism this morning early, at his own house. In the evening-meeting we commended to the Lord, in fervent prayer, all our congregations gathered from among the heathen, with all the Missionaries employed in them, including the whole work of God on earth, entreating Him, that He would promote and establish it, in every quarter of the globe.

"On the 7th, a widow departed this

life, after a tedious illness. Though she suffered much pain, she was always found perfectly resigned to the will of God, putting her whole trust in our Saviour, whom she believed in, and loved in the days of her health. Her steady and truly christian walk and conversation had gained for her, the love and esteem of old and young throughout the whole settlement.

"She was followed, on the 8th, by a girl of seven years old, who had always been an ailing child. She was remarkably patient and loving during her last illness, which was a consumption. In the last days of her life, she rejoiced greatly at the prospect of departing this life. The day before her decease, she sent for all her little companions and playmates, took an affectionate leave of them, telling them, that she should soon appear in the presence of our Saviour, where she should see all those who had departed in the faith. 'O how I do rejoice,' said she, 'I now want nothing more in this world; I only want the blood and righteousness of Christ.'"

"On the 19th March, a Hottentot sister departed this life, who was beloved and esteemed by every body, on account of her humble walk with God, and her exemplary and loving conversation with all men. On her death-bed, she expressed cheerful resignation to the will of God, and the declarations she made of her faith and hope greatly edified all who visited her."

"On the 5th May, an aged, infirm Hottentot Brother, called Simeon, departed this life. We have frequently mentioned his name in our reports. He was always carried to church in a chair, and never missed a meeting, till confined by his last illness. We visited him frequently, and found him always very grateful for the attention shown to him. In the last hours of his life, he evinced the most lively joy at the near prospect of seeing his Redeemer face to face."

"13th June, we spoke with all our communicants individually: to the praise of our Saviour, we found most of them in a state of mind, which proved their faith and love to Him, and their dependence on him for every good. In all we could discover an earnest desire to live unto Him, and be delivered from the power of sin."

"August 3. Four of our people went to-day to hunt wild-boars, but saw none. They experienced, in a singular manner, the gracious preservation of God. One of them espying a buntebock (a species

of antelope), was crawling towards it, in their usual way, dragging his gun after him, till he could get near enough, unobserved, to take aim. Just as he was going to fire, the buntebock began to run. At that moment, a tiger sprung out of the thicket, and seized the poor fugitive. The Hottentot jumped up, fired, and pursued the tiger, who, quitting the buntebock, left it an easy prey to the Hottentot, and fled into the wood. This is quite contrary to the custom of these savage animals, who generally, if not shot dead immediately, turn about and attack the huntsman, springing at his face with the agility of a cat, and soon destroying him. This makes even the most expert marksman hesitate before he fires at a tiger, lest he should not kill him at the first shot. Not long ago, a white man, in our neighbourhood, was seized by one of these animals, not far from his own house, and thrown down. His wife, seeing it, ran with an assagay, or Hottentot spear, and killed the tiger upon the body of her husband. But the poor man was so much torn by the wild beast, that he died two days after. Another of the above-mentioned four Hottentots, running after a buntebock, with his gun cocked, it went off unawares, but

without doing any damage. They all came home very thankful to God for the preservation of their lives."

"In the *Danish West India Islands*, in the year 1805, 207 adult negroes were added to the Church by baptism. The number of negroes belonging to the six settlements of the brethren in these islands, viz. St. Thomas, St. Croix, and St. Jan, was 10,557."

MILITARY INSTRUCTION.

In the Cavan Militia, a school is established for the education of soldiers sons. They are taught to read and write, and the common rules of arithmetic. They are instructed in the principles of the christian religion and duties of morality, are paraded with the men every Sunday, and march with them to their respective places of worship. On Saturday the master prepares the boys for examination, and any officer who chooses to attend, may examine them. The expence is defrayed by a monthly subscription of the officers, viz. Field Officers, 8s. per month; Captains 6s. Lieutenants 3s. and Ensigns 2s. With this slender fund, 40 boys are educated, and with the exception of shoes and shirts, clothed. A similar school is established in the Tipperary Militia.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

WE stated at the close of our last number, that rumours were afloat of a decisive victory having been obtained by the Russians over the French in Poland. These rumours, however, have since been found to have had but a very slight foundation. A considerable part of the hostile armies indeed appears to have been engaged on the 26th of December. Both sides claim the victory. But even the Russian statement goes no farther than to say that Bonaparte, who commanded in person on the occasion, was baffled in the particular object which he had in view in making the attack, and which seems to have been to penetrate the Russian lines, in order to destroy some depots in their rear. His loss is stated to have been 5000 men. Notwithstanding this advantage, however, if advantage it was, the Russians were forced to retreat, as is said, for want of provisions; but we may conclude that the French army must either have sustained a considerable check, or have been in great want of supplies since they did not attempt

to molest the Russians in their retreat. The French accounts state the roads to have been quite impassable for cannon, and the weather to have been such as to render it necessary to go into winter quarters. This is doubtless a suspicious pretence; yet we have no idea that any events which have taken place in Poland are of such a nature as to give a new turn to the hopes and fears which have been entertained respecting the issue of the present contest.

The reports of Russian victories, which have pervaded the Continent as well as this country, seem to have led to the manifestation, in different parts of Germany, of a great impatience of the French yoke. Partial insurrections have taken place in Hesse and Fulda, and every where there has appeared an eagerness to give credence to accounts which awakened the hope of deliverance. Indeed it is not impossible that currency may have been given to these reports by the French themselves, in order to ascertain the temper of their new subjects. Whatever truth there may be in this conjecture, it is certain that the feel-

ings with which the rumour of Bonaparte's defeat was received in Germany affords a strong proof that he is not viewed there in that character of a deliverer, which his bulletins represent him to have obtained. To repress these feelings, proclamations were issued by the French commanders in different parts of Germany, of which the following is a specimen. "False reports are in circulation. It is every where rumoured with confidence, that the French army has been defeated on the banks of the Vistula. Trust not these rumours. The authors of them are your enemies. I declare that I shall order every person convicted of circulating them to be arrested and delivered to a military commission. Do you not know that Bonaparte is there with his Invincibles?"

Breslaw is stated to have at last surrendered, and the French threaten to proceed forthwith to the siege of Colberg, Kosel, Dantzic, and Schweidnitz. The French General Victor, who was proceeding to "besiege and take" the first of these places, has himself been taken prisoner by some Prussian troops.

The French have entered Swedish Pomerania, and it is supposed that a serious attempt will be made on Stralsund.

The French bulletins state, we know not with what truth, that the Porte had declared war against Russia.

The Prince of Peace has been appointed High Admiral of Spain, with extraordinary powers, and with the title of His Serene Highness. This elevation he is said to owe to French influence.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

IT WAS our intention to have given a full account of the parliamentary proceedings of the present month, which have embraced several very important measures; but we are obliged to defer the execution of our purpose. The measures to which we allude are; 1. The new plan of finance proposed by Lord Henry Petty, a plan in every point of view consolatory, inasmuch as it relieves the country at the present moment from the burden of additional taxation, and promises a very speedy reduction of any additional debts, which the war may force us to contract. 2nd. The appointment of a committee of the House of Commons for enquiring what farther saving may accrue to the public from the suppression of unnecessary offices. 3rd. The amelioration of the judicial system of Scotland. 4th. The improvement of the state of the Scotch clergy. 5th. The altering of the law as it respects real estates, so far as to make that species of property liable for the debts of the proprietor, after his decease; a measure of unquestionable justice, proposed by Sir S. Romilly. 6th. The amelioration of the poor laws, proposed by Mr. Whitbread, on a plan which does equal honour to his head and heart. Into the particulars of these different measures it is impossible at present to enter. In our next, we trust we shall be able to gratify our readers with a concise view of them. We reserve the subject of the Slave Trade to the close of our number, in the

hope that we may yet be able to report the decision of the House of Commons as well as of the House of Lords on that great question.

An order of council has been issued, containing the apportionment to the different counties of the 200,000 men to be exercised under the Training Act, and directing the Lords Lieutenants to carry that act into execution forthwith. The intermediate time since the passing of the act has been employed in obtaining the requisite returns of the number liable to serve under it. The whole number, exclusive of Volunteers and Militia, is 820,420. We sincerely hope, that some still more efficacious plan of national defence will be devised in the course of the present session.

The third report of the commissioners of military enquiry has brought to light a variety of instances of peculation on the part of persons who had contracted for the supply of the different military departments. The person chiefly implicated appears to be Mr. Alexander Davidson, who was appointed Treasurer of the Ordnance, when the late change took place in the administration of the country. Since these matters have been brought to light, he has been deprived of his office, and a particular investigation has been instituted with a view to his legal prosecution.

NAVAL INTELLIGENCE.

The capture of the Dutch settlement of Curacao, on the coast of South America,

was effected on the 1st of January last by four frigates, under the command of Captain Brisbane, notwithstanding the harbour was powerfully fortified both by strong forts and batteries and by ships of war. These were all attacked and taken by storm in the course of about an hour, with the loss on our side of three seamen killed and fourteen wounded. The harbour is stated to be one of the finest in the world, yet so difficult of access as to admit of the entrance of only one vessel at a time. The population is estimated at 30,000. Two Dutch frigates were taken in the harbour.

Sir Home Popham, who was superseded in his naval command at Buenos Ayres, and has since returned to this country, has been put under arrest, in order to take his trial before a Court Martial for his conduct in the unauthorized and unfortunate expedition to that place.

A most tremendous storm took place on the evening of the 17th instant, by which much damage has been done to the shipping in the Channel and elsewhere.

Fourteen or fifteen privateers or vessels of war have been taken from the enemy, during the present month.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Fitzroy, (commonly called Lord Henry Fitzroy) M. A. to be a prebendary of the collegiate church of St. Peter, Westminster, *vice* the Rev. Sir Richard Cope, bart. D. D. deceased.

Rev. Henry-William Champneys, M. A. presented to the vicarage of Welton, co. York, *vice* Rev. Nicholas Simon, resigned.

Rev. Mr. Ramsden, fellow of Trinity college, Cambridge, appointed, by the Bishop of Landaff, his deputy professor of Divinity in that University, *vice* Dr. Barlow Seale, resigned.

Rev. B. Lumley, Dalby R. co. York, *vice* Thomas Lumley, dec.

Rev. W. Gilpin, Church-Pulverbatch R. co. Salop.

Rev. Robert Porten Beachcroft, M. A. Blunham R. co. Bedford, *vice* Lawry, dec.

Rev. George Swayne, vicar of Pucklechurch, co. Gloucester, Dirham R. in the same county.

Rev. W. Mavor, LL. D. vicar of Hurley, Berks, Stonesfield R. co. Oxford.

Rev. James-Thomas Hand, rector of Chevelev, Ousden R. co. Suffolk, *vice* Adams, dec.

Rev. Benjamin Richardson, Egton and Glaisdale perpetual curacies, co. York, *vice* Robinson, dec.

Rev. J. M. George Lefroy, Compton R. Surrey, with Ashe R. Hants.

Rev. Whitfield Curties, M. A. Burwash R. co. Sussex.

Rev. Thomas Marshall, M. A. Osmotherley V. in the diocese of York.

Rev. Edward Hulton, vicar of Nether Wallop, Hants, Mundesley and Gaywood RR. Norfolk.

Rev. Mr. Boycatt, rector of Wheatacreburgh, Beeston St. Andrew R. in the diocese of Norwich.

Rev. C. H. Wollaston, M. A. East Dereham V. Norfolk.

Rev. John Luxmore, D. D. dean of Gloucester, rector of St. George the Martyr, Queen-square, &c. St. Andrew R. on Holborn-hill, *vice* Barton, dec.

Rev. John Leigh Bennett, M. A. Lechlade V. co. Gloucester.

Rev. W. Hocken, jun. M. A. rector of St. Mewan, co. Cornwall, Llantagloss by Fowey V. in the same county.

Rev. George Birch, curate of Wybunbury, near Nantwich, in Cheshire, Great Woolstone R. Bucks.

Rev. John Dymoke, rector of Scrivelshy, co. Lincoln, Sancte Crucis prebend, in Lincoln cathedral, *vice* Craster, dec.

Rev. B. Pope, B. A. appointed chaplain of Christ Church, Oxford.

Rev. J. Vye, B. D. fellow of Exeter college, Oxford, Wotten V. Notts, *pro tempore*, until the contest between him and the Rev. John Lea Heyes, another fellow of that college, in regard to their respective right to the living, is determined by the Lord Chancellor.

Rev. John Lea Heyes, B. D. Merton V. co. Oxford, *vice* Hart, resigned.

Rev. Thomas Henry Cave Orme, S. C. L. of Trinity-hall, Cambridge, South Scarle V. near Newark, Notts.

Rev. Tho. Jee, lecturer of Wethersfield, Essex, Thaxted V. in the same county, *vice* Maynard, dec.

Rev. Archdeacon Young, of Swaffham, Norfolk, Hillborough R. Norfolk.

Rev. John Manby, M. A. Lancaster V. *vice* White, dec.

Rev. James Stuart Mackenzie, M. A. Quiddendenham R. Norfolk.

Rev. J. Constantine Cooke, Swilland V. co. Suffolk.

Rev. Evelyn Levett Sutton, Halden R. in Kent, and St. Alphage and St. Mary Northgate R. in Canterbury.

Rev. David Jones, Kilgerran R. co. Pembroke.

Rev. Charles-Robert Marshall, B. D. Exning V. near Newmarket.

Rev. Henry Bate Dudley, chancellor of the cathedral of Ferns, &c. Kilglass R. vice Warburton, resigned.

Hon. and Rev. Thomas de Grey, second son of Lord Walsingham, Fawley R. Hants, vice Drummond, dec.

Rev. John Martin Butt, M. A. Oddingley R. co. Worcester, vice Parker, dec.

Rev. Montague Pennington, M. A. Northbourn cum Shoulden V. co. Kent, vice Barker, dec.

Rev. Frederick Valentine Le Grice, Penzance perpetual curacy, Cornwall, vice Corryington, resigned.

Rev. John Norcross, M. A. Saxthorpe V. co. Norfolk.

Rev. G. Boldero, B. A. Ixworth curacy, co. Norfolk.

Rev. J. Watson, M. A. rector of Mistley, Radwinter V. Essex.

Rev. William Preston, jun. Bulmer R. and Whenby V. co. York.

Rev. Wm. Ralfe, Maulden R. co. Bedford.

Rev. H. Franklin, B. A. Barford R. co. Norfolk.

DISPENSATIONS.

Rev. Cooper Willyams, M. A. of Exning, to hold Kingston R. with Stourmouth R. both co. Kent.

Rev. W. Hett, M. A. prebendary of Lincoln, to hold Mavis-Enderby R. with Thorpe-on-the-Hill R. both co. Lincoln.

Rev. W. Scott, to hold Broughton R. co. Oxford, with Willersley R. co. Glouc.

Rev. T. Welles, D. D. to hold Badgworth living (and the chapel of Shurdington annexed), with Prestbury V. co. Gloucester.

Rev. John Hughes, M. A. to hold North Tidworth R. co. Wilts, with Fifield R. co. Southampton.

Rev. H. Quartley, M. A. to hold Wicken R. co. Northampton, with Woolverton V. co. Bucks.

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 71.)

WE have shewn that Mr. Fox entertained, even up to the end of the year 1792, a favourable opinion of the French Revolution, that he differed widely from his political friend Mr. Burke upon this subject, taking part with Dr. Price and other enthusiastic admirers of the French proceedings; and that he lent some countenance to those doctrines of the Rights of Man which now began to be promulgated as the political creed of the French people.

It may be useful here to consider some of the predisposing causes which may have led the mind of Mr. Fox to form the judgment in question.

In the first place he had been now for about twenty years in hostility to government. A leader of opposition naturally attaches himself to the popular part of our constitution. Employed in arraigning the conduct of the men who are in

power, he looks about for instances of abused authority, he reiterates his complaints with continually increasing vehemence, and when he has been long exercised in this unsuccessful warfare, confounding in some degree the injustice supposed to be done to himself by his exclusion from office, with the alleged injuries to others, his mind grows warm with the hatred of oppression, and the great passion of his heart seems to be the love of liberty. Under our happy constitution, however, this zeal on the side of freedom is by no means uncontrolled. The English oppositionist has to contend, face to face, with the servants of the crown, who assert the necessity of combining liberty with order, and continually remind him that the prerogatives of the King are some of the securities for the freedom of our constitution, and are a part therefore of the privileges of the people. He also more or less anticipates the time of his own advancement to power, and is fearful of promulgating

doctrines 'o which it will be inconvenient to adhere when he shall be invested with ministerial authority. Thus each party, generally speaking, preserves certain bounds, and it is perhaps on the whole desirable, that there should be these advocates within the parliament, both for the monarchical, and for the popular part of our constitution.

Mr. Fox, however, united with that zeal for liberty which twenty years service in opposition may be supposed to have generated, a more than ordinary degree of natural ardour and impetuosity. Not a few circumstances of his life prove the truth of this observation. When he was young, his dissipation and his love for gaming knew no bounds. He, during many years, poured forth against Lord North an unrestrained torrent of abuse. His own India Bill, the only important act of the administration to which he belonged, was a measure of violence. The steps subsequently taken in order to reinstate himself in power, and to prevent a dissolution of parliament; his conduct also on the occasion of the Regency Bill; and his mission of Mr. Adair to St. Petersburg, indicated a similar vehemence and intemperance. Mr. Fox, therefore, although he was far from being a republican, although he unquestionably wished merely to "give to the people of this country that weight which" he considered as "belonging to them in the scale of this constitution *," was much more than a common oppositionist. The soundness of his understanding preserved him indeed from the whole extravagance of those opinions in politics, as well as morals, which now were imported from France into England. Nevertheless his impetuosity carried him into the vicinity of the new doctrines. His language and his conduct had been at all times vehement, and his early education had probably conduced to the indulgence of this fault.

* This expression occurs in one of his advertisements to his constituents.

Mr. Fox also possessed a peculiar facility of temper. He is said, by his friends to have been remarkably frank and open. He probably was in some respects too unsuspicious. In consequence of this easiness of disposition, an easiness accompanied by an occasional indolence, he perhaps was sometimes led into errors from which men very inferior to him might be free. The French revolution deceived many. It deluded thousands of English, and many millions of French. Mr. Burke detected the imposture. Mr. Fox, though less liable to be carried away by mere imagination than Mr. Burke, and though possessing a larger share of practical wisdom and good sense, was of the number of those who were deceived. May he not have confided in the talents and good intentions of some of the first French revolutionists, through the same credulity which led him, at a later period, to trust in the loyalty of a Fitzgerald and the simplicity and openness of an O'Connor?

But the great cause to which we are disposed to ascribe the erroneous judgment which was formed by many, respecting the final issue of the French Revolution, is, their inadequate conception of the tendency of bad morals to counteract the true principles of liberty. The observation is applicable to our own country. Are there Patriots among us who extol political freedom, and remarkably want in their private life every moral rule of action? These unquestionably are the persons by whom Liberty would be betrayed, if she should be committed to their guardianship. They are the patrons, not of liberty but of licentiousness. We fear that Mr. Fox, partly perhaps through that facility of disposition of which we have spoken, had too much intercourse (and especially in early life) with persons of no very strict morality, and may have wanted, in common indeed with many others, a due perception of the inconsistency of private vice with public virtue. The people of France were

ill prepared for a state of great political freedom. Both the Court and Country were corrupt, and the city of Paris in particular, which gave the political tone to the whole kingdom, and directed every revolutionary movement, was dissolute in the highest degree. It abounded with a populace which was at once insolent and ignorant, licentious and cruel, venal and ambitious of power. We have already remarked, that the leading persons in the Revolution were men of more than ordinary profligacy: some of them were monsters of wickedness. Of the Duke of Orleans we have already spoken, and of Mirabeau, whom he considered as his instrument. Condorcet, another leading Orleanist, was a professed atheist. That the belief in a God is not necessary to the due observance of an oath, is one of the paradoxes which he asserted; and the levity with which successive oaths were taken in France, to successive and contradictory Constitutions, is the best comment on the truth of his observation. The National Assembly appointed Condorcet to be a Member of the Committee of Public Instruction. The Revolution, though undoubtedly produced in part by the growth of general knowledge, and even by the means of political light reflected from Great Britain, derived its chief support from an atheistical philosophy. It was an experiment made upon human nature by men insensible of our natural corruption, an experiment by which they expected to shew the advantage of a general deliverance from restraint—the superiority of Reason over Revelation. When men are thus left to follow Nature, and are released from their subjection to the laws both of God and of civil society, iniquity will not fail dreadfully to predominate: although a temporary co-operation may take place for the purpose of overturning the existing establishments, mutual jealousy and suspicion, and deceit and fraud, and hatred and envy,

and emulation and ambition, and cruelty and violence, will ere long prevail. Mr. Fox seems to have approved of the demolition of the old Government in France, without much considering with what untempered mortar the new building was likely to be erected. Religion and virtue are the true cement of society, and if these are utterly wanting, the greatest excellence in the form of the political architecture will be of small avail. Can we then wonder, that however respectable might be the talents, however powerful the oratory, however brilliant the wit, of some of these corrupt and profane Revolutionists, yet God should destroy the wisdom of the wise, and bring to nothing the understanding of the prudent?—Ought we to be astonished that vice should produce its natural and accustomed consequence, by working the ruin of that political cause with which it had been associated? Can we be surprised, indeed, that God himself should blast the design to banish from the world the Gospel of his Son, and should inflict his signal judgments on the men who had blasphemed his name, had proclaimed the abrogation of his laws, and, in their impious zeal to break every yoke, had risen up against “the blessed and only Potentate, “the King of Kings and Lord of “Lords?”

We now return to the events in France which our former Paper carried up to the period of the King's removal from Versailles to Paris.

It was one maxim of the French Revolutionists, “that the Revolution must not be retrograde.” The National Assembly, urged by the violence both of the Revolutionary Clubs and of the Parisian populace, continued to diminish the power of the Crown, at a time when the King, being indeed already a prisoner in his capital, had ceased to present any obstacle to the popular proceedings. He gave his sanction to laws which contradicted his own judgment, and trusted, that by pa-

tience-and conciliation he should bring back the affections of his subjects.

On the night of the 20th June, 1791, disgusted by various legislative measures, and particularly by having been deprived of the Right of Pardon, a part of the Royal Prerogative peculiarly dear to him, he fled from Paris with his family, a plan for his escape having been concerted with M. Bouillé, a friend to the Royal Cause, who was allowed to command in some of the distant Provinces. His carriage was stopt, however, at Varennes, by a post-master, who recognized his sovereignty. "Have you any Clubs in Varennes?" said the King to M. Sausse, a tallow-chandler, at whose house he was made to wait till the magistrates could be assembled. The answer being in the negative, "So much the better," replied the King, "those villainous Clubs have ruined France." When he found that he was detected, "Yes," said he to the same host, "I am your King! Surrounded in the Capital with daggers and bayonets, I am come to my faithful subjects of this Province in quest of that happiness and peace which every one of you enjoys. I and my family could not remain in Paris without danger of being murdered."

The King left behind him a Memoir, written in his own hand, in which he declared, that while a hope of the re-establishment of order had remained, he had been willing to make every personal sacrifice; but that despairing of the public affairs, he now thought it necessary to make his solemn protest against the measures to which he had through necessity assisted.*

* We have here and in many other parts of history, an illustration of the practical mischief of a doctrine, sanctioned by Paley and other lax moralists, namely, that "extorted promises are not binding." Who could trust a Monarch that consented on one day to laws, against which he protested on another? Our own Charles I. was betrayed, in some degree, into the same

He complained of the general vices of the new Government, and in particular of the usurpation of the whole executive power by the Committees of the Assembly, and of the domination of the Jacobin Clubs over every branch of the Constitution. He drew a melancholy picture of the mortifications and sufferings heaped upon himself; and alluded, in the conclusion of his paper, to the plan of calling a new meeting of the States General, with a view to the formation of a Constitution, formed on the principles of a limited Monarchy.

When the King and Queen returned to the Thuilleries, repeated shouts of "The Law; the Law!" burst from the populace, and the cries of blood reached the ears of the Assembly. The very doors of the King's bed-chamber were guarded, and a sentinel took post in an arm-chair by the bedside of the Queen, the commanding officer frequently undrawing the curtains of her bed in order to see that she was there.

The Committees appointed by the Assembly to report on the question respecting the King, declared, that he had violated no existing law by his flight, and therefore could not be punished,—“My friends,” said Robespierre to the populace on this occasion, “all is lost—the King is saved!” The places of public amusement were shut up as in times of general mourning—riots ensued; but some municipal officers, accompanied by M. de la Fayette, prevailed. A schism among the Jacobins arose, and the party which separated itself took the name of the Feuillans, but the violent among the Jacobins, of whom Robespierre was now the chief, remained united.

fault. King John, from whom Magna Charta was extorted by his Barons, obtained on this ground, a dispensation from the Pope, allowing him to violate his engagement with the Barons, and was consequently plunged into vexation and trouble which seem to have cost him his life.

A new and somewhat improved form of Constitution was submitted to the King, which he accepted; and a general effort seems at this time to have been made in France to escape from the tyranny of the Jacobin faction. But the calm did not continue long. The first or Constituent Assembly was dissolved, and the Legislative Body, which proceeded to put the new Constitution into exercise, soon experienced the evils of that form of Government which had been prescribed to them, as well as the consequences of the violent proceedings of their predecessors. The Priests, in consequence of a new civic oath required of them, and of the recent deductions from their income, were disgusted: the Pope was rendered inimical by the annexation of Avignon to the territory of France, in pursuance of a wish said to be expressed, by those subjects of his Holiness, to become participators of French liberty; the Emperor of Germany was irritated by violations of the rights of his subjects in Alsace, arising out of the general law which abolished feudal distinctions*; and the French Nobility, unprotected by the Government, and persecuted by the People, considered the King's flight to Varennes as a signal for their own emigration, and began to collect on the borders of France, under the auspices of some of the Royal Princes, a circumstance which led to a most severe law against emigration. An Austrian Committee was now believed by the People to have been formed within the Court, and the King as well as the Queen, who was sister to the Emperor, were suspected of favouring the combined cause of the Emigrants and the Ger-

mans. A treaty was also formed at Pilnitz by several Princes of Europe, who began to consider their thrones as endangered. It was impossible for the King, under circumstances so difficult, to take any course which should satisfy at once both his own conscience, and the wishes of his people. His Minister of War, D'Lessart, was tried, condemned, and executed, on the ground of his being supposed to favour the Austrians, and Dumourier succeeded him. The King recommended war against the Emperor. In the mean time the Emigrants used the King's name in endeavouring to raise troops for the invasion of the French territory. The Jacobins prevailed. The King was deprived of his body-guard, a sad presage of the fate which awaited him, and a violent assault made upon the Tuilleries by a Parisian mob, assisted by a band of Marseillois brought for the purpose, led to a dreadful massacre of loyalists, consisting partly of Swiss guards who were gathered round him for his protection. He had fled from his palace to the Legislative Assembly in the beginning of the onset, and in his haste had forgot to order the palace to be surrendered. M. de Bouillé, little versed in the art of conciliating an inflamed people, published a proclamation, threatening his heavy vengeance on the Parisians, if they should infringe that inviolability which even the new Constitution gave to the King; and the Duke of Brunswick, in the name of his Prussian Majesty, issued a no less violent manifesto, imagining that he could convey terror into the hearts of the French Revolutionists. The Jacobins turned these circumstances to their own purpose. The King was ordered to the prison of the Temple. The Queen and Dauphin followed him. Preparation was now made for his trial, by the calling of a new Convention, and the eyes of Europe were fixed on this affecting spectacle.

* The Imperial Minister demanded, 1st, The restoration of Feudal Rights to the German Princes. 2dly, The restoration of Avignon to the Pope. 3dly, That the neighbouring Powers should have no reason for apprehension from the present weakness of the internal Government of France.

(To be continued.)

POSTSCRIPT.

SLAVE TRADE.

It is with inexpressible satisfaction that we announce to our readers the issue of the parliamentary discussions on the bill for the abolition of the Slave Trade, which have taken place during the course of the present month. Thank God! the brand of national reprobation is at length stamped on this monstrous system of legalized iniquity. The final, the irreversible doom of this guilty commerce is now, we trust, pronounced.

The bill for effecting this great measure, after declaring the Slave Trade to be "contrary to justice, humanity, and sound policy," proceeds to enact, that from and after the first day of May next, no vessel shall clear out from any port or place under the dominion of his Majesty, for the purpose of carrying slaves; and that from and after the first of January next, the British Slave Trade shall cease, both on the coast of Africa and in the West Indies.

In the House of Lords this bill was read a second time on the 5th instant, on which occasion it received the able and zealous support of Lord Grenville, who brought it in; and who, in a most eloquent and admirable speech of near three hours, laid open the complicated horrors of this detestable system;—of the Duke of Gloucester who, on this question, has pursued a course worthy of a descendant of the House of Brunswick;—of the Bishop of Durham, the Earl of Selkirk, the Earl of Rosslyn, Earl Moira, Lord Hood, and Lord Holland, who displayed, particularly the last, powers of reasoning, and a generous warmth of feeling, which justly excited the admiration of the House. The opponents of this grand measure of justice and benevolence, were the Duke of Clarence, the Earl of Westmorland, Earl Morton, Lord Sidmouth, Earl St. Vincent, and Lord Eldon. On the division, the number were, for the measure ONE HUNDRED, against it THIRTY-SIX. In its subsequent stages, the bill received the farther support of the Bishop of London, Earl Stanhope, and Earl Lauderdale, and the opposition of Lord Hawkesbury and Lord Redesdale.

In the House of Commons the principle of the bill was debated on the 23d instant, when it obtained the sanction of that House, by a majority so large, as to be quite decisive of its fate. The numbers were, for the measure, TWO HUNDRED AND EIGHTY-THREE, against it SIXTEEN !!!

The debate was opened on this occasion by Lord Howick, who with his usual ability pressed the adoption of the Bill on the ground of justice and humanity; but with a view of meeting objections, and quieting the fears of our colonists, he dwelt chiefly on the policy and prudence of the measure. His Lordship touched on the conformity of the proposed enactment with the general spirit, and with the great precepts of the Gospel. Mr. Fawkes, the member for Yorkshshire, in a forcible speech, maintained the same side. He particularly urged the absurdity of supposing that the character of "the Saviour of sinners" could be in any accordance with that of the cruel and profligate slave trader. Sir John Doyle employed the weapon of wit in exposing the weak pretences of the opponents of this measure. He apologized for having degraded the profession of a highwayman, by a comparison which he had found it convenient, for the sake of illustration, to institute between that class of men and the man-merchants of Liverpool. In one part of his speech he excited the horror and indignation of the House by a relation of some cruelties of which he had himself been an eye witness. Mr. Roscoe, one of the Members of Liverpool, endeavoured to vindicate a large part of his constituents from any participation in this trade of blood. But the most interesting speech on the subject was that of the Solicitor General, Sir S. Romilly, who ably and clearly exposed the unmitigated as well as unprecedented severity of our West Indian system, and urged the Abolition as the only means of gradually rectifying its enormous evils. A contrast which he drew, towards the conclusion of his speech, between the character of Bonaparte's mind, and that of the beneficent Author of this

measure, now happily arriving at the height of *his* ambition, produced an almost electric effect on the feelings of the House. Mr. *Wilberforce* closed the debate with his usual eloquence. He was peculiarly animated when he spoke of the elevation of mind, and soundness of principle, which had been shewn in this debate, by the younger Members of the House, and particularly by the young nobility (Lord *Mahon*, Lord *Milton*, Lord *Percy*; and Mr. *Lushington*, had all spoken with much feeling on the subject.) Indeed the pleasure which we derive from the contemplation of these discussions, in both Houses, is greatly increased by the general recognition of Christian principles, which we witnessed in almost all the speakers in favour of the question*.

Nor is it a circumstance to be overlooked, that these debates, so satisfactory from their result, as well as from the high tone of moral and religious feeling which have distinguished them, should have occurred previously to the day appointed for national humiliation. Now indeed may we indulge the hope that God will regard our fasts: for is not this the fast that he has chosen? "To loose the bands of wickedness, to undo the heavy burden, to let the oppressed go free, and that ye break every yoke?"

It is almost superfluous to remind our readers, that our thanks on this occasion are due, in an especial manner, to the great Author of all good, who, in mercy to our land, has inclined the hearts of our rulers to this splendid act of justice and benevolence. And we trust, that, when the measure shall have finally passed, all those throughout the empire, whose feelings on this subject are in unison with our own, will concur in setting apart a day for the purpose of expressing, in a distinct and appropriate manner, their grateful acknowledgments for this blessed—this glorious event.

Let us not forget, at the same time, our obligations to those who have been instrumental in forwarding this great measure;—to the Administration under whose auspices it has been consummated;—to those patriotic individuals who have laboured for twenty years in revealing, in all its dreadful pre-eminence of guilt and misery, that monster, which the Legislature has at length consented to crush: and above them all, to that distinguished person who has taken the lead in this labour of love, and who, during the whole of his political life, has devoted talents which might have adorned any station however elevated, and which might have secured to him almost the highest objects of human ambition, to the achievement of this magnificent work of beneficence and mercy. But he has his reward. His grateful country will enrol him among her best benefactors. Africa will learn to recognize in him her deliverer from bondage, degradation, and blood. Millions on millions yet unborn will hail his name with joyful acclamations. His own recollections will prove a source of pure enjoyment, in which the happiest of mortals might long to participate. And that Gracious Being, who has declared, that even a cup of cold water given in his name shall be rewarded, will not fail to repay, a thousand fold into his bosom, the blessings which he has been the instrument of dispensing with so large a hand to others.

* Lord Mahon dwelt with much force and propriety on the religious part of the subject. We hope to be able to redeem many of these speeches from the oblivion into which the moral apathy of our newspaper reporters has tended to throw them. The only speakers on the other side were, General *Gascoyne* and Mr. *Hibbert*. A feeble attempt was made indeed by Mr. *Bragge Bathurst* and Mr. *H. Addington*, after the example of Lord Sidmouth in the House of Lords, to substitute *gradual* for *immediate* abolition. But the plausible pretences which captivated so many in 1792 are now stale. Parliament and the Public are convinced, that the only formidable enemies of this great cause of justice and humanity, are the gradual abolitionists; and that gradual abolition is but another name for no abolition.

✍ For Answers to Correspondents, see Cover.

ERRATA.

Present Number, p. 89, running title, for *Forms* read *Feelings*.

THE CHRISTIAN OBSERVER.

No. 63.]

MARCH, 1807.

[No. 3. Vol. VI.]

Religious Communications.

SKETCHES OF THE REFORMATION. NO. XXI.

ARCHBISHOP PARKER—CALVIN'S VIEW OF EPISCOPACY AND LITURGICAL WORSHIP.

IN the year 1560, soon after Parker's appointment to the archiepiscopal see of Canterbury, he received from the popish bishops, who had been deprived by Queen Elizabeth, a letter filled with threats and denunciations against himself, and the rest of the Bishops and Clergy who had refused to acknowledge the papacy; and charging them with contumaciously resisting the authority of Christ, his Apostles, and the whole Church. The reply of the Archbishop is represented by Strype to have given great satisfaction to the Queen, and to all those members of her council who favoured the reformation; and certainly it contains a very forcible defence of the grounds on which the Church of England had separated from that of Rome. My present object, however, is not to detail the arguments which the venerable metropolitan employed on this occasion, but to advert to an incidental expression contained in his letter, which may serve to illustrate the sentiments entertained by our early reformers respecting John Calvin. "What was it," asks the Archbishop, "which caused Luther, Calvin, and other *orthodox* Clergymen to renounce Rome and her Church, &c.?" Now I am far from saying that such an expression amounts to any thing like a recognition of all the theological opinions of Calvin as sound and scriptural. But, unquestionably, it must be allowed to imply, that in the estimation of the

founders of our Church, that divine held no tenets which could fairly subject him to the imputation of heterodoxy. He is classed among *orthodox* Clergymen:

But this is by no means the only testimony which the same period of our ecclesiastical history furnishes, to prove that Calvin, however indisposed our Church might be to follow him in all his peculiarities, was not regarded by her, either as a heretic or a schismatic. In the course of the same year (1560) the Archbishop received a letter from that great reformer, in which he expressed the joy he felt in the happiness of England, to which God had given a Queen, who was disposed "to be instrumental in propagating the *true faith of Jesus Christ*, by restoring the Gospel, and expelling idolatry, together with the Bishop of Rome's usurped power." He then strongly urged an union of all Protestants, intreating the Archbishop to prevail with her Majesty to summon "a general assembly of all the Protestant Clergy, where-soever dispersed," and that "a set form and method (i. e. of public service and Church government) might be established not only within her dominions, but also among all the reformed and evangelical Churches abroad."

The Queen's council, after deliberating on this proposal, desired the Archbishop to "thank Calvin, and to let him know that they liked his proposals, which were fair and

desirable ;” but to signify to him, that England was resolved to retain episcopacy, as derived, not from Pope Gregory, but from Joseph of Arimathea. The Archbishop’s mind in the mean time was much occupied in framing a proper mode of accomplishing the projected union ; but before he was able to give the subject a full consideration, news arrived of the death of Calvin.

Had not the death of Calvin occurred so critically, there is no reason to believe, that the attachment of the Church of England to the episcopal form of Church government, or to the use of a liturgy, would of themselves have proved any obstacle to the adoption of Calvin’s proposition. We have already seen that he recommended the establishment of “ a set form and method of public service” throughout all the Protestant Churches ; and there can be little doubt, that he himself, no less than the other heads of the reformed Churches abroad, would have willingly agreed to the general introduction of episcopacy. This plainly appears from the following passage in his work, entitled, *The Necessity of reforming the Church*. “ Let them give us an hierarchy in which Bishops, though above the rest, may not refuse to be under Christ, and to depend on him as their only head.” And again. “ If there be any that do not behave themselves with all reverence and obedience towards the Bishops, there is no *Anathema* for them, but I confess that they deserve it.” It is also to be recollected, that in the year 1549, Calvin had written to Edward VI. proposing to make him the defender of the Protestant Churches, and with a view to the promotion of unity and concord, to have Bishops in all their Churches*.

* In Calvin’s *Institutions* (Book IV. Chap. IV.) that reformer not only shews that the government of the Church in the primitive times was conducted by the three distinct orders of Bishops, Priests, and Deacons, but he adds that every pro-

Among the manuscripts of Archbishop Usher, was found a paper, written by Archbishop Aobot, which professes to explain the circumstances that had caused the failure of Calvin’s project for a general union of the Protestant Churches, on the basis of uniformity of worship and government.

The paper is as follows, viz.

“ Perusing some papers of our predecessor, Matthew Parker, we find that John Calvin, and others of the Protestant Churches of Germany, and elsewhere, would have had episcopacy, if permitted ; but could not, upon several accounts, partly fearing the other princes of the Roman Catholic faith would have joined with the Emperor and the rest of the Popish Bishops to have depressed the same ; partly being newly reformed and not settled, they had not sufficient wealth to support episcopacy, by reason of their daily persecution. Another and a main cause was, they would not have any Popish hands laid over their Clergy. And whereas John Calvin had sent a letter in King Edward the Sixth’s reign, to have conferred with the Clergy of England about some things to this effect, two Bishops (Gardiner and Bonner) intercepted the same, whereby Mr. Calvin’s offerture perished. And he received an answer, as if it had been from the reformed divines of those times, wherein they checked him and slighted his proposals. From which time John Calvin, and the Church of England, were at variance in several points, which otherwise, through God’s

vince had among their Bishops an Archbishop, and this for the better preservation of discipline. And if the name given to this kind of government, *Hierarchy*, (a name importing dominion and rule) were omitted, there was nothing in this kind of government different from that which God had prescribed in his word. “ Verum si rem, omisso vocabulo, intuemur, reperimus veteres Episcopos non aliam regendæ Ecclesiæ formam voluisse fingere ab eâ quam Deus verbo suo præscripsit.”

mercy, had been qualified, if those papers of his proposals had been discovered unto the Queen's Majesty during John Calvin's life. But being not discovered until or about the sixth year of her Majesty's reign, her Majesty much lamented they were not found sooner, which she expressed before her council at the same time, in the presence of her great friends, Sir Henry Sidney, and Sir William Cecil." (Strype's Parker, p. 69, 70.)

It is a remarkable circumstance, that about the same time, Calvin having been applied to by some of the English exiles, on their return, for his opinion respecting certain rites used in our liturgy, expressed his general approbation of them, a circumstance which seems to prove that he had become more moderate in his judgment, as he advanced in life. In his letter on this occasion, (Ep. Num. 361, Aug. 12), he approves of the form of absolution which follows our public confession, adding that he acknowledged it to be very profitable to join to the confession some promises which should raise penitent sinners to the hope of pardon and reconciliation, and that from the first he had intended to adopt this practice, but had too easily yielded to the opinion of others in omitting it. He also expressed his own decided opinion, that the Lord's Supper should be administered monthly, although he himself had not succeeded in prevailing on his people to celebrate it oftener than thrice in the year. And to the question whether it was proper to give the communion to the sick at their own houses, he replies in the affirmative. (Strype's Annals, Vol. i. p. 258.)

I think it necessary to remark, before I conclude, that my object in these statements is twofold; first, to point out the strong testimony which Calvin bore both to the apostolical form of our Church government, and to the advantage of a liturgical mode of worship in general, as well as to the excellency of our liturgy

in some points which have furnished modern dissenters with grounds of objection. To the candid consideration of all those who, admiring Calvin as an oracle in theology, yet object to our episcopal form of government, and to our Common Prayer, I submit the above facts.

But I have (as has been already intimated) a farther purpose in what I have written, a purpose indeed which I have uniformly endeavoured to keep in view throughout these papers; namely, to abate, if possible, the too prevalent "rancour of religious dissension," which leads many members of the Church of England to regard Calvin, and every one who professes to adopt his views of doctrine, as ipso facto proscribed from her communion. I should certainly admit with them, that it was not the intention of our Church to impose the peculiar opinions of Calvin on her members; but it cannot be denied that his character was greatly revered by our reformers, both as an orthodox divine and a good man.

Q.

To the Editor of the Christian Observer.

In the present age few subjects of theological discussion can be brought forwards, which have not been canvassed again and again. If you think that the following hint would open a field for new and important discussion, you would oblige me by communicating it to your correspondents, since I conceive there is no publication in which the subject is so likely to receive a full investigation as in the *Christian Observer*.

It is well known that those who object to the truth of revealed religion, frequently make use of the following argument, viz. *That the prophecies cited in the New Testament by no means agree with their originals in the Old Testament.* Nor is this an objection which is urged by infidels alone; even the pretended friends of Christianity would expunge whole chapters from the

Bible upon the same grounds*. Is it not, therefore, desirable, that Christian writers should employ their talents in the immediate consideration of "*the seeming disagreement between many of the prophecies cited in the New Testament, and the prophecies themselves?*" I am aware that commentators have attempted to answer this objection, but their observations are made in too cursory a manner, and are by no means satisfactory. If any of your correspondents would take the trouble of investigating the subject, I have no doubt but it would be much to the edification of the greater part, if not all, of your readers.

REGINENSIS.

To the Editor of the Christian Observer.

Your correspondent J. S. C. (Christian Obs. Jan. 1807, p. 17), will find the subject of *the grant of Phocas to the Pope in the year 606* discussed in the second edition of my dissertation on the 1260 years, vol. i. p. 236. Since, however, from the more extensive circulation of a review, it is very possible that many may read the letter of J. S. C. who will never see the second edition of my work, I send you the following brief statement.

With respect to the circumstance of the grant itself, your correspondent is not accurate in his citation from Mosheim; he does not cite *the whole* that that historian says on the subject. The grant does *not* rest on the sole authority of Baronius: on the contrary, the Cardinal adduces as *his* authorities Paulus Diaconus and Anastasius Bibliothecarius; the former of whom flourished in the eighth, and the latter in the ninth century. This is mentioned by Mosheim. The authority of Platina, and other contemporary writers, is of course no better than

that of Baronius: the proof of the matter, as it appears to me, depends neither upon Platina nor Baronius, but upon the two ancient authors who assert it.

So much for the external evidence: as for the internal, we know how severely the title of *Universal Bishop* was reprobated by Pope Gregory at the end of the sixth, and the beginning of the seventh century; we know likewise that the title was borne not long afterwards by the Roman Pontiff, and that it was formally confirmed to him by the second council of Nice in the year 787. Hence we are certain, that it cannot have been assumed very late in the seventh century. Now Baronius tells us, on the authority of Anastasius and Paulus, that it was assumed in the year 606: and I can see no reason why we should refuse to credit an assertion, which places the assumption of the title *about* the very time when we must *unavoidably* suppose it to have been assumed. In short, if the account be nothing more than a forgery, it is both one of the most unnecessary and one of the most ill-contrived forgeries that ever was executed: unnecessary, because the Pope was solemnly declared *Universal Bishop* by the second council of Nice in the year 787; ill-contrived, because the wily defenders of the Papacy must have departed very far from their wonted subtlety to deduce *falsely* the grant in question from such an infamous monster as Phocas. Had it never been made by *any* Emperor, and had they been disposed to forge it for the purpose of aggrandizing the Papacy, they would surely have pitched upon a more reputable patron than Phocas; and would have ascribed it (as they did to Constantine the original grant of St. Peter's patrimony), not to a murderous usurper, but to some Emperor whose character stood high in the Christian world. Probably, on such a view of the question, "the most learned writers, and those who are most remarkable for

* See a Sermon lately published by the Rev. Mr. Stone, entitled, *Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christianity.*

their knowledge of antiquity," as it is observed by Mosheim, "are generally agreed," that the title of *Universal Bishop* was formally conferred by Phocas upon Boniface. In Dr. Brett's *Independent Power of the Church not Romish*, p. 264, 268, 269, 270, you will see the concurring testimonies of various writers collected together.

Bowyer, whom your correspondent cites respecting the *date* of this grant, is the only author that I have met with, who asserts that Boniface the Third became Pope in the year 607: hence it is not to be wondered at, that no writer accounts for Bowyer's supposed vacancy of the see for nearly a year. When one of the highest dignitaries of the Romish Church becomes its annalist, I should think, from the unlimited access which he must have to every original document, that his authority, when he can have no interested motive to falsify history, must be at least as good as Bowyer's. Now the Cardinal declares, that Boniface III. became Pope on the 15th of February, 606, not on the 19th of February, 607, as Bowyer asserts. "Anno Christi 606to, indictione nona, decimo quinto calendâs Martias, ex Diacono Pontifex Romanus creatus est Bonifacius ejus nominis tertius." He afterwards states the grant of Phocas as taking place in the course of that same year. (Baron. Annal. Eccles. A. D. 606.) Accordingly the chronological tables, postfixed to Mosheim, place the accession of Boniface in the year 606. In the following year, 607, the Cardinal asserts, that Boniface IV. succeeded him on the 18th of September; and that he obtained the Pantheon from Phocas for a temple of the saints. His authorities are Anastasius and Bede. (Baron. Annal. Eccles. A. D. 607.) In this particular he is likewise followed in the above-mentioned chronological tables. For the accuracy of these matters I can vouch, having consulted Baronius.

Before I conclude, I will take the

liberty of noticing a little mistake which you have made at p. 34 of your January number. I never asserted in my first edition, that the conversion of the Jews would precede their restoration: on the contrary, I then declined giving *any* opinion on the subject. (See Vol. II. p. 370, first edition.) I have since examined it more fully, and believe that they will be restored in two divisions, the one converted, and the other unconverted. (See my Supplement, p. 160.) I certainly think, that the conversion of the Jews will precede the *fulness of the Gentiles* in the sense in which Dr. Hunter understands that phrase; but I do not think, that the *fulness of the Gentiles* means *their conversion to Christianity*. The *fulness of the Gentiles* and the *fulfilling of the times of the Gentiles*, seem to me to be phrases of the same import, denoting alike the *termination of the four great Gentile Empires*, or what is equivalent to it, the *termination of the last of those Empires*. We are taught by our Saviour and St. Paul, that Jerusalem is to be trodden down *until* the times of the Gentiles are fulfilled; and that blindness has happened to Israel *until* the fulness of the Gentiles be come in. It is plain therefore, that the times must be fulfilled, and the fulness must come in, *before* the conversion and restoration of the Jews. But we are taught in prophecy, that the Jews will be greatly instrumental in converting the Gentiles. This however will be impossible, if the general conversion of the Gentiles *precedes* the conversion of the Jews. Therefore the *fulness of the Gentiles* cannot mean *their conversion*; because that fulness comes in *before* the Jews are converted. Mede understands the *fulfilling of the times of the Gentiles* as I do, and the *coming in of their fulness* as Dr. Hunter does. I think him mistaken in the latter point, for the reason which I have already assigned.

I have the honour be, &c.

G. S. FABER.

P. S. I wish to correct an error into which some persons seem to have fallen. They imagine, that my scheme of prophetic interpretation depends entirely upon the year 606 being the proper date of the 1260 years. This however is by no means the case. I may very possibly be mistaken in my date, as Mede has been before me, but such a mistake would no more invalidate *my* particular applications of prophecy, than it has done *his*. For instance, from whatever era that period ought to be computed, the ten-horned beast will still equally be the Roman Empire; the two-horned beast and the little horn of the fourth beast of Daniel, the Papacy; the little horn of the he-goat, Mohammedism; and so forth. No one can *positively* determine the date of the 1260 years, until they shall have expired; and I quite agree with Mede, that the badge of their expiration will be the commencement of the restoration of Judah, agreeably to Dan. xii. 1, 6, 7, and Luke xxi. 24. Judah however has not yet begun to be restored: therefore I conclude, that the 1260 years have not yet expired.

I shall take this opportunity of answering an objection, which you make in your number for October, 1806, p. 620, to my applying the character of Daniel's wilful King to infidel France; viz. that *the deification of liberty, &c. was too much the effect of mere temporary phrensy, and too much confined to the leaders of a comparatively small party, to form the true interpretation of that part of the prophecy which I have applied to it.* In the prophetic writings, the actions of the governors of a state are unavoidably considered as the actions of the state itself. Now I esteem Dan. xi. 36—39 to be *an avowed description* of some state; so *avowed*, that, whenever such a state should arise, we might be enabled to recognize it, and thus be consequently enabled rightly to apply the prediction contained in the succeeding verses. From such a view of the subject, and allowing

for a moment that France is intended by the wilful King, is it reasonable to suppose, that a professed description would omit to notice one of the most remarkable circumstances, which *exclusively characterized* the atheistical revolution? Would the description have been complete, if it had *not* thus noticed it? Will any future history, when it undertakes to describe the French revolution, *omit* to notice it? But what is prophecy, except anticipated history? If Daniel be so wonderfully minute in all the preceding part of the prediction, which contains his account of the wilful King, why should we suppose him to be less minute in the concluding part of it? Are the wars and alliances of Syria and Egypt more worthy of being accurately noticed by the Spirit of God, than the open avowal of atheism and the establishment of pagan idolatry in a country which has long professed itself Christian? Nor is this all. I greatly suspect, that *the approbation* of such impiety was by no means so much confined to the leaders of a comparatively small party as you seem to imagine. All the accounts, which we have from France, represent the very general prevalence of atheism and infidelity in that country; and, at the time when the deification in question took place, the mass of the Parisians loudly applauded the decree of their rulers. Such at present is the state, not merely of France, but nearly of the whole Continent, agreeably to the apocalyptic prophecy, if I interpret it right, that the noisome sore of atheism (Rev. xvi. 2.) should more or less affect all the earth or the Roman Empire. An intimate friend of mine lately conversed with a gentleman, who had travelled much on the Continent, and especially during the last year. He represents the Russians, Poles, Italians, and Germans; as at once infected with all the *diabolical absurdities of magic*, and very far gone in *absolute heathenism*. In the statements of Barrael, which you think I have

overcharged, he places very great confidence; and he has obtained possession of several books, as well as of much private information, which confirms them. On the whole, I think myself warranted in believing, that the dedication of liberty and her kindred Mahuzzim was something much more, than a mere burst of temporary phrensy in the leaders only of a comparatively small party. So far from this being the case, it appears to me to have been the result of the unwearied labours of infidelity during more than half a century. But even were it otherwise, I still contend, that prophecy must necessarily consider the actions of the rulers of a state, as the actions of the state itself. On this very principle, all the predictions relative to Popery are constructed. Considered *individually*, there have been many truly pious men among the Papists; and I cannot persuade myself, that at the day of judgment such men as Bernard, Pascal, and a Kempis, will be considered as *spiritual* members of the man of sin, although their *bodily* residence was within the limits of the mystic Babylon.

To the Editor of the Christian Observer.

I HAVE often read over the prophecies of Daniel and Revelation, with much attention and interest. Our commentators have been very laborious, and in some respects successful, in pointing out their meaning; but there is a passage in Daniel viii. 13, 14, which I have never seen satisfactorily explained. Daniel says, "then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand, and three hundred days: then shall the sanctuary be cleansed." I shall think myself

much obliged to any of your correspondents who will afford me some light with respect to this period of 2,300 days or years, or direct me to any author who treats the subject fully and judiciously.

If the period in question commenced at the time at which Daniel wrote, and which appears from the next chapter to have been 69 prophetic weeks, or 483 years, before Christ, there will only be ten years to run. But if it did not commence till the time when Antiochus Epiphanes so cruelly persecuted the Jews, and took away their daily sacrifice; which was, as I suppose, about 167 years before Christ; there is still 326 years to run before this period is completed.

J. B. S.

For the Christian Observer.

NO. III. CHAPTER II.

The Christian Covenant. Its Nature and Object; its Privileges, with the Terms expressing them. Remarks on the coincident Part of Dr. Taylor's Work.

IN what manner the Christian covenant or dispensation was connected with the Jewish, has already appeared. In fact Christianity is the completion of that great remedial dispensation, which took place immediately after the fall, and the introduction and effect of which was promoted in a variety of ways by the selection and constitution of the Jewish nation or church. Of this dispensation, as the Son of God was the proper author, so was the completion, the full display and effect of it reserved for the time when he should actually undertake the office which he had engaged to perform, descend upon earth, assume the nature which he was to redeem, and execute that sacrifice and atonement upon which the pardon, salvation, and future happiness of the world depended. There is no method of accounting for the circumstance, that the Son of God should be required to *suffer* in order to our

deliverance, except upon the supposition, that he put himself in the place of the offending party, and therefore submitted to the punishment which they had deserved, in order that the penalty might be removed from them. If, as an *example*, suffering was necessary, why must the sufferer be the Lord from heaven? Why, again, should a satisfaction to divine justice in the vicarious sufferings of the Saviour, be more irrational or unworthy of assent, than the same satisfaction by the personal punishment of the offenders? The same objection to the complacency of the Divine Being in sufferings is applicable to both cases. But is God never displeased? Does his displeasure *mean* any thing? The Scriptures of the New Testament, the ultimate appeal on this subject, represent our Saviour, with allusion to particular Jewish sacrifices, as "the Lamb of God, which taketh away the sin of the world;" as giving himself for the life of the world, as laying down his life for his sheep; as dying for the ungodly, for all, for our sins; as suffering, the just for the unjust; as made sin for us; as offered a sacrifice for the sins of many¹. The immediate consequences of the death or cross of Christ are represented to be our ransom, the remission of sins; the condemnation of sin; our deliverance; our salvation from wrath; our justification; our reconciliation and peace with God; our righteousness; our redemption². To resist such evidence of the vicarious, expiatory, and satisfactory nature of the humiliation of our blessed Saviour,

seems to be infatuation itself or something worse. The fundamental importance of this view of the character and work of the Mediator of the New Covenant must be felt in every inquiry into the scheme of the Christian revelation.

It is important to observe, that Christianity was, in a certain sense, founded upon Judaism. It assumed the truth and divinity of the prior dispensation; it derived a great part of the proof of its own truth, divinity, superior importance, and complete or final character, from the same source. Yet in a just and important sense Christianity might be said rather to be founded upon the dispensations previous to the Mosaic, particularly the Abrahamic; for, as the Apostle argues, *that stood in force notwithstanding the covenant at Sinai*³. Christianity, however, was far from being a mere continuation of Judaism. Dr. Taylor has justly observed, as far as the observation goes, that Christ "confirmed the former covenant with the Jews, as to the favour and blessing of God, and *enlarged*, or *more clearly explained* it, as to the blessings therein bestowed; instead of an *earthly* Canaan, revealing the resurrection from the dead, and everlasting happiness and glory in the world to come⁴. There were indeed, between the two dispensations, the differences or oppositions of—partial and universal; veiled and revealed; condemning and justifying; evanescent and permanent; umbratile and substantial; and more especially, in their predominant character, external and spiritual, or national and individual. Since the genius and qualities of these two dispensations, *as different or opposite*, is a point of great moment in the present discussion, it will be expedient to establish it by scriptural authority. Now it is to be observed, in the first place, that the Jewish dispensation includes the declaration or prediction of its own superse-

¹ John i. 29; vi. 51; x. 15; Rom. v. 6; 2 Cor. v. 14, 15; 1 Cor. xv. 3, and Gal. i. 4; 1 Pet. ii. 18; 2 Cor. v. 21; Heb. ix. 28, and x. 12.

² These testimonies, to which many others of the same force might be added, may be verified by turning to a concordance. It may be proper to observe, that these which are specified are taken from St. Paul's writings alone, not including the epistle to the Hebrews, which is very full and explicit to this point.

³ Gal. iii. 15—17.

⁴ Key, § 77.

ture and partial abolition by a future dispensation of a far superior character and particularly with relation to its *spirituality*. Moses directed the children of Israel to a future prophet whom they should obey, and who, of course, had something farther or different to reveal⁵. Spiritual worship as opposed to legal ceremonies is strongly insisted upon in several of the psalms⁶, and in the prophet Isaiah⁷. Jeremiah foretells the establishment of a spiritual religion and the abolition of the legal ordinances⁸. Daniel⁹, Hosea¹⁰, Amos¹¹, and Malachi¹², have passages to the same purpose. The second passage referred to from Jeremiah is so remarkable, and so apposite to the present argument, that I shall present it to the reader. "Behold the day is come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." St. John says, "the law was given by Moses: but grace and truth came by Jesus Christ"¹³. "By him," says St. Paul to the Jews at Antioch near Pisidia, by Christ, and consequently his covenant, "all that believe are justified

from all things, from which ye could not be justified by the law of Moses"¹⁴. St. Paul asserts in his epistle to the Romans, that "by the law is the knowledge of sin," and, addressing himself to believers, "sin shall not have dominion over you: for ye are not under the law, but under grace"¹⁵. A very important passage on this subject is found in St. Paul's second epistle to the Corinthians. The law, or old covenant, is the letter which killeth; the gospel, or new covenant, is the spirit which giveth life; the former therefore is called the ministration of condemnation and death, the latter the ministration of righteousness and the spirit, and consequently far more glorious; the one was to be abolished, the other is to be permanent; the one was purposely concealed, the other is manifest¹⁶. To the Galatian Judaizers the apostle says, "having begun in the spirit, are ye now made perfect by the flesh"¹⁷. The epistle to the Hebrews is very full upon this subject. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did"¹⁸. Christ is "a minister of the true tabernacle, which the Lord pitched, and not man"¹⁹. Again, he "is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the 'days come,' &c. as quoted above from the prophet Jeremiah. Then he concludes, "in that he saith, a new covenant, he hath made the first old. Now that which de-

⁵ Deut. xviii. 15 to the end.⁶ xl. 6—8; l. 8—14; li. 16, 17.⁷ i. 11, &c. vi. 9, &c. xxix. 13, &c.⁸ iii. 15, &c. xxxi. 21, &c.⁹ ix. 26, &c.¹⁰ iii. 4, &c.¹¹ v. 18, &c.¹² i. 6, &c.; iii. 2, &c. For the collection of texts on this subject I am indebted to Mr. Faber's *Horæ Mosnicæ*, vol. ii. pp. 266, &c.¹³ i. 17.¹⁴ Acts xiii. 39.¹⁵ iii. 20; vi. 14: See likewise the beginning of the 6th chapter.¹⁶ iii. 11 to the end. See Whitby and Locke on the viith verse.¹⁷ iii. 3. Read likewise the ivth ch.¹⁸ vii. 18, 19.¹⁹ viii. 2.

cayeth and waxeth old, is ready to vanish away²⁰." The writer shews afterwards the superior efficacy of the eternal redemption obtained by Christ to the external purifications of the Mosaic ceremonies²¹. "The law," it is further observed, "having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." The substance, which cast this shadow, and on account of its reference to which alone it had any value, was the priesthood and sacrifice of Christ²². These testimonies, which might easily be enlarged, are a sufficient proof not only of the superiority of the last dispensation, but likewise of the difference and even opposition existing in some of the most essential respects between that and the former. To say the least, therefore, it is very reasonable to expect the same improvement, and difference or opposition, in the privileges and blessings, which it confers upon those, who reap the benefit of it, and, in fact, in every circumstance belonging to it.

Let us proceed then to inquire, in the first place, into the circumstances of admission into the new covenant. The Jews were assumed into covenant with God, in a body, in a national capacity. The Christian Church was formed by the voluntary entrance of individuals. The Jews, as being, before Christianity, the only Church of God, existed up to the first establishment of the Christian Church, and evolved, if we may so speak, into it. They were both the true visible, and, in some degree, invisible Church of God, forming an uninterrupted succession the one to the other, in that capacity. But there were so many essential points of difference between the two, that it was as incumbent upon the Jews to enter into the Christian Church by a certain moral change,

as upon the Heathens themselves, who had never constituted any Church. They were both, in this manner, to enter together into a new Church; for Christ reconciled "both unto God in one body by the cross," he preached peace to both, and through him "both have access by one Spirit unto the Father²³." Now the terms required of those who should enter into the Christian Church, and be acknowledged her members, were, repentance, faith, and baptism. John the Baptist began his preparatory ministry by announcing the approach of the kingdom of heaven, (a large phrase limited here to the new covenant as beginning to be established on earth), and preaching repentance, and faith in Christ²⁴. Our Lord himself proclaimed, "the kingdom of God is at hand: repent ye, and believe the Gospel²⁵." The Apostles preached repentance, and doubtless faith in Christ, as soon as they received their commission²⁶. Their ultimate commission was to make disciples of all nations, baptizing them, and requiring of them repentance, faith, and holiness, in order to their salvation²⁷. The discourse of our Lord himself with Nicodemus discovers what was meant by these terms, when he solemnly declares, that "except a man be born of water and of the spirit, he cannot enter into the kingdom of God²⁸." Now, it will be observed, that the ministry here described,

²³ Eph. ii. 16—18. Read likewise the following verses to the end of the chapter.

²⁴ Matt. iii. 2; Mark i. 4; and Acts xix. 4. In referring to the Gospels, I shall henceforward make use of the sections of White's Greek, or Thirlwall's English, Diatessaron, both for the greater simplicity of reference, and that no single testimony may be doubled or multiplied. The section to which the first two passages in this note refer is the second.

²⁵ § 24. ²⁶ § 59. See Acts passim. § 152.

²⁸ § 21. The whole discourse proves that being born of the spirit expresses, not a change of state, but a change of heart.

excepting; the last commission to the Apostles, which referred to their future universal ministry, was exclusively directed to the Jews; that of them was required repentance and faith in the Messiah, as well as baptism, in order to their admission into the new covenant. Nay, for some time after the departure of their Lord, (for their ministry was to reap the first fruits in Jerusalem and Judea) they preached the same doctrine to their countrymen²⁹. In short, whether to the Jews or to the Gentiles the same conditions of entrance into the Church were prescribed; and doubtless all the Apostles, as well as St. Paul, testified "both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ"³⁰.

We have now made an advance, rather considerably, towards determining the nature of those blessings and privileges which belong to the Christian covenant, and to which *those* are entitled who are its real members. Now, as the Mosaic covenant, however inferior, and, in itself, opposed, to the other, proceeded from the same Divine Author, formed a part of the same plan, and was, in a great measure, typical of the latter, or at least was, in its whole structure, analogous, it might naturally be expected, or beforehand presumed upon, that many of the principal terms or expressions used to describe the blessings, privileges, and every circumstance belonging to the new dispensation, would be *borrowed* from the old: yet with the same difference of meaning between the original and the borrowed terms, as between the two dispensations, whose contents, they are respec-

tively employed to describe, more especially with relation to their distinguishing character.

It will be proper here to examine the subject of the metaphorical application of words with some attention. A metaphorical term is the application of a word to express some other subject, more or less resembling that which it originally or properly expresses; and the *nature* and *degree* of its assumed meaning is determined by the *nature of the subject* to which it is applied, and by *common consent*. Men are apt to run away with the notion, that when a word is metaphorically applied, all definiteness in its meaning is immediately lost, and that, under *any* circumstances, it may signify, whatsoever, as a metaphor, it *can* signify. It is a fact, however, that the circumstances abovementioned, will, in many, perhaps most cases, fix the precise meaning to as definite a form, as that which is expressed by the word in its proper and original use. When it is considered, as seems to be generally allowed, that all our ideas arise from sensation, and that consequently all our intellectual ideas must be expressed by terms *properly* expressive of ideas of sensation, applied in a new sense suited to the subject, although the traces of this origin are lost perhaps in all language, with respect to a great part of the more common intellectual ideas, it will at once appear how extensively metaphorical language must prevail. Even in the invention of arts, which relate entirely to sensible objects, it is found that the inventors prefer, when it can easily be done, the use of established analogous terms in an adapted sense, to the invention of new and proper ones. In all these cases, however, the original meaning of the term, although it does not limit the meaning of the transferred one, is a very important guide to the discovery or more accurate determination of the latter. It is well known, that the Hebrew language, the language in which the records

²⁹ Acts ii. 37; and iii. 19—26. See likewise v. 31.

³⁰ Acts xx. 21. Some additional texts, to prove that an internal quality was intended by *faith*, as well as by repentance, may be seen under a future head, and by its application to the one now under discussion will give it confirmation, if it need any.

of the Old Covenant are written, possesses but a small stock of words; and this poverty it has communicated to that dialect of even the exuberant Greek in which the records of the new are penned. The terms therefore of both covenants must be used with considerable latitude. But although this circumstance exposes them to imminent danger of perversion, it is seldom that their meaning is not sufficiently fixed by their peculiar collocation or application. Nothing indeed is easier than to find meanings of a term very diverse from the most general one, or that to which it is restrained in any particular passage. The application of the word "flesh" is very various, but it is almost always used in a bad sense: yet the expression, "a heart of flesh," as opposed to "a heart of stone," evidently implies moral excellence. It would not, however, be good theological logic, to praise or recommend "the works of the flesh." There are words, generally used to express spiritual objects, which are sometimes applied to denote external ones: but in such cases the unusual application is sufficiently determined by circumstances. And this unusual application may happen by inadvertently employing the Christian expressions borrowed from the Jewish, in their Jewish and popular sense. So the children of believers are *holy*³¹; and *sinners* is applied as the mere denomination of Gentiles³².

An attention to the preceding observations will enable us to fix the proper meaning to those words and phrases adopted from the Old Covenant into the New, expressive of the principal blessings belonging to the latter. The conclusion to which they evidently direct will be much strengthened by considering previously the meaning which terms, circumstanced as expressed above, have, when applied to the person of the great Mediator of the New Co-

venant. At the beginning of his public ministry he was announced to the world as "the Lamb of God, which taketh away the sin of the world"³³. The allusion is evident; but no one ever thought of understanding the expression literally. A long parallel is drawn in the epistle to the Hebrews between the priesthood of Christ, and the Levitical priesthood. Never could any reader of that part of the sacred oracles imagine, that there was no difference, or but a slight circumstantial one, between the sacerdotal functions as belonging to the one and the other. Indeed the difference is very plainly and industriously inculcated by direct assertion: So, Christ is a King; but his kingdom is a spiritual one, not of this world. The reward of Christians is an inheritance; not the earthly one of Canaan, but "an inheritance incorruptible and undefiled, and that fadeth not away"³⁴. It is a city; not the literal Jerusalem, but "a city which hath foundations, whose builder and maker is God"³⁵. Let us now examine whether the terms expressive of Christian privileges are not to be understood with the same kind of difference from the Jewish ones whence they are borrowed.

The terms, *chosen or elected, delivered, saved, bought, or purchased, and redeemed*; the act of God, *calling, creating, forming, giving life*; his becoming the *Father and King* of certain people; the titles of *saints, sanctuary, separated* to him, his *peculiar people, his church, his heritage*, and others of a similar description; are, generally speaking, as we have before seen, applied to the signal deliverance of the children of Israel from Egypt, and the covenant into which God then entered with them. They are also applied in the New Covenant, as expressive of the state and privileges of Christians. It cannot be con-

³¹ 1 Cor. vii. 14.³² Gal. ii. 15.³³ John i. 29.³⁴ 1 Pet. i. 4.³⁵ Heb. xi. 10.

tended, that the expressions with these two applications are to be accepted literally in the same sense. Christians were not delivered from the land of Egypt, assembled at Mount Sinai, &c. &c. It can hardly be contended, that, when allowed to be figuratively applied, there is but a *slight* removal from the original meaning of the words; for every rule that can determine the degree of the removal, or the extent of the figure, pronounces them to be of a *large* and *fundamental* description. The genius of the two dispensations has been shewn to be *essentially* different.

That we may proceed with the less impediment, it will be necessary in this place to consider a circumstance which might hinder the evidence to be produced from acting with its real power. It may be observed, that the titles and privileges which have been enumerated are applied to whole societies, in which immoral and irreligious characters are presumed, or known, to exist. The inference might be made from this circumstance, that these privileges must be of an *external* nature, in order to be applied with justice to every individual member. This would be a formidable objection, if it were well founded, and would extend its destructive power to many important articles of Christianity, and particularly to faith; that act by which, as well as by repentance, men are introduced into the Christian Church, and keep their standing in it, and which must then be depressed to a bare profession, which may be hypocritical. But whatever be the consequence, *μὴν οὐτεὸν τῇ ἀληθείᾳ*. There is one circumstance which would naturally create the difficulty or ambiguity upon this subject; and that is, that in the first ages of Christianity, there was so little temporal encouragement, and so great temporal discouragement, to the profession of the Christian faith, that few cases occurred, and fewer still ought in charity to have been suspected, in which an out-

ward profession was not attended by the state of mind corresponding with it, or in which a professed faith was not a real one. The same blessings therefore were applied to the profession as to the inward quality which it was supposed to represent. Again, it is very usual in addressing societies to use a general form of expression suitable to their predominant character, without noticing the particular exceptions, which still are understood to exist. But what places the affair perfectly beyond a doubt, and removes the whole difficulty, which perhaps we have overstated, is, that acknowledged *moral excellences* are predicated of some Christian societies, addressed in the epistolary part of the New Testament, exactly in the same manner as the titles under controversy, and which, on the ground of that very mode of predication, are inferred to be of an external or *immoral* character. In this *general manner*, without any exception or limitation intimated, it is said, on a certain occasion, "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and *walking in the fear of the Lord, and in the comfort of the Holy Ghost*, were multiplied ³⁶." Not to insist upon the celebrated faith of the Romans, which the Apostle ascribes to *all*, gives thanks for, and expects, upon an interview, to be comforted with, and which could scarcely be intended of a dead one ³⁷; he writes concerning the same Romans, "God be thanked, that ye were the servants of sin; but *ye have obeyed from the heart that form of doctrine which was delivered you*;" "but now being made *free from sin*, and become servants to God, ye have your *fruit unto holiness* ³⁸." They were "not in the flesh, but *in the spirit* ³⁹;" they were "*full of goodness* ⁴⁰." The Corinthian Church is known, and

³⁶ Acts ix. 31.³⁷ Rom. i. 8, 12³⁸ Rom. vi. 17, 22.³⁹ viii. 9.⁴⁰ xv. 14.

was known to the Apostle, to contain unworthy members. One of them had been guilty of incest⁴¹; and he supposes, that one who was "called a brother" might be a fornicator, or covetous, &c.⁴²; yet these same Corinthians were "washed," were "sanctified" "by the spirit of God"⁴³. They were the "seal of the Apostles' apostleship," and his apology⁴⁴; they were his "epistle," "the epistle of Christ," written "with the spirit of the living God; not in tables of stone, but in *fleshy tables of the heart*"⁴⁵. The Thessalonians' work of faith, and labours of love, and patience of hope in our Lord Jesus Christ, were the subject of the Apostles' gratitude to God⁴⁶. The whole body of Christians in the Lesser Asia addressed by St. Peter are said to love Christ, although they had not seen him, and to "rejoice in him" "with joy unspeakable and full of glory"⁴⁷.

The conclusion to be drawn from these testimonies will acquire greater force if we consider how well Scripture understands, and how forcibly it inculcates, the distinction between external and internal Christianity. Our Lord said of the Apostles, generally, "ye are clean;" he then makes the exception with respect to Judas, "but not all"⁴⁸. That passage of St. Paul is remarkable, and applies to the Christian professor: "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God"⁴⁹. Substitute *Christian for Jew, and baptism or profession for circumcision*, and the

argument is perfectly the same. "If any man have not the spirit of Christ, he is none of his"⁵⁰. "They are not all Israel, which are of Israel"⁵¹. The epistle to the Church of Smyrna speaks of those "which say they are Jews" (i. e. Christians) "and are not"⁵²; that to the Church of Sardis says, "I" (Christ) "know thy works, that thou hast a name that thou livest, and art dead"⁵³.

(To be continued.)

For the Christian Observer.

HINTS ON THE REVERENCE DUE TO SACRED THINGS.

TRUE religion extends to every part of our conduct, and will appear in none more remarkably than in those in which the general custom of the world would allow us, without censure, to deviate from the strict line of Christian practice. In what I shall say therefore on the subject of the reverence with which we are bound to treat sacred things, I shall not dwell upon the grosser violations of this duty, as perjury, blasphemy, profane swearing and cursing, but rather upon those acts of irreverence which men are apt to commit without any remorse, or any deep sense of guilt, and in the avoiding of which the conscientious circumspection of a Christian will manifestly appear.

Every real Christian is penetrated with a deep sense of the majesty, the greatness, and the glory of the Supreme Governor of the world. He sees his obligations to him to be infinite; he looks therefore towards him with emotions of the most grateful affection, tempered with awe and veneration. And this sense of the greatness and excellence of God will extend itself to every thing relating to Him; to His name, to His worship, to His revelation, to His providence; so that a real Christian will think and speak of all these with a degree of caution and re-

⁴¹ 1 Cor. v.

⁴² Ibid. 11.

⁴³ vi. 11.

⁴⁴ ix. 2, 3.

⁴⁵ 2 Cor. iii. 2, 3.

⁴⁶ 1 Thess. i. 2, 3. See, to the same purpose, 2 Thess. i. 3, 4.

⁴⁷ 1 Pet. i. 8. Let the whole passage be read from ver. 1 to 9.

⁴⁸ John xiii. 10. ⁴⁹ Rom. ii. 28, 29.

⁵⁰ Rom. viii. 9.

⁵¹ ix. 6.

⁵² Rev. ii. 9.

⁵³ iii. 1.

reverence which will not fail to manifest the purity of his heart. Thus our blessed Lord forbids not only swearing by the name of God, but by any thing else, because nothing could be found which did not bear some relation to him. Swear not by heaven, for it is God's throne, nor by the earth, for it his footstool, nor by Jerusalem, for it is his city; nor by thine head, since thou hast no power to make one hair black or white: he created thee and makes thee what thou art.

I do not suppose that any person who makes the smallest pretensions to religion, would directly swear by the tremendous name of the most High God; but the reasoning of our Lord requires us to avoid all approximation to any thing like it. We must not make use of expressions which, however innocent they may now appear, were originally modes of profane swearing. We should beware even of vehemence and unnecessary attestations of the truth, remembering that it is our duty to avoid even the appearance of evil, and to give full weight to the words of our Lord and Saviour, "Let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

The reverence which is due to the sacred name of God will manifest itself by the manner in which we always mention it. It is related of Mr. Boyle, that he never pronounced this great and holy name without a distinct pause, which should enable him to call to his recollection the glory and majesty of Him whose name he was going to repeat; and to pronounce it with suitable sentiments of awe and reverence. How does this reprove the very culpable negligence, to call it by no worse title, of those who, to express their surprise or embellish their discourse, will introduce the sacred names of our God and our blessed Redeemer, in so light and irreverent a manner as makes it difficult to conceive that they entertain any real veneration for them.

Every real Christian will not only abhor profaneness, but he will take care that there is nothing *bordering upon profaneness* in his common discourse. He will manifest a guarded circumspection on all subjects which bear even a distant relation to holy things. The name even of *Satan*, that adversary of our souls, whose power is represented in Scripture as so awfully fatal to many of our fellow creatures, he will not use in so light a manner as to lessen the just dread which we ought to feel of his power, and to diminish our abhorrence of his character as the chief of transgressors against God. The holy language also of Scripture will be regarded by him with the reverence which is due to the word of God, and to the high and important subjects of which it treats. He will not indulge his sportive fancy in trivial allusions to holy writ; nor will he sacrifice to a jest or merry conceit the reverence which ought to be ever felt and expressed for writings inspired by the Spirit of God, and containing the great charter of our salvation. All subjects connected with holy things will contract, in his opinion, a degree of holiness which will prevent any wanton, vain, or trifling perversion of them.

A real Christian will not only avoid speaking *reproachfully against religion*, but he will guard against every expression which may indirectly give occasion to others to think less highly of that supremely important subject. How many persons are there who expose the *faults and infirmities of those who make a profession of religion* in such a way, as to leave an impression on the minds of those who hear them, that religion is a very inefficacious thing, and that perhaps it is better to make no profession of it at all. It may be said, indeed, that they blame only the *faults* of those who profess religion, and not religion itself. But this distinction is seldom so plainly established as to be very visible to common minds; nor is there at-

ways that tenderness shewn towards religious characters which a fear of wounding the interests of religion would inspire. There is also a common practice of sneering or joking about religion, the manifest tendency of which is to lessen its importance. Against this practice, therefore, every one really sensible of its importance will studiously guard. This is the more incumbent on them, because the interests of religion have sustained infinitely greater injury from this indirect and insidious mode of attack than from fair argument and open hostility. It was in this way that the infidels of France were successful. Few could comprehend a laboured argument; few would attend to it; but all could laugh at a merry story or a piece of wit, the evident tendency and effect of which was, whatever might be its professed object, to represent religion, or some of its observances, in a ludicrous point of view. It becomes therefore the duty of every Christian to consider what may be the indirect effect of his words before he utters them, and to reflect whether they may not be taken by others in a sense which he does not intend; thus guarding as far as he can against the possibility of evil.

A Christian will not only not *speak blasphemously against the providence of God*, but he will be watchful that he does not so speak as to lead others to think less honourably and justly of the divine superintendence. There is a way of speaking of events in which so much surprise may be expressed at the prosperity of the wicked, such unguarded reflections made on the mixture of good and evil in life, as to leave a doubt on the minds of the hearers, whether God at all directs the affairs of the world, or whether he pays any regard to the cause of the righteous. A truly good man on the other hand, who is deeply convinced of the wisdom and rectitude of the divine conduct, and accustomed often to reflect on the righteous

constitution of the moral government of the world in its present fallen state, will so speak of the events which occur in it, as to shew not only his firm belief of the divine agency, but also of the wisdom and justice with which it is exerted; so that the minds of the hearers may rather be reconciled to the dispensations of Providence than shocked at them, and their doubts of the divine goodness may be removed instead of being strengthened. No person indeed who professes religion can be supposed to doubt or deny the agency of God, but the true Christian will take care never to speak in such a way as to conceal Him from the view. He will be careful to give Him the glory due to his name. He will studiously ascribe to Him every thing good and excellent. Does he speak of the fall of an empire, the event of a battle, the death of a great man? He will not rest in second causes, but take the opportunity of making a distinct reference to the power, the justice, or the supreme will of the Almighty, as displayed in the transaction. Does he speak of the success with which his own endeavours have been crowned? He will be very careful not to ascribe it to himself, but modestly and gratefully express his obligation to God, without whose blessings we should sow and plant in vain. In a word, he will endeavour always so to speak as may most effectually convey the impression, that God is the sole author of all good; that he is the great agent in the world; and that his favour should be sought as the chief happiness of man. Thus will he speak to the glory of God. Thus will he shew forth as he ought to do the praise of his name. "He will speak of the glory of his kingdom, and talk of his power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

M. D.

To the Editor of the *Christian Observer*.

IN your last number you have inserted a letter signed AMICUS, containing some strictures on the observations made by me on the character of Ridley (Christ. Obs. Sept. 1806, p. 528.) Before I reply to that letter, which I shall do very briefly, I would beg leave to say, that I have derived great pleasure from the perusal of it; and that I can hardly regret any misconception of my meaning which may have led to the production of so able and useful a paper. I feel confident, Sir, that I am communicating the wishes of a great majority of your readers, when I express my own, that the writer of that article would more frequently contribute to their instruction and edification.

Agreeing, as I certainly do, with almost all the statements of your correspondent, I could not but feel some surprize at the alarm which my remarks appear to have excited in his mind. I have since examined them with care; and am unable to discover, in what respects, even when measured by the principles which he himself has laid down, they are liable to just exception. If it be said that I have given occasion to dangerous misapprehensions, by pointing out only one of the many causes which lead to the too prevalent evil of, what Amicus calls, "an agitated or fluctuating devotion;" it ought to be remembered that I expressly disclaimed attempting "a full explanation" of those causes, and professed only "briefly to point to what I apprehended to be one" of them.

Amicus has likewise misconceived my meaning, if he supposes that my purpose in what I wrote was to condemn "an agitated or fluctuating devotion," or any variations, however great, in the religious frames and feelings of individuals. Putting out of view all the varieties of constitutional temperament, I should certainly think ill of that man who should feel no spiritual de-

pression on falling into sin, and none of the fervours of grateful joy on being restored to the light of God's countenance. What I ventured to blame was not the alternations of religious elevation and depression, but "a morbid solicitude for what may be called frames and feelings;" in other words, the pursuit of "emotion" as an end. It is true that many of the duties prescribed to us in the word of God, such as repentance, love, joy, &c. (I call them duties because they are enjoined on us as duties) cannot be performed without emotion. But this in no way affects my argument. The emotion in this case is merely accessory, a necessary quality of the thing pursued, and is not, itself, the object of pursuit. This distinction I deem to be very important, and if it be kept in view, I apprehend that almost all the difference between Amicus and myself will vanish.

From some expressions in the letter of your correspondent, it might perhaps be inferred, (though there is so little in my paper to justify this inference, that I do not believe he intended it should be made) that I had endeavoured to repress the exercise of the religious affections, and to direct the attention of your readers chiefly to external duties; and also that I had failed to shew our dependence, for the right performance of our duties, on the inward sense we have of divine things, and especially on the depth and cordiality of our intercourse with God. I certainly regarded, (and I think that I so expressed myself,) the exercise of the religious affections, and a deep and cordial communion with God, as among the duties obligatory on man. I distinctly comprehended under the term *duties*, every *temper* and *practice* which God had enjoined. And I fully agree with Amicus, although in the cursory and incidental remarks on which he has animadverted, I was not called to say so, that the right performance of every duty will essentially, if not entirely, "de-

pend on the inward sense which is entertained of divine things, and on the depth and cordiality of our intercourse with God."

To be fully satisfied that I had no design to mislead him on this point, the reader need only refer to the character which I myself have ventured to draw of Ridley, with an extract from which I shall take the liberty of closing this letter.

"In the letters of Ridley," "almost every fundamental and peculiar truth of Christianity is incidentally shewn to have lain *very near his heart*." His own corruption he *feelingly* acknowledges. "In myself," he says, "I am but a sinful and vile wretch." Salvation he ascribes wholly to God in Christ, and sanctification to the power of the Holy Spirit. He refers every spiritual gift immediately to God as its author, and represents it as bestowed only for Christ our Redeemer's sake. In short, Christ is the sun of his system. Observe the end which this eminent saint seems to have kept uniformly in his view, namely, the glory of God. Observe also the means whereby he proposes to pursue that end: mark his *patience in suffering, his joy in tribulation, his stedfast faith and love of the Lord Jesus*: see him parting *gladly* with all, even with life for His sake; freely forgiving his bitterest enemies, and praying for them, that they might be converted and live; fearlessly confessing Christ, and maintaining His truth in the face of torture and death; labouring cheer-

fully and unweariedly to promote his cause, even in the gloom of a prison; anxiously watching over the spiritual interests of Christ's flock, and recommending to all around him the blessed Gospel of their salvation: behold in him a *meekness* which nothing can provoke; a *zeal* which nothing can damp; an *humility* which abases him in the dust before God, joined to a *wonderful elevation of mind*, which raises him far above the world; a *heavenly wisdom* which enables him to find sources of thankfulness and grounds of praise, even in his sharpest trials; a *charity* which triumphs over all the indignities, the cruelty, the persecution which he is called to endure! Who can contemplate such a character, and not admit, that he was a transcript (a transcript faint indeed when compared with the bright original, yet at the same time distinctly legible) of him who endured the cross and despised the shame for our sakes? This is Christianity embodied; the *spirit*, the *dispositions*, the *temper*, the *holy nature*, the *holy practice* of Christ Jesus." Again, "Ridley adhered in faithfulness to his God, leaving it to Him to bestow such measures of enjoyment as he saw meet; and his God was with him, *supporting, cheering, and comforting him, bestowing on him abundant peace and consolation, and filling him with joy unspeakable and full of glory*." Christ. Obs. 1806, p. 529.

Q.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.

No. II.

"SIT igitur hoc ab initio persuasum civibus, dominos esse omnium rerum ac moderatores, deos; enque, quæ gerantur, eorum geri, vi, ditione, ac numine; eodemque optime de genere hominum mereri; et qualis quisque sit, quid agat, quid in se admittat, quâ mente qua pietate colat religiones, intueri: piorum

et impiorum habere rationem. His enim rebus imbutæ mentes haud sane abhorrebunt ab utili et a verâ sententiâ."

Cic. de leg. l. 2.

"BE these therefore the first axioms of political science: that God is the master and governor of the world, the events of which are disposed by his will, and power, and providence; that he is the benefactor of the human race; that his

eye is fix'd on every individual; that he inspects their characters and conduct, the motives by which they are actuated, and their religious dispositions and affections; keeping a strict account of the merits and demerits of his creatures. He, whose mind has been imbued with these sentiments, is well taught in the precepts of practical wisdom."

THE conduct of Mr. Pitt, in retiring from government, * has been severely censured; and both the grounds for this act, and the declaration by which it was preceded, have been said to be unjustifiable. I shall say something on both these points presently; but let us first pause for a moment on the passage before extracted from the King's speech.

His Majesty therein avowed his purpose of encouraging the practice of true religion and virtue, as the best means to draw down the divine favour on his reign. That these means are indeed the best which wisdom can devise, no Christian will hesitate to acknowledge. The governance of our heavenly father is alike vast and minute, embracing the mightiest and most insignificant parts of his creation, like the ambient air which penetrates the fine cuticles of a flower, and fills the circuit of the heavens. This is a truth which we all know, and almost all forget. In the hours of devotion, perhaps, and religious enquiry, it is recollected with awe; but the business of active life soon dissipates the heavenly vision, and we look at nothing but second causes. Yet this constant recognition of the overruling care of providence is of the very essence of religion; and they who habitually neglect it, may be truly said, to "live without God in the world." They "walk by sight, not by faith," and thereby lose the most powerful and unvarying moral check which reason can furnish, as well as the invaluable assistances which we

doubt not our gracious father is pleased to afford to those who constantly refer to him for direction. To live in a constant recollection of the particular providence of God, is to live in prayer and praise; and they, whose thoughts are thus habitually directed upwards, may be more truly said to "have their conversation in heaven," than the gnostic who boasted of his divine abstraction, or even the disciple of Madame Guyon, though animated at some moments with the raptures of real devotion. If, however, in the most trivial occurrences of common life, it is our duty and our wisdom to trace the finger of God, what shall we say to those statesmen, who, in the conduct of an empire, act as if they thought the mightiest revolutions indifferent to the master of his creation; and deem it little better than weakness to express either adoration or dependence towards him "who laid the foundations of the earth, and shut up the sea with doors; who causeth the day spring to know its place, that it may take hold of the ends of the earth, that the wicked may be shaken out of it." Be their theoretical philosophy what it may, they are in practice pure epicureans, who avowed as their first principle, "*Caput libri optimi; nihil curare Deum nec sui nec alieni* †."

Beyond however the duty and reasonableness of a reference to the divine protection, such as that which graced the speech I have alluded to, there are great religious and civil benefits flowing from these authoritative recognitions of Almighty power. Pious Christians, who know that the heart is the seat of true religion, are naturally apt to disregard such formal acknowledgments, where they seem not to be attended with any practical anxiety for the interests of virtue. Yet even where they are merely formal (which I am justified in denying them to have been in the present case) they are

* See the close of No. I. of this review, p. 96.

† Cicero de legibus. Lib. 1.

not without their value. Good men are naturally retired, and shun the bustle of a world whose praise or pleasure they feel little ambition to obtain. This has exposed religion to the charge of neutralizing the character, by chastising all those passions which give it energy and animation. The authors of this objection appear indeed to have forgotten, that what they charge on Christianity as a fault, is paraded by Mr. Hume as the great merit of his philosophy of scepticism*. Be it however a defect or an excellence, it naturally throws virtue into the shade, and the Christian finds it difficult to hold high the claims of true religion to admiration, while his best wisdom passes for weakness, and the discipline which he exercises over his passions, in subduing their vehemence, divests him of the arms by which ascendancy over others is acquired. Such being the disadvantages of Christianity as opposed to the pride and violence of this world, it is of great importance that her claims to veneration should be authoritatively established. Her friends are drawn forth by such encouragements. They act as it were from an eminence, and in their remonstrances with the thoughtless are spared a great expence of labour, by being able to assume the truth and value of religion, as undeniable axioms. Many too, who amid the hurry of the world, might have forgot the Church in the wilderness, when they see her

sanctuary raised high, and her altars heaped with incense, enter in and worship.

Not that I think great patronage and prosperity favourable to the growth of true religion. The Apostle has declared, that "all who will live godly shall suffer persecution;" but some countenance from the state seems desirable to aid what may be termed the natural weakness of Christianity; the disadvantages to which her cause is subjected from the meek and retired character which she cherishes in her children.

Nor are the civil benefits flowing from such a public recognition of the power and laws of Providence inconsiderable. I consider now merely its social advantages; the principal of which is, that Christianity is thus established as the standard of reference by which the caprices of opinion may be regulated. Whoever will examine the system of morals generally tolerated in the ancient world, and compare their impure and profligate outrages, with the decencies of modern life, even when wholly uninfluenced by vital Christianity; must feel, methinks, astonishment at least, even if he will not raise his heart in gratitude to that merciful father, who has stilled those roaring waves, which seemed

———"as mountains to assault
Heaven's height, and with the centre
mix the pole."

* See his essay "The Sceptic," in which he observes that other systems of philosophy, as particularly the epicurean and devotional (described by him under the character of the platonist) seize on and heighten certain appetites, passions, or affections, while his beloved scepticism favours none, and has a tendency to compose all. The remark is just, original, and profound. His scepticism indeed, if practicable, would be destructive of all reasonable action; but who does not feel the value of that temper of mind which cherishes moderation, and prefers cautious enquiry before precipitate decision?

Whoever too will consider the deviations from the precepts of the Gospel, which are at this moment protected by public sentiment, must feel it to be of vast moment, that opinion should (if I may use the expression) be always kept inward. Men are naturally so corrupt, and so much under the direction of private interests, that I think it is highly probable, could the laws and penalties of Christianity be wholly forgotten, that we should gradually relapse into the same enormous indulgences so common among the

Greeks and Romans; that suicide would become as fashionable as duelling, revenge be inculcated as a duty, and the most flagitious impurities justified as well as practised. At present, though our standard is not Christian, it certainly is not Heathen; much of the alloy has been extracted, and much of the finer metal infused. The profligate is half ashamed of habits which he cannot defend, and feels that he is degraded by a servitude to his own vices. Surely this is better than if his understanding was allied to his passions, and sin enshrined in the temple of reason. I have always thought that the principal advantage of an establishment is to be found in its influence on morals, through the medium of opinion. Christianity becoming thus incorporated with the state, their interests are united. Kings do her homage on the throne, senators in the council, and generals on the field of battle. Her authority can hardly be despised, while recognized in every act of state, nor her injunctions wholly forgotten by the higher orders, so long as the dignitaries of the Church retain a station of worldly honour, for which they are indebted to their sacred profession. How much also the tone of opinion is given by the first ranks of society, we know perhaps too well. In this instance, however, it is no subject for regret. Indeed, what an excellent divine has said of *many* nominal Christians, is, I fear, true of *most*, "that their religion is no more than a blind imitation of others, and a desire of some title to that character which is in esteem and repute for the time being *."

I will only add, that besides the several benefits which I have already enumerated, there is a beauty in such pious acknowledgements, which is in itself far from unprofitable, and adds peculiar lustre to the first entrance of a youthful monarch

on the scene of action. The maxim of the orator is true also in politics; "*Caput est artis decere*†." Such piety adorns the Sovereign, and sanctifies the commonwealth. Mr. Burke has called nobility "the Corinthian capital of society." I am sure religion is the entablature of the whole building, which gives strength, and grace, and symmetry, which decorates that which is low, and sustains that which is exalted.

But to return to Mr. Pitt. I have said that both the grounds and manner of his resignation have been severely censured. For the first of these, it would be difficult to frame an adequate apology. He insisted on an instant declaration of war against Spain, in the midst of a pacific negotiation, and at a moment when the dispatches from our minister at Madrid, declared that the hostile indications of that court daily diminished. What was the private information, which, in Mr. Pitt's opinion, justified his proposing so violent a measure, we have even yet to conjecture. But whatever it was, I may safely say, it *must* have been insufficient. Public acts should rest on public grounds. A private communication of importance might have authorized our war minister to demand distinct explanations, but could not possibly justify the crown in so intemperate an act as the instant declaration of hostility. The evidence is imperfect. It may be said, however, that this is the timid policy of little men, who are afraid to risk their own safety for the public good; that the first stroke may be decisive; that other nations are less scrupulous, and while we continue so nice an adherence to maxims of international justice, which they violate at pleasure, we surrender the greatness, and perhaps hazard the very existence of our empire. These cavils are obvious to every understanding, and we are so willing in general to sacrifice our duties to our interests, that it is of

* See Dr. Witherspoon's admirable treatise on regeneration, p. 38.

† Cic. de nat.

importance to shew they are not just. It is undoubtedly true that some opportunities are lost by a scrupulous regard to public law; but it is equally true, that these losses are more than balanced by advantages, of a less brilliant nature, perhaps, but more solid and more permanent. It is in public as in private life. A man of strict integrity refuses doubtless many a promising adventure, and rejects many an alluring bargain, but in the long run his honesty generally repays him. His credit is so high, his character so respectable, and the estimation in which he is held by all men (for who loves roguery?) is so great, that his prosperity generally flows on in a full, though equal current; or should it experience an unexpected check, a thousand tributary streams are ready to supply their waters to aid his necessities. Thus it is too in national concerns. A faithless enemy may gain a momentary triumph by fraudulent aggression, but the confidence which an upright nation will acquire among foreign powers, and the facilities which her established reputation furnishes in all negotiations, are worth the loss of a colony or a few merchant vessels. In this country, particularly, a tender regard to national faith in all our foreign measures, is rendered particularly needful, by the nature of our constitution. The right of declaring war, and concluding it, together with the intricate system of policy and negotiation incident to this right, is undoubtedly a branch of the royal prerogative; but we all know how effectually this prerogative is controuled by the command which the House of Commons retains over the public purse, and the inspection now authoritatively claimed and exercised upon every measure of government. The jealousies to which these divided powers would naturally give birth, are, under the present system of compromise, suspended, and the ministers of the crown are authorized to act with

boldness, so long as they do not violate the trusts reposed in them; but a tender regard to the rules of general equity, as well as of political prudence, is the pledge exacted in return for that confidence. These restrictions are necessarily implied. Were it otherwise, the nation might be involved in the disgrace and dangers of perfidy, by the surrender of its acknowledged privileges. Should such an abuse therefore be practised, and the prerogative capriciously exercised, a new system must ensue; a system of jealousy and discord, such as that which distracted government under the princes of the house of Stuart, before the balances of the state had found their equipoise. A large part of the power, which, notwithstanding the expensive machinery of our constitution, we now consider as disposable, would then be lost in the attrition of its parts.

These are the natural benefits which a merciful providence has ordained as the reward of virtue; but there is one which the world little thinks of, far surpassing all visible advantages; I mean the favour and protection of the Most High, which will shield a faithful people in the hour of adversity, and confound the proudest designs of violent injustice. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."

With respect to the language in which Mr. Pitt announced his resignation, though it may not be quite unexceptionable, I am far from thinking it deserves to be severely censured. He declared that "he would not continue responsible for measures which he was no longer allowed to guide." The terms of this declaration partake a little of that haughty spirit of domination which was the ruling passion and vice of that great man; the substance is:

not perhaps very different from what every man, situated as he was, would have thought himself justified in feeling. Let us consider how Mr. Pitt was circumstanced. He was in the strictest sense the minister of the country. He had been forced on George the Second by public acclamation, and that monarch, though at last subdued by the magnanimity of his servant, considered him at first as an enemy planted violently within the walls of the royal citadel. Thus placed, Mr. Pitt lent his popularity to the crown, and partly by the energies of a mind at once daring and capacious, and partly by the ascendancy he possessed over the passions of the public, he taught the country to favour a contest with which it had been disgusted at the commencement; poured fresh life through every vein and vessel of the body politic; raised the national character from degradation to honour, and her power from weakness to dominion; and before the close of that reign, had exalted the British Empire to an envied height of prosperity and glory, from whence he himself, seated like Homer's Jupiter on Mount Ida, seemed to eye the conflict with a "stern survey," and launch his thunders at pleasure.

Thus introduced to power, and exalted so high by his services, Mr. Pitt could not be expected tamely to endure the growing influence of a rival, whose abilities he despised, as much as he disdained the means which raised him to authority. This influence, however, was daily advancing, and the other leaders of the administration, whom the greatness of their master had awed into submission, soon evinced a disposition to escape from the controul of one whom they had never loved. Their motives for this conduct were probably made up of the hope of obtaining to themselves a greater share of power, and of the envy which little minds generally cherish towards beings to whose elevation they cannot aspire. Lord Bute, in-

deed, is said to have been actuated by a desire of emancipating the crown, from the servitude to which the princes of the house of Hanover had long been subjected by the authority of popular ministers, who as Lord Melcomb is pleased to express himself "during the two last reigns, had farmed out the power of the crown at a price certain, and under colour of making themselves responsible for the whole, had taken the sole direction of the royal interest and influence into their own hands, and applied it to their own creatures, without consulting the crown, or leaving any room for the royal nomination or direction*." It is not impossible that Lord Bute might disguise his ambition, even to himself, by some such plausible pretences; but even admitting that he was justified on behalf of the crown to make an effort for the resumption of its lost authority, (a position which is extremely questionable); Mr. Pitt, on behalf of the country, was certainly at least as well entitled to resist it. I must be understood of course in this and similar cases, to speak of that resistance which the nature of our constitution distinctly recognizes. As the representative therefore of the public, Mr. Pitt's determination to disconnect himself from a government, which had adopted the royal instead of the national favour for its support, was not indefensible. Something too he might justly consider due to himself. His pre-eminent talents, evidenced as they had been through the whole of his political career, and sustained as they were, at the moment of resignation, by his unbounded popularity, entitled him to claim the first place in the direction of the public councils. He well knew his own powers, and the station of command which they merited. To call this presumption, is the language of ignorance or envy. It is to the full as expedient, and as much in the regular course of na-

* Lord Melcomb's Diary, p. 432.

ture, that minds of the first order should be ascendant, as it can be that wealth and titles should maintain their proper influence; nor can Mr. Pitt be justly charged with arrogance, for feeling and vindicating his greatness, any more than the Dukes of Norfolk and Northumberland, are subject to the same imputation for their splendid equipages and distant curtesy to their inferiors.

On both these grounds, therefore, I think Mr. Pitt's declaration was justifiable. He was justified in quitting an appointment, where he had been placed by the voice of the country, but which he could only retain, by submitting to the patronage, and becoming a client, of the crown. He was justified in refusing to belong to an administration, which he was entitled, but no longer permitted, to govern. The occasion indeed was ill chosen, because the measure which he proposed, and upon the rejection of which he resigned, appears to have been a bad one; but if he had quitted the cabinet, stating only as his apology, that its principles and constitution had altered since the accession of the new monarch, I cannot think he would have been censurable.

Before concluding this discussion, I must observe, that nothing is more mean and impolitic than the jealousy so often entertained towards men of exalted faculties. In truth, it is both our interest and our duty to cherish intellectual powers of every description, and by all possible means to support the dignity of mind. Let us not forget that the abilities of a country are at once its strength and its glory. In every quarter of the world, advancing civilization, prosperity, and power, have been consequent upon, or at least concurrent with a proportional development of the general talents of the community. In every age and country, where man has been the subject of political experiment, has it been found, that to dwarf the abilities of a people, is to shut up the fountains of social happiness. Let

us not forget too, that men of high intellectual endowment, like men of rare virtue, suffer much, both in their happiness and powers of beneficence from the vulgarity of common minds, so coarse in their apprehensions, so narrow in their views, and so meanly zealous of their masters. The first act therefore of grateful acknowledgment, which is due from those who have been blessed by heaven with loftier powers, is, to support the reputation of the few who are more rarely gifted even than themselves. In short (to adopt the memorable words of Mr. Burke, inscribed on the monument of that great man whose conduct I have been examining) "the means by which providence raises a nation to greatness are the virtues infused into great men, and to withhold from those virtues, whether of the living or the dead, their just tribute of esteem and veneration, is to deny to ourselves happiness and honour *."

CRITO.

* There is a noble passage to the same effect in Milton's "*Defensio secunda populi Anglicani*," with which many of my readers may be acquainted; but both the original and Johnson's translation are so eloquent, that they can hardly be quoted too frequently. Well were it, if we could forget that Cromwell is the character thus magnificently eulogized. "*Insuperabili tuæ virtuti cedimus cuncti, nemine vel obloquente, nisi qui æquales inæqualis ipse honores sibi quærit, aut digniori concessos invidet, aut non intelligit, nihil esse in societate hominum magis vel Deo gratum, vel rationi consentaneum, quam potiri rerum dignissimum.*" "To your virtue, overpouring and resistless, every man gives way, except some who, without equal qualifications, aspire to equal honours, who envy the distinctions of merit greater than their own, and who have yet to learn, that in the coalition of human society, nothing is more pleasing to God, or more agreeable to reason, than that the highest mind should have the sovereign power." See Johnson's *Life of Milton*.

To the Editor of the Christian Observer.

It is a common complaint that the world, having existed several thousand years, furnishes nothing new. The observation has in substance been made from earlier times: inasmuch that some ancient writers, imagining, as it should seem, that every possible variety in events must ere long be exhausted, have concluded that nature, like a clock which had performed its round, would repeat her former course with undeviating exactness.

*Alter erit tum Tiphys, et altera quæ
vehat Argo*

*Delectos heroes: erunt etiam altera bella;
Atque iterum ad Trojam magnus mittetur
Achilles.* VIRG.

A most extraordinary instance, Sir, of the recurrence of a former transaction is now to be laid before you. By means of circumstances which it is not necessary to particularise, I became possessed of an antique Chinese manuscript, brought, as I have been given to understand, from Peking, by a person in the suite of Lord Macartney's embassy. It had happened that special inducements and favourable opportunities had previously caused me to devote much attention to the study of the Chinese language. So that I found myself qualified to profit by the treasure which had fallen into my hands. My manuscript did not turn out to be a treatise on music; nor a metaphysical dissertation on philosophy; nor an essay on the diseases of dogs. It proved to be a portion, though unfortunately but a portion, of an History of the Chinese Empire, written—I am grieved that I cannot say by whom;

For, well-a-day, the title-page was lost; but written by a man evidently of profound knowledge, of accurate observation, of solid judgment, of scrupulous veracity. He composed annals of his own time: and appears to have flourished in the reign of the Emperor Yo Ho, about two hundred years, according to the

CHRIST. OBSERV. No. 63.

Chinese computation, before the Christian era, and about three centuries and a half after the birth of the great legislator Confucius. From his history, which develops many transactions hitherto unknown of various nations of the East, it is ascertained, that during the reigns of the seven Emperors who preceded Yo Ho, as well as during the sovereignty of that potentate, who is described as a very excellent Prince, the inhabitants of certain provinces of China carried on a traffic for young children, with an immense island denominated Tangopang; the same island, as is manifest from the authors description of it, which now bears the appellation of New Holland. To this island, at that period inhabited by more than thirty independent and very populous nations, the Chinese merchants annually came to lade their vessels with infants. These they procured in different ways. When occasion offered, the merchant seized them by stealth. Others, he enticed the parents to sell in return for fireworks, or for tinsel ornaments, or for the inebriating juice of a plant called mur: articles of which the Tangopangers had learned to be so fond, that it was the custom for infants, on the slightest act of naughtiness, to be instantly dispatched to the shore for sale. Numbers also he procured by means of native emissaries, who, at his instigation, became by profession stealers of children. By these and similar methods, sixty or eighty thousand were taken away every season. Now perhaps, Mr. Editor, you are asking yourself, "What could the merchants do with this multitude?" They conveyed the infants to particular districts of the Chinese empire, and sold them to the inhabitants. "And what became of them?" My historian answers, that they were carefully fattened, and then baked in pies, and eaten by the aforesaid Chinese. This was the purpose for which they were bought, and the use to which they were assigned.

I can fancy, Mr. Editor, that I see horror and indignation painted on your countenance. These indeed were the feelings with which, according to my author, a young Mandarin, in the reign of the Emperor Yo Ho, began to regard the system. Some others, by degrees, fell into his notions: and he proceeded publicly to express disapprobation of this ancient traffic. It is to be observed, that in those days, the Mandarins were divided into two bodies, distinguished by the titles of Mandarins of the first order, and Mandarins of the second order: and that, when the change of any existing law or institution of the empire was in contemplation, the usage was to lay the proposition before these two bodies in succession. If they approved the plan, it was then submitted to the decision of the Emperor. Otherwise his Majesty was not troubled with it. The young Mandarin therefore brought the Tangopang traffic regularly before his brethren of the second order: displayed in true colours its enormity, both as to principle and as to practice: and urged them, by every motive of duty, to pass an edict for its immediate abolition. My historian labours for language to express the vehemence of the outcry which this proposal excited throughout the empire against the young Mandarin. The traders in children, the eaters of children, the makers of fireworks, the artificers in tinsel, the distillers of mur, the builders of ovens, the manufacturers of piedishes, and twenty other descriptions of persons who thought their interest or their pleasure concerned in the continuance of the trade, or who abhorred alteration, or who could not think, or who would not think, or who feared they knew not what, united in the most violent exclamations against him. They styled him, in the dialect of the country, an innovator, a madman, a fool, a rebel, a hypocrite, a fanatic. Happening, however, to be a man of conscience, he thought little of re-

proach, and much of his purpose. From the same cause he was not discouraged by repulse. Again and again he returned to the charge; and commonly with an increase of strength. Conviction of duty brought many to his standard: enlightened policy drew others. A majority at length of the Mandarins of the second order concurred in his proposition. Those of the first order came over to his opinion more slowly. Ground was generally gained, but sometimes lost. Success, however, grew more and more probable: and after a struggle of fifteen years, the friends and the enemies of the Tangopang traffic mustered all their adherents, and the contest appeared on the verge of a decisive issue. Here, Mr. Editor, our historian pauses to state the arguments advanced by the two parties. To persons of our own times, who have the right feelings of Britons and of Christians, the Tangopang trade must at once shew itself so detestable, that it is not necessary for me to recite in detail the reasons which its opponents urged as imperiously requiring its immediate extinction. But you and your readers may justly be curious to know what pleas its advocates were able to advance for its continuance. The principal therefore of them I proceed to extract. In the first instance, the supporters of the trade loudly contended, that the thirty independent nations of Tangopang were not in reality men; but were merely a larger and plumper species of monkies. And in confirmation of their theory, they alleged certain diversities in the Tangopangers from the shape of the Chinese occiput and the hue of the Chinese cuticle. This argument, however, no human effrontery could long be hardy enough to uphold. And it was currently reported among the Chinese, though the rumour did not obtain general credit, that among the persons who had urged it, one individual was actually seen to blush afterwards on being reminded of it. In the next place

it was averred, that, admitting Tangopanger infants to be of the human race; the softness of their muscular fibre, and the facility with which they were fattened, afforded natural and conclusive indications, that they were born to be eaten by the Chinese. Thirdly, it was clamorously asserted, that the Tangopangers were all sprung from a certain outlaw, whose descendants any man was authorized to put to death: though, as the historian remarks, it was evident on a bare inspection of the recorded sentence, that the consequences deduced from it were utterly false; and also that the sentence extended only to the posterity of the original criminal by one particular son, of which son too not a single descendant ever set foot on Tangopang. Farther it was affirmed, that to entertain any proposition hostile to the traffic in question was reproachfully to impeach the wisdom of former legislatures, by whom it had been sanctioned or tolerated: whereupon my author, with modesty unusual in his countrymen, exclaims, "As if human legislatures could be infallible, or even Chinese institutions incapable of amendment!" Then it was added, that, if the trade were abolished, a regular supply of children for the table could not be procured: to which argument the abolitionists, fully prepared to meet every opponent on his own ground, replied, that there was already in the Chinese provinces a sufficient number of adult Tangopangers to ensure a supply by the course of natural increase. And a Mandarin, who professed to wish, that in due time the trade might come to an end, suggested the propriety of offering special premiums for the carrying away of females from Tangopang to China, in order to accelerate population. Then the supporters of the trade, who uniformly manifested an extraordinary faculty of shutting their eyes to facts adverse to their wishes, affirmed, that in China the number of Tangopangers could

not be kept up by births. Their antagonists therefore reminded them of certain maritime districts in China, which were filled with swarms of Tangopangers, all descended from some survivors of a shipwreck: and inferred that, if in the adjoining provinces they did not multiply, it must be because they were oppressed. Driven from all these posts, the traders and their friends boldly contended, that the principles of policy, justice, humanity, and religion, the very principles on which the abolitionists called for the extinction of the trade, required its continuance. "It is this trade," they said, "which nursed up those gallant seamen, to whom the empire is to look for security against the fleets of Japan. To renounce it would be ruin. Then what could be more flagrantly unjust than to put an end to a branch of commerce, in which our merchants, expecting no such event, have invested their capitals? Were it abolished, you would be bound to compensate their losses. Then what could be more inhuman, than to suffer Tangopang to choke itself with its own overwhelming population: or instead of bringing hither these infants to an easy death, to leave them either to be carried away by the Japanese, who will roast them over a slow fire like lobsters, or to be devoured half alive by the indigepous cannibals of Tangopang, no longer able to dispose of them? If you appeal to religion, where has Confucius condemned the traffic? And are not the interests of religion essentially promoted by it, since such of the children as are used for food have lost nothing in those concerns by their removal from Tangopang: while such as, not being fit for that use, are reared, gain the advantage of being brought within the reach of Chinese instruction, instead of being for ever abandoned to their native superstitions." "You forget," replied the abolitionists, "the authentic registers, which prove this unhealthy and perilous

traffic to be the grave of our seamen. You forget that our merchants may employ their vessels and capital in other lines of trade : or may pursue a guiltless trade with Tangopang for the useful productions which that vast island contains. You forget too, that if we were bound to compensate losses on their parts, we are bound to pay them with our own money, and are neither bound nor at liberty to pay them with Tangopang infants. So much for policy and justice. Then as to humanity ; how is the trade to be terminated, if no nation sets the example ? And when did population call for butchers to repress its exuberance ? You know too, or may know, that when the trade has for some years been stopped by extraneous causes, the infants, instead of being massacred or eaten by the Tangopangers, were comfortably brought up by them, and employed in planting grain and in other labours of cultivation. Then how stands the case as to religion ? Does not the more ancient portion of our sacred books repeatedly sentence to death the stealers of their fellow-creatures ? And is not the authority of this first part of our holy volume recognized by the second part ? And does not the second part itself deounce an express curse against man-stealers ? And does religion permit us to commit iniquity on the plea that some good will ensue from it in the end ?" On the relative validity of these arguments, Mr. Editor, I may leave you and your readers, as Britons and Christians, to pronounce your own decision. I will only subjoin two or three particulars mentioned by my historian, as they shew what in those days was the darkness yet remaining in China. It actually appears that a Mandarin, whose profession was the defence and administration of justice, who had enjoyed the office of Suffeth Gedol, an office seemingly of the nature of that of Lord Keeper of the Great Seal in modern monarchies, permitted the momentous question of the Tango-

pang trade to be agitated during many years, by the body of Mandarins to which he belonged, avowedly without bestowing any share of his attention upon it : and at last, when constrained to a close examination of it, could not discover that the trade was either inhuman or unjust. Others, among whom stood pre-eminent the Mandarin, who had proposed the premiums for importing females from Tangopang, unwilling or ashamed on the one hand to uphold the trade thoroughly, and on the other, not having those feelings which would have taught them to abominate and renounce it, exposed themselves not a little before the discerning public by their solicitous efforts to maintain an appearance of consistency ; and plunged themselves deeper into the mire by every effort which they made to escape from it. And—can you believe it, Sir, even of China two thousand years ago ? many proposed a *gradual* abolition of the trade—to allow only forty thousand instead of eighty thousand children to be carried off and eaten annually : and to tempt the traders to reduce the numbers by increasing taxes on tonnage and on ovens ! But even the Chinese appear to have seen, two thousand years ago, that murder was murder, whether the murderer killed two men or one : and that (as Hesiod says on a certain occasion, *πλεον ημισυ παντος*, the half is more than the whole) the legal allowance, after such investigation, of half the number of guilty deeds would be a deeper national sin than the former and ignorant overlooking of the whole number. Here, Sir, in this most interesting crisis of the question, an unhappy chasm in the manuscript disappointed my ardent desire to know the event of the young Mandarin's righteous exertions. But what I in vain sought from the annals of China, I have since been told by the acclamations of Great Britain.

P. L.

REVIEW OF NEW PUBLICATIONS.

A Catechism for the Use of all the Churches in the French Empire: to which are prefixed the Pope's Bull, and the Archbishop's Mandamus, translated from the Original, with an Introduction and Notes. By DAVID BOGUE, Author of an Essay on the New Testament, &c. London. 1802. Williams and Smith. pp. 187.

THE convulsions which have agitated France during the last eighteen years, have produced such a succession of extraordinary events, as almost to have exhausted the astonishment of mankind. The consequence has been, that a dangerous degree of apathy has insensibly taken possession of the public mind; the generality of our fellow-countrymen have learnt to regard those formidable measures of policy and state-craft, which succeed one another so rapidly on that busy stage, with as little reference to their own personal interests, as if they had no other stake in this formidable drama, than that of either being diverted or disgusted by it. While we admit, which we readily do, that such a temper of indifference is the natural result of a familiarity with prodigious occurrences, we cannot at the same time forbear expressing our apprehensions of the pernicious effects with which it may be attended. It is precisely the temper to which our crafty enemy would wish to see us reduced, as being most favourable to his designs against us, and most paralyzing to those exertions on our part by which we must eventually repel them.

Among the proofs which abound of that unreflecting temper which we have described and deprecated, not the least considerable arises from the little impression which the publication now before us appears to have made upon the minds of the

public. A catechism produced by the cabinet of the Thuilleries, and authoritatively imposed upon the whole Catholic population of the French empire, is a work upon which the politician and the theologian are equally interested to exercise their most serious speculations. The measure is of so much magnitude as to imply the probability of no insignificant changes in the future condition of that nation for which it is enacted; and when it is considered what an influence that nation possesses by its policy and its arms, it is difficult to see how any great changes in its opinions or its manners should be unattended with correspondent effects upon the other nations of Europe. On this account we shall bestow upon this portentous instrument of French subjugation, a degree of detailed remark, from which the smallness of its dimensions, and the disgusting absurdity of its contents, would have otherwise excluded it.

It cannot have escaped the least attentive observer of Bonaparte's proceedings, from the commencement of his public career, that the employment of religion, under some or other of its names, has uniformly held a distinguished place in the tactics of his ambition. He knows mankind well enough to be aware of the advantages to be derived by a candidate for dominion, from an alliance with that system of religion, whatever it may be, which controls the hopes and fears of a people. Hence, as circumstances have varied, we have seen him do homage by turns to the Arabian Prophet and the Roman Pontiff, with as little scruple, and as much publicity, as if he wished to advertise the world of the real judgment he had formed of religion, and the purposes for which he meant to employ it. He found

that country, whose throne he has so successfully usurped, in a state of such complete ecclesiastical disorganization (her hierarchy degraded, her established rites derided, and her religion's revenues pillaged) that, in setting up again a national establishment, he might almost have made his election between the Romish and the Protestant faith. He had shewn, by his prevarication, that he had no prejudices in favour of any particular religion to conquer; his treatment of the Roman Pontiff evinced no excessive veneration for the pretensions of St. Peter's chair: it remained only for motives of policy to govern his determination; and, viewed in this light, we cannot condemn the election he has made. Estimating religion as an engine of state, he had only to consider which of the rival persuasions could be best employed in the service of his ambition. Upon his own principles, therefore, he has decided correctly. In Protestantism he would have had to contend with the difficulties resulting from an inflexible canon of Scripture, illumining and binding both ministers and people; in Popery he found a system which promised all the political advantages of a versatile creed, a pliant priesthood, and a hoodwinked people. What value Bonaparte sets on these advantages, may be sufficiently learnt from the sort of Catechism which he has condescendingly prepared and promulgated for the subjects of his spiritual and political despotism:

The Catechism is ushered in, under the threefold sanction of the Pope, the Archbishop, and the Emperor. The Legate à Latere who represents the first, declares, that he has examined the Catechism, and has "found in it the most important points of religion explained, and those, far from being contrary, altogether conformable to the doctrine of the Catholic Church." Next follows the Archbishop of Paris, who tells us very fairly, that "in this compendium of religious truth,"

derived from "the representative of the chief of pastors and head of the Church, the duties of subjects towards the princes who govern them, are more fully explained than they have ever been before," and that, though the prince ("whose name," he tells us in another place, "ought to be inscribed by Constantine") is not to preach the doctrine of the Holy Church, yet it is his duty to enforce it with all his might. Napoleon closes the procession, by decreeing, that this Catechism, so grateful to the Pope and the Archbishop, shall be the *only* one used in all the Catholic Churches of the empire, and by charging his "minister of religion" to take all the precautions he shall judge necessary, to carry this decree into effect; that is, we presume, to enable his Imperial Master to enforce the reception of this most salutary Catechism—with all his might.

After a summary of Sacred History, upon which we have nothing particular to remark, we are introduced to the catechism itself; which, with all our respect for the triple authority by which it is sanctioned, we shall not scruple to say, contains as much falsehood, impiety, and nonsense, united with a proportion of the opposite ingredients, as could have been compressed within so narrow a compass. There is, however, no danger of the entire dose not being most submissively swallowed: the "preliminary lesson" provides for such a consequence; and unless the patient should stumble in limine (which if he be a good Catholic he never will do) he will not afterwards find either authority, or disposition to quarrel with any part of the prescription. But our readers shall judge for themselves.

"2. Where is the Christian doctrine to be learned? *A. In the Catechism.*—2. What is the meaning of the word Catechism? *A. It signifies instruction.*—2. From whom is this instruction to be received? *A. From the church and its pastors.*"

Prelim. Lessons, p. 23,

Now here is a *petitio principii*, a

beginning the question, which, however it may disgust a Protestant mind, can have no such effect upon those understandings which are given up into the custody of "the Church and its Pastors." A Protestant would demur to the assertion, that "the doctrine of Christ is to be learned in the Catechism," till he had first read that Catechism, and carefully compared it with the Holy Scriptures, whose authority with him is *final*. But a Romanist is otherwise circumstanced: He professes to receive the interpretation of the Scriptures from "the Church and its Pastors." Whatever therefore they give him as the doctrine of Christ, he is bound by his principles to receive as such. He subscribes his *credo* to a carte blanche; and with whatsoever they find convenient to fill it up—that is his faith. It is by virtue of this principle—a principle, be it remembered, in which all Papists concur—that Bonaparte has secured an implicit admission of every tenet which follows; and we are at a loss to see, how those who admit his premises, can find a method of disengaging themselves from his conclusions.

Having, by this preliminary lesson, secured the unqualified engagement of the Catechumen to believe whatever they may teach, "the Church and its pastors" proceed to legislate for his conscience under the three distinct heads of "doctrine, morality, and divine worship." It would only be wearying and disgusting our readers, to drag them, step by step, through this labyrinth of folly and wickedness. We shall content ourselves with selecting a few passages, from which a sufficiently accurate judgment may be formed of the whole.

"2. What do you understand by the words, 'I believe the Church?' A. That the Church must always continue; that all that it teaches must be believed, and that to obtain eternal life one must live and die in its bosom." (p. 57.)

"2. Is the Catholic Church then infallible? A. Yes, and those who reject its decisions are Heretics." (p. 58.)

"2. What are the advantages of the sign of the cross? A. Being made with faith and reverence, it drives away devils, banishes temptations, and draws down the blessing of God." (p. 65.)

"2. What must be done when we read any thing of the Scriptures? A. Profit by what we hear; believe and adore what we do not understand, and submit in all things to the decision of the Church." (p. 69.)

2. Is it forbidden to honour the images of Jesus Christ or of the Saints? A. No: the honour paid to the images relates to the objects which they represent." (p. 76.)

"2. What are the duties of Christians in regard to the princes who govern them, and in particular what are our duties towards Napoleon the First, our Emperor? A. Christians owe to the princes who govern them, and we owe in particular to Napoleon the First, our Emperor, love, respect, obedience, fidelity, military service, and the tributes ordained for the preservation and the defence of the empire and of his throne, &c. —2. Why are we bound to all these duties towards our Emperor? A. God—has established him our sovereign, has made him the minister of his power and his image upon earth." And further, he "is become the anointed of the Lord by the consecration which he has received from the Chief Pontiff head of the Universal Church.—2. What are we to think of those who should fail in their duty towards the Emperor? A. According to St. Paul the Apostle, they would resist the order established by God himself, and would render themselves worthy of eternal damnation." (p. 79, 80.)

"2. Has the Church the power of making commandments? A. Yes, undoubtedly." (p. 85.)

"2. Repeat the fourth commandment of the Church? A. Thou shalt receive thy Creator with humility, at least at Easter.—2. What punishment shall be inflicted on those who do not keep them (viz. the commandments of God and his Church?) A. They shall go into hell, where they shall be miserable for ever." (p. 90, 91.)

"2. Why after having spoken to God, do you address the Holy Virgin? A. That she may offer our prayers to God, and that she may assist us by interceding with him for us." (p. 110.)

"2. Do you pray to the saints as to God? A. No: we pray God to give us the things necessary for us, and we pray the saints to obtain them for us from God." (p. 111.)

"2. Why does the Bishop give a box of the ear to the person confirmed? A. To teach him; that he must be ready to suffer

all kinds of injuries and trials for the sake of Jesus Christ." (p. 119.)

"2. What is the sacrament of the Eucharist? *A.* The Eucharist is a sacrament which contains really and substantially, the body, blood, soul, and divinity of our Lord Jesus Christ, under the forms or appearance of bread and wine." (p. 120.)

"*Mass* is the same sacrifice as that of the cross: it is the same Jesus Christ who is offered and who offers himself on our altars, as he offered himself on the cross."

(p. 123, 124.)

"2. On what are indulgencies founded? *A.* On the satisfaction of Jesus Christ and of the saints." (p. 150.)

"2. Why does the Church render a particular honour to the most Holy Virgin? *A.* Because the most Holy Virgin surpasses all other creatures in holiness, and because she has an incommunicable title." (p. 171.)

"2. Are the dead relieved by our prayers? *A.* Yes: chiefly by the holy sacrifice (viz. the *Mass*), &c. &c.

But it would be useless to multiply extracts: our readers must already be satiated with those specimens which we have laid before them. Such then is the formulary of Christian doctrine, morality, and worship, which Napoleon the First, in the plenitude of his wisdom and authority, has caused to be prepared for the great body of the French nation: such is the superstitious livery in which it is the high will and pleasure of their Imperial Master, that his degraded subjects of the Catholic Church shall henceforth be drest. We had hoped, indeed, that the hail of the revolution had swept away some portion at least of this refuge of lies. Little did we expect, that such materials as those which we have just been surveying, would ever have been employed in the re-edification of the Gallican Church. Little did we expect to see inscribed on its walls those crude impieties from which reason and conscience equally revolt; and those maxims of rigid intolerance which have so often dyed the garments of its priests and its magistrates in blood. The Church, as it is now re-constituted by Bonaparte, is the same monster of absurdity, impiety, and bigotry, that she was in the

days of her closest alliance with the Holy Father; and, if she does not light up again the flames of persecution, it will not be for want of sufficient authority and encouragement in the spirit of her creed.

What effects may result from this attempt to fasten again upon an almost emancipated people, the chains of a dark and cruel superstition, it would be rash to offer any serious conjecture. In what degree such a measure develops the character of Bonaparte and his ultimate views, has been so ably exposed in "The Dangers of the Country," and particularly in those luminous portions of it which appeared in pages 111—113 of our last number, that to them we must refer for our ideas on this important branch of the subject. It would, at the same time, be injustice to Mr. Bogue, the translator and editor of the Catechism, not to inform our readers, that they will find many acute and pertinent strictures upon this trumpery and disgusting "compendium of religious truth," in that introductory essay which he has prefixed to it.

But we cannot dismiss this article, without suggesting to our readers an observation or two, which may bring the application of the subject more nearly into contact with our own immediate concerns. It would be highly important to ascertain, at the present moment, when the claims of the Irish Catholics to what is invidiously termed emancipation, are so perseveringly obtruded on the attention of the legislature; wherein the creed of those Catholics differs from that which this Catechism unfolds; and what articles of absurdity, impiety, and intolerance, which disgrace the creed of Bonaparte, they have, in their progress towards a fitness for political equalization with their Protestant brethren, struck out of theirs. He prays to the Virgin Mary and the Saints rather than to Christ, or, if you please, in conjunction with Christ: so do they. He receives his Creator in the sacrament of the

Eucharist: so do *they*. He believes in indulgencies, in penance, in the virtue of the sign of the cross, in the efficacy of masses and prayers for the dead, and a hundred other unscriptural positions: so do *they*. He holds the church to be *infallible*, and that to obtain eternal life one must live and die in its bosom: so do *they*. Wherein then (we would ask) does *their* creed differ from *his*? In nothing, so far as we can see, but that single article which brings him and his family within the beneficial provision of the *fifth* (or, as they against authority call it, the *fourth*) commandment. Yet this, it must be remembered, is declared to be the *sense* of the commandment by that very authority which *they* respect, by the church and its pastors, whom *they* deem infallible. We should be glad to see how those political casuists, who think every jealousy expressed for the safety of Protestantism a sentiment worthy only of the *dark ages*, would extricate the Catholics of this or of any country from those consequences which Bonaparte has logically drawn in his favour, out of principles admitted by *them*. For our own parts, we are content to be classed among the reasoners of the *dark ages*, while we contend against the growing influence of a darkness which may be felt. We have the evidence of reason, the evidence of history, and the evidence of the document before us, to justify at least a suspicion that men who own a foreign jurisdiction can give no safe and satisfactory pledge for permanent allegiance. They may refine, but they cannot convince: they may separate in *theory* spiritual from political subjection; but the question is, whether they are likely to continue to do so, *in fact*, and whether the liberties of the nation will be equally secure, when those of its subjects shall possess the power of the state, who are liable, by a consequence from their own principles, to become both the slaves and the tools of arbitrary power? We are certainly far from

entertaining a single idea which is hostile to the complete toleration of the Catholic worship; but we cannot contemplate without serious apprehensions the establishment and extension under the national patronage of Roman Catholic colleges. Neither can we anticipate, without emotions of the most painful kind, the possibility of seeing the great offices of state, and the highest stations in our army and navy, filled by persons who regard the decrees of a foreign jurisdiction, the Romish Church, as equally binding on the conscience with the precepts of Holy Writ.

The leading features of the Gospel delineated, in an Attempt to expose some unscriptural Errors, particularly the absurd Tenet, that Mistakes in Religion are of trifling consequences. By the Rev. NICHOLAS SLOAN, Minister of Dornock, Dumfriesshire. Carlisle, F. Jollie; London, C. Law, 8vo. 1806. pp. 438. Price 7s. 6d.

THIS work consists of seventeen chapters, on the following subjects, viz.

Absurdity of Moralists.—The Gospel alone suited to our Guilt as Sinners.—Thoughts on the original Depravity and consequent imbecility of Man.—Redemption by Jesus Christ considered.—Soliloquy on the Riches of Redeeming Love.—Proofs of the Divinity of Christ.—Fatal Error of those who deny Original Sin, and undervalue the Salvation which is in Christ.—The Objection that preaching the Doctrines of Grace, &c. has a Tendency to promote Licentiousness answered.—The Error of inculcating Morality to the exclusion of Faith and Gospel Holiness considered and refuted.—Thoughts on Regeneration, or the New Birth; its Necessity; its practical and happy influence.—Personality and Divinity of the Holy Spirit, with some Remarks on the Trinity.—Arguments of those who oppose the Doctrine of the New Birth reviewed.—Justification.—Assurance of Faith.—Perseverance of the Saints.—Election.—The second Coming of Christ.—The Resurrection of the Body.—Eternal Life and Death.—Specimen and Analysis of a Sermon on Evangelical Principles.—Re-

marks on Evangelical Principles; its advantages and Success.—A diligent and impartial Perusal of the Scriptures recommended, as an excellent Antidote against Error, when accompanied with an earnest Desire after Truth, and with hearty Prayer to God for the Light of his Spirit.

We cannot speak in high terms of the ability discovered by the author in treating of these important subjects. His views are doubtless for the most part just and scriptural, and his piety appears to be sincere. But nothing very erudite or original in discussion, nothing acute in reflection, nothing striking or captivating in style, is to be met with in these essays; and therefore, with whatever edification they may be read by those persons whose views of religious truth already harmonize with his own, we fear that they will not be found eminently successful in accomplishing the pious and benevolent design which the author seems particularly to have had in view, viz. to convince the erroneous.

In stating our opinion of this author's doctrinal views, we have expressed ourselves with some reserve, because we apprehend that he takes higher ground on the calvinistic side of certain controverted points (and as a consistent minister of the Church of Scotland we cannot blame him for doing so) than is generally chosen by those members of our own church who incline to adopt similar sentiments. But what we chiefly find fault with in this respect, is the prejudice, or rather the gross and unpardonable ignorance, which has led him to confound the Arminian with the Pelagian, and even with the Socinian. He has uniformly represented the former to be hostile to the doctrines of original sin, and of justification by grace through faith only; than which no representation can be more unjust and unwarrantable. As much misconception exists on this subject, we trust we shall be excused if we endeavour to correct it, by pointing out, from the writings of Arminius himself, what were precisely his

views on some of the most important points of Christian doctrine, views which are fully embraced by many, at least on this side of the Tweed, who favour his hypothesis respecting the divine decrees, and the final perseverance of the saints.

"As to the grace of God," observes this divine, "I believe that it is, 1. The gratuitous affection by which God is well disposed towards the miserable sinner: according to which he gives in the first place the Son, that whosoever believeth in him may have eternal life. Then, in and for Jesus Christ, justifies him and admits him into the right of a son for salvation. 2. That it (grace) is an infusion of all the gifts of the Holy Spirit, both in the understanding and in the will and affections which belong to his regeneration and renovation, such as faith, hope, charity, and that without these gifts man is not fit to think, will, or do any good thing. 3. That it (grace) is the continual assistance of the Holy Ghost, by which the Holy Spirit urges and excites to good the man after he is born again, by pouring into him wholesome thoughts, and inspiring good desires, that so he may actually will that which is good: by which moreover He may, from that time, will and operate together with man, so that man may accomplish that which God wills. And in this mode I ascribe to grace the beginning, continuance, and completion of all good, insomuch that after a man is regenerated, without this preventing, co-operating, and exciting grace, he can neither think, will, nor do any thing that is good, nor resist any temptation to evil.

"Hence it appears that I do no injury to grace, and am not, as I am reported, one who attribute too much to the free-will of man, for the whole controversy turns upon this, whether the grace of God is an irresistible force. That is, the controversy is not about the actions, or operations, which may be ascribed to grace, of which I confess and in-

culcat: as many as any other person, but concerning the mode of operation, whether it be irresistible. For as to this I believe according to the Scriptures, *that many resist the Holy Spirit, and repel offered grace.*"

"Again, a question is moved concerning the words, *faith is imputed for righteousness*, Rom. iv. whether they are to be understood *properly*, as if faith itself, as an act performed according to the command of the Gospel, be imputed before God to or for righteousness and that of grace, since it is not the very righteousness of the law: or whether they should be so understood, that the righteousness of Christ, apprehended by faith, is imputed to us for righteousness, figuratively and *improperly*; or whether that the righteousness, to or for which faith is imputed, be the instrumental work of faith, as some assert. I have followed the first opinion, in the thesis disputed under me, concerning justification. For this cause I am said to teach wrong of man's justification before God. This may be cleared up at a proper season. At present I briefly say, that I believe that sinners are made righteous through the sole obedience of Jesus Christ, and that the righteousness of Christ is the *only* meritorious cause, for which God forgives sin to believers, and counts them for righteous, no otherwise than if they had perfectly fulfilled the law. But since God imputes the righteousness of Christ to none but believers; in this sense I affirm it to be well and properly said, that faith is imputed to the believer for righteousness through grace; since God hath offered his Son Jesus Christ to be the tribunal of grace, or the propitiation through faith in his blood. But, however; my opinion is that of Calvin, to whose third book of the institutes on this subject I am ready to subscribe." Declaration of Arminius.

"The immediate and proper effect of Adam's sin was the displeasure of God. For since sin is the transgression of the law, it first and immediately offends the legislator,

who conceives just wrath which is the second effect of sin. From wrath follows the infliction of punishment which is here twofold, first the guilt of death, bodily and spiritual. 2. The privation of holiness and original righteousness, which, being the effect of the Holy Ghost dwelling in man, ought not to remain in him who had fallen from the favour of God, and incurred his wrath; for that spirit is the sign of the favour and good will of God.

"But this sin is not peculiar to the first of mankind, but common to the whole race, and to all their descendants, who at that time when they sinned were in their loins, and afterwards by the natural mode of propagation descended from them, according to the primæval blessing. For all sinned in Adam. Whatsoever punishment therefore is brought upon the first parents, pervades and presses the whole posterity, so that all by nature are sons of wrath, guilty of condemnation and of death, both temporal and eternal, finally destitute of the original righteousness and holiness; with which evils they will continue oppressed to eternity, unless they are delivered from them by Jesus Christ, to whom be glory for ever." Arminius's Public Disputations. Thesis vii.

Now let any man compare these extracts with the following citations from the author under review (and similar passages might be multiplied), and he will be convinced that we have not been unjust towards Mr. Sloan in charging him with unpardonable ignorance, on a question which, with no small promise, he has undertaken to discuss and decide.

"The Arminian tells you, that the proneness to evil observable in youth is *solely* the effect of 'contaminating example.' (p. 25.)

"If you allow with the Arminian, that man is not originally corrupt; that he can turn to God when and in the manner he chuses, &c." (p. 76.)

"Let the Socinian and Arminian unite, &c. yet the doctrine of regeneration may be read in the Old and New Testament, &c." (p. 230.)

"Other heretics, such as Arminians, Socinians, and Unitarians, with the long catalogue of Meritmongers, &c." (p. 425.)

And in another passage, (p. 99), he enumerates among the less glaring and offensive peculiarities of Arminianism, the loud assertion of the dignity and rectitude of human nature; the equally loud denial, and even ridicule of original sin and human depravity and impotence; and the maintaining of a patched salvation, composed chiefly of human merits, with a shred or two of Christ's supplementary aid.

Such false and unfounded statements can be justified on no plea which Mr. Sloan may have to produce. We recommend to his candid and careful perusal, the article which next follows, we mean our review of the primary charge of the late Bishop of St. Asaph.

It is due to the author of the work before us to observe, that he is extremely practical in his views of Christianity, and as a preacher far from considering himself precluded by the system of doctrine which he has adopted from addressing the consciences of his hearers in the language of scriptural exhortation, warning, and invitation. He plainly charges the sinner with his own condemnation, affectionately invites him to repent and believe the Gospel, and assures him in so doing of a gracious reception; very unlike, in the way of applying his subjects, to a certain class of religionists in this part of the kingdom, who profess the same doctrinal sentiments, but infer from them, that sinners are neither to be exhorted to repentance, nor invited to Christ to receive remission of their sins.

We need not make large extracts from this volume to enable our readers to judge of its execution for themselves. Such an uniform mediocrity runs through the whole performance, that, for the purposes of fair and impartial criticism, a selection could hardly be made amiss*.

* From this remark some exceptions to the disadvantage of our author might be made. His attempts at irony are peculiarly unhap-

The following passage, while it will afford, perhaps, rather a favourable specimen of the author's talents, is in itself as interesting and important, from the nature of the subject, as any quotation with which the work would furnish us.

"While then we hold forth Jesus as the friend of sinners, and declare that the Gospel is offered to them, considered entirely in this character, we never fail to inform them, that Christ came into our world to redeem them not in, but from all their iniquities, and to purify unto himself a peculiar people, zealous of good works. Are they taught in the language of Scripture, that the grace of God which bringeth salvation hath made its appearance upon earth? In the same language they are instructed, that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present evil world. Are they enjoined to hold fast the form of sound words, which their spiritual fathers have delivered to them? They are also exhorted, as believers, to be careful to maintain good works. Are Christians commanded to fight the good fight of faith, and to be strong in the grace that is in Christ Jesus? Hear also some of the practical lessons with which we always endeavour to impress their minds: *Beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.* We earnestly entreat them to add to their faith virtue; and to virtue knowledge," &c. "assuring them, that if these things be in them and abound, they will make their happy possessors to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. We repeatedly caution our hearers against having a form of godliness, while they are destitute of its saving power, and in their lives deny its influence. In a word, we declare to them that sin is exceeding sinful: that none of their actions, however artfully concealed, escape the eye of omniscience; and that they, with all the human race, must stand at last before the tribunal of the righteous judge, to receive according to the deeds done in the body." (p. 93—95.)

To every essay a piece of original poetry is subjoined, to which the praise of sound divinity rather than that of good poetry belongs.

py, witness the personification of "Mrs. Reason," at p. 235, and her conversion into "a midwife."

A Charge to the Clergy at the Primary Visitation in the Month of August, 1806, of the late Rev. Father in God SAMUEL, by divine Permission. Lord Bishop of ST. ASAPH. London. Hatchard, 1806. 4to. pp. 29.

THE question whether learning be necessary in the school of Christ, has occupied the Church from its earliest ages. We find traces of the question in the seminaries instituted immediately under Apostolic inspection. We may follow it downwards, through Origin and his disciples, to the times when the question and its subject were alike forgotten; and ever since the revival of letters, they have been still alternately employed in proving or denying their own necessity. By one party it is contended, that the many cannot need what a few only can obtain; that as the weapons of our warfare are not carnal, so neither by analogy, are they intellectual; that learning is too often converted into the handmaid of pride; and that, in fact, none have been so successful in cultivating or propagating Christianity as the unlettered fishermen, who received it from its founder.

On the other hand it is said, that to neglect our intellectual powers is to hide one very precious talent in the earth; that learning exalts and purifies the mind, and even assimilates it to the eternal principle; that it helps us to ward off the blows of infidelity, to illustrate the truths of religion, to awaken and inform the consciences of men.

The character and opinions of the great author under review, will justify a few observations on this important question; more particularly as they will hereafter be found closely to bear on the subject of the present charge.

It is well known that this late eminent prelate held a strong affirmative opinion on this point; and that he even went the length of comparing the use of learning in modern days, to that of miraculous

powers in the apostolical ages. Singular as this opinion may appear, perhaps we may be disposed to afford it at least a favourable hearing, when we advert to the very strong similarity which, in point of fact, does exist between the gifts here compared. By learning, we are not to be understood to mean the mere routine of scholastic literature, the knowledge of metres, or the measurement of circles: but we mean as well that general knowledge to which the ardent mind naturally aspires, as the consequent enlargement and improvement of the mind. We mean, indeed, the knowledge of language, and of science; but we mean also a power of reasoning, a sound judgment, a tenacious memory, a creative imagination, a glowing eloquence, an intuition into the minds of men and into the universal powers of nature. Now, is it not obvious, that, in this enumeration, we have in fact embraced many, if not most of the miraculous powers granted to the Apostles? We lay, of course, out of the account the gifts of healing, and of actual miracles; and we then ask, if there be not the strongest possible analogy between the mental endowments granted immediately to the Apostles, and those granted *mediately*, if we may so speak, to the learned?

In the degree then in which we admit this identity (and to a degree it must be admitted) we must surely hold with our author the necessity of human learning. To deny it, we find would be "ipso facto" to deny the necessity of many of the miraculous gifts. To ground that denial on the precedent of the "unlettered fishermen," would be to quote against ourselves, since we have established a presumption that, in respect to learning, they rivalled, or even surpassed the most learned of mankind. To use even the words of St. Paul himself will afford but an irrelevant argument, since he never could mean to depreciate those gifts with which God had

thought it necessary to endow him. Indeed we confess, that whenever we have consulted the invaluable remains of that great Apostle, while we have stood amazed at the powers of his exhaustless mind, the pregnancy of his arguments, the sallies of his eloquence, the profundity of his learning, the skillfulness of his address, the glow of every page and every line; we have no less stood amazed at the inconsideration of those who shelter their want of learning under the expressions of that mighty master; or to whom, even in the midst of his "foolishness of preaching," "the preaching of the cross," it never occurred on the contrary to ask, "How knoweth this man having never learned?"

We feel, however, that after these statements, in order to avoid mistakes, we shall be required to assign to learning its proper sphere. And we say in answer, that we assign to it no other than the humble office which in reading we assign to the eyes. We can never mean to assert, that to possess learning is therefore to possess piety; more than that to possess eyes is therefore to have read the Bible. But a well cultivated and a well stored mind is the eye with which the disinterested enquirer may best consult the oracles of truth.

For instance, in reading the Scriptures, previous experience will have furnished the man of learning with just rules of criticism for solving its difficulties, for connecting its various parts, for combining and comparing. A long acquaintance also with the opinions of other men, their coincidences, diversities, and obscurities, will arm him with candor in forming his own. In teaching others, he will practice those arts of persuasion which his knowledge of the human mind will naturally present to him; he will use those apt figures and illustrations which he will have collected from every quarter!

"*Apis matinae*
More modoque."

He will be skilled in points of casuistry, those inquisitors of weak consciences: he will be prepared with examples in morals—of Heathens which we must surpass, of Christians which we must rival. He will be qualified for "a light to them that are in darkness"—"having the form of knowledge and of the truth in the law."

That such are not always, or even very generally, the advantages of learning, we readily admit. We are sensible also of its perils: and more especially in that smattering of it which Infidels and Socinians for the most part acquire. But it is an ill mind which argues from the abuse or the neglect of a thing against its real and proper use. And in this also the parallel still continues to which we have before alluded: for we know that miraculous gifts also were abused to purposes of pride, malice, and contention. In both cases let it also be remembered, the honour of God's grace is effectually guarded. For neither shall miracles nor learning avail one point, without Him "who gives the increase;" nor shall the possessor of either be *thereby* secured, even after having preached to others, against becoming himself "a cast away." All we have in fact contended for, is, that such mental endowments are most important instruments of conversion; and to suppose God in this case to work without means, would be the "foolishness of preaching," in another sense from that in which St. Paul intended it. The wisdom of God has seen fit, in all ages, to use even the unworthiest instruments for the advancement of his glory: and in the dearth of piety, it would be almost to doubt that wisdom, to suppose that He did not sometimes suffer even learning without piety to be instrumental in *his* work.

Let not however our readers imagine, that we wish to apply this last remark to the case before us. It is for us to judge of works, not of characters: much less of one who, to use his own expression, is "gone to

the resting place of the spirits of men;" there to meet the decisions of a higher bar. Of his learning, which alone connects him with the foregoing remarks, we have never heard but one rational sentiment. Those who least admire him must confess that he was a man rarely gifted by nature, and improved by the most persevering efforts. "Fuit in illo, ingenium, ratio, memoria, literæ, cura cogitatio diligentia." His mind was braced by philosophy, adorned with literature, and enlarged by extensive information. He possessed that comprehensive intellect, unknown to meaner natures, which never handled but it grasped its object; and that energy of diction which never failed of conveying to others the full force of its original conceptions. With these endowments, "he went forth into divinity no common man." At an early period he undertook the cause of orthodoxy, and became the champion of the church against its foes internal and external. Without entering at large upon his works, which we doubt not will raise to him the monumentum ære perennius, and which posterity will place on the same shelf with those of Lowth, Warburton, and Hurd; we shall only observe, that they uniformly establish the doctrine for which we now contend, viz. that true religion has nothing to fear, and every thing to hope from true learning. We cannot help considering the charge before us, in this point of view, as a most important addition to the labours which it was mysteriously ordained to close for ever. The latter and most important part may be said to contain his dying testimony with regard to those fatal controversies which have of late rent the bowels of the church. The candour and good sense which always marked his expressions on that subject accompanied him to the end.

"Such in those moments as in all the past." We shall not apologize for giving to our readers some extracts as

proofs of our assertion, on which we shall be as short as possible in any observations we may have ourselves to offer.

The bishop begins this part of his charge by alluding to the state of Methodism in his diocese, and we find in it the following remark, which we quote as a rare instance of candour.

"Some few years since there was much reason to apprehend a coalition between the Methodists and the Jacobins, the latter in the depth of their hypocrisy affecting a zeal for the religious opinions of the Methodists, in order to draw them over to their own political opinions: but by the events of the times and the good sense of the people of Great Britain, Jacobinism, thanks be to God, is extinguished in this country. The Methodists with their fellow-subjects are rescued from that delusion, and are now, we hope, what the greater part of them in the life-time of Mr. John Wesley unquestionably were, well affected, loyal subjects." (p. 21, 22.)

Much as we lament the separation here alluded to, and direful as are the consequences which may flow from it, we have yet always thought it unfair to charge any body of men with the heinous crime of disaffection to the state without the clearest evidence; and we confess, when we have seen the slight grounds on which some have brought forward that accusation against the Methodists at large, we have been disposed rather to suspect their own views of the enormity of that guilt which they so readily attribute to others. None at least, we know, are so apprehensive of an attack on their own rights, as those who, in certain situations, feel an easiness of conscience with regard to the rights of others. Let it not, however be supposed, that the candour of the Bishop at all compliments away the real nature and extent of the guilt of schism. "This schismatical spirit, (he observes) and this desire of promoting schism, I take to be their principal crime, and a heavy one it is;" and in pointing out the remedies, (p. 25.) he very judiciously thus advises his clergy.

"You ought in your discourses from the pulpit, to take frequent occasion to instruct the people in the origin, the nature, and the privileges of that society which is called the Church; and set forth to them, how much it is the duty of every member of the Church to hold the unity of the Spirit in the bond of peace, and the guilt that is incurred by separations of communion."

Indeed the laxity of opinion upon this subject is a point on which, amongst all our controversies, it must be confessed that we have sadly degenerated since better times. We allow no weight to the cry of increased liberality of sentiment, which is the usual defence of schismatical separation in modern days; for that cry, which by the Methodist is only directed against church unity, by the Socinian is levelled at the Trinity, by the infidel at the Bible, by the Jacobin at Kings, and by Rosseau at civil society. Grant a church to have so wholly corrupted itself in doctrine and discipline, as to warrant an entire separation from it on the ground of its own separation from the body of Christ, then, to depart, is not so much schism, as a return to the bosom of the church. Such was our separation from the Church of Rome. And we could name the conduct in certain quarters, which, if general, would permit, nay require, a common cause of a similar kind among all lovers of the true unadulterated Church of England and Ireland. But till that time arrive, and may it never arrive,

"Quod potius reor, et potius Di numine firmant!"

no question in theology or casuistry seems more beyond the life of debatable ground than the duty of undeviating church communion. We cannot forbear adding another remedy for the growing complaint of separation. (p. 24, 25.)

"The effectual and sure way to counteract their attempts against you, is not to attack their religious opinions, but to take heed to the soundness of your own doctrine and the innocency of your own lives. If you preach a doctrine that goes to the

hearts of your hearers (and the genuine doctrines of Christianity will always go to the heart of every one who hears them); if you adorn that doctrine by the good example of your own lives; the laity will be attached to you in spite of all your enemies can say against you. The pure, unsophisticated, unmutated doctrine of the Gospel will always speak for itself. If you really preach that doctrine, they who tell the people you preach it not, will meet with no credit; and, what is more, many of those schismatics themselves will be conciliated: they will be cured of their schism, and brought to repent of it."

The excellent advice in this part of the charge respecting the proper subjects for village pulpits deserves to be seriously weighed. Far from banishing the important peculiarities of the Christian doctrine, viz. "Faith and repentance, Christ's atonement, justification, grace, the new birth, good works as the necessary fruits of that faith which justifies, and the symptoms of the believer's sanctification, the merit of Christ's obedience, and the want of merit in our own;" the Bishop strongly insists on the repeated mention of them. "Only," says he, "handle them not controversially but dogmatically," which is the exact line we have ever most strenuously wished to recommend to our younger clerical readers. The contrary practice is only relieved by its frequency from the charge of downright childishness. A child talks familiarly to his nurse of the "*propria quæ maribus*," from a fancy that it must be equally familiar to all around him. And we could sometimes think there were the same degree of common sense mounted in the pulpit, when we hear the blacksmith addressed on the order of the decrees in the divine mind, and the shoemaker is made umpire in a dispute between the rector and a neighbouring dissenter on the connection between prescience and predestination.

But on these points of doctrine we must say a few words seriously and at large. The publication under review has not surprized us by the

ground it has taken with regard to what is usually called the Calvinistic controversy. The soundness of our lamented author, on all points of theological information and criticism, had long led him to decide, upon the most undeniable grounds, what were the true doctrines of the church. By the same acumen he was enabled to distinguish the true nature of Calvinism from Arminianism. After laying down his own principles, matured by long reflection, on these highly abstruse and abstract doctrines, he proceeded to take a view of the actual state of the controversy pending in the church. The result of all his observations, taken together, we shall endeavour to lay before our readers in his own words, and we shall then conclude by a few suggestions arising from the extracts we shall make.

After shewing that "none of the Methodists are dissenters from the established church in *doctrine*," and explaining the terms Arminianism and Calvinism as intended "to denote the *doctrinal* parts of each system," unconnected with the principles of either Calvinists or Arminians on church discipline and church government, he thus proceeds:

"I assert, what I often have before asserted, and by God's grace I will persist in the assertion to my dying day, that so far is it from the truth that the Church of England is decidedly Arminian, and hostile to Calvinism, that the truth is this; that upon the principal points in dispute between the Arminians and the Calvinists, upon all the points of *doctrine* characteristic of the two sects, the Church of England maintains an absolute neutrality. Her Articles explicitly assert nothing but what is believed both by Arminians and by Calvinists." (p. 22.)

He goes on to state that there is nothing to hinder the Arminian and the highest Supralapsarian Calvinist from walking together as friends and brothers, if they approve and submit to the discipline of the church. He then makes an important remark, the very contrary of which the Anticalvinists of the pre-

sent day seem universally to assume.

"Her discipline has been approved: it has been submitted to: it has been in former times most ably and zealously defended, by the highest Supralapsarian Calvinists. Such was the great Ushe! Such was Whitgift! Such were many more burning and shining lights of our church in her early days, when first she shook off the Papal tyranny, long since gone to the resting place of the spirits of the Just!" (p. 23.)

But the remark we deem most serviceable to the church of Christ in these days of apostacy, is that which charges, on many of the enemies of Calvinism, a shameful deviation from the most obvious principles of the church which they pretend to vindicate.

"Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland; certainly a much sounder member than one, who, loudly declaiming against those opinions, which, if they be erroneous, are not errors that affect the essence of our common faith, runs into all the nonsense, the impiety, the abominations, of the Arian, the Unitarian, and the Pelagian heresies, denying in effect 'the Lord who bought him.'" (p. 23.)

Again. "Take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism and what is not:—that in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it, which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches; lest, when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred and of higher origin. I must say, that I have found great want of this discrimination in some late controversial writings, on the side of the church as they were meant to be, against the Methodists; the authors of which have acquired much applause and reputation, but with so little real knowledge of their subject, that give me the principles upon which these writers argue, and I will undertake to convict, I will not say Arminians only and Archbishop Laud, but upon these principles I will undertake to convict the Fathers of the Council of Trent of Calvinism. So closely is a great part of that

which is now ignorantly called Calvinism interwoven with the very rudiments of Christianity. Better were it for the church if such apologists would withhold their services.

"Non talio auxilio, nec defensoribus istis."
(p. 26, 27.)

We shall add finally the excellent advice which he generally gives upon the conduct of the controversy. First, to enter upon it with moderation and candour.

"If ever you should be provoked to take a part in these disputes, of all things I entreat you to avoid, what is now become very common, acrimonious abuse of Calvinism and of Calvin. Remember, I beseech you, that some tenderness is due to the errors and extravagancies of a Man, eminent as he was in his day for his piety, his wisdom, and his learning, and to whom the Reformation in its beginnings is so much indebted." (p. 26.)

Then, to master the subject beforehand. On this point he chalks out the line of study and reflection to be adopted before men presume to enter on the field of battle. This will be found in page 28, to which, for want of room, we must refer the reader.

"With all this learning, but not without a very considerable share of it, and with these dialectic talents, you may perhaps be able to grapple with the difficulties of the Quinquarticular controversy, without discredit to yourselves." (p. 28.)

And finally, not to enter upon the controversy before congregations, nor indeed at any time, but through absolute necessity. It leads to perplexity and scepticism; to discord and dissension.

"You know who they were, who are said to have sought the solitude of a retired hill, there to pursue their arrogant speculations.

—'Of things abstruse they reason'd high,
Of Providence, Foreknowledge, Will, and Fate,
Fix'd Fate, Free Will, Foreknowledge, absolute,
And found no end in wand'ring mazes lost'."
(p. 29.)

We promised a few concluding remarks arising from the subject; though we are discouraged from re-

deeming our pledge both by the length and the decisive tendency of the extracts themselves. Yet we hope to be excused in adverting to the opinions which we have detailed, as a strong confirmation of the suggestions we offered in the opening of this review. Nothing perhaps sets in a clearer light the necessity of instruction which we there insisted on, than the example of our great author, when compared with those whose opinions he has canvassed. Bishop Horsley, we think, may be assumed as a fair instance, how far a man may be cleared in his views of gospel truth by sound theological erudition. By no means a Calvinist, either by education, by principle, or by connection; a man not remarkable for natural mildness of character; nor interested, to say no more, in the defence of unfashionable opinions;—yet did he venture—let us rather say, was he forced, by the unavoidable conclusions of right reason to pronounce against the strongest positions of his own fellows in doctrine. To what then are we to attribute this difference of opinion? To what, rather, shall we attribute the harsh language, the rash assertions, the trifling debates, the irreconcilable hostilities which have in some measure generally taken place on both sides of the unhappy controversy stigmatized by Bishop Horsley? Must we not confess at once, that it owes by far its worst features to that astonishing and unpardonable ignorance, which is the almost universal characteristic of the present day? Men seem now to think themselves possessed of the "royal road" to theological learning. They seem to think that the world, before their time, has been greatly mistaken in the weight that has been affixed to their adversaries' opinions, and by the far shorter cut of new hypotheses and two-penny pamphlets, they seem secure of ending a controversy which has filled the world with sceptics, and extorted from the proudest, confessions of ignorance

and inability. We declare ourselves astonished at the language we daily hear on these subjects, and almost doubt the information of our senses, when we read the petulant triumphs of grave divines and learned deans, which a moderately informed child of thirteen years old, we conceive, would be ashamed to own. Really these men often write too ignorantly even to admit of an answer. One man founds a train of argument on the accidental omission of the particle "not" in *his* edition of the homilies. Another, and a champion too, proves the Arminianism of our liturgy from passages which it possesses in common with the Calvinistic liturgies of Geneva and Holland. Nay, we doubt not, a dozen choice controversialists might be picked from the crowd, from whose books it might be demonstrably shewn, that they had not "read so far" as Burnet on the thirty-nine articles. We must be understood as extending our observations to both sides of this much abused controversy. In both we lament an ignorance, not to say an unwillingness to learn what their opponents mean: while the commonest right of disputants on all questions, viz. that of not being pressed with the consequences which they expressly disavow, is equally denied by each party to the other. The injudicious use of ill-defined terms has also served to make "confusion worse confounded." One party assumes the Church to be Calvinistic from doctrines which Calvin held less strongly even than his opponents: and another hardens itself in the worst Pelagian heresies, because the Church has been proved to be not expressly Calvinistic. In short, *discrimination* and *caution* are wanting on both sides; and on the Arminian side, we often can find nothing approaching even to *orthodoxy*. But how lamentable is this position of affairs! How must it cause the enemies of God and his Church to blaspheme, to see "the light within us thus

darkened!" What opinion would foreign protestant communities; what opinion would posterity conceive of our "venerable Church" from such productions, were they not secured against doing much mischief by their obscure and ephemeral existence?

It is painful to enlarge upon a subject so touching to us all. We would never consent to unrip the wounds of our bleeding parent, were it not necessary thus to enforce the necessity, and point out the nature of the remedy. As far as *human* resources extend, the remedy is to be found in learning; in theological learning, as the immediate subject of clerical studies; in general learning as the basis of all sound reasoning and just thought. Let not men take up divinity only when they take up a party; when a methodist comes into their parish; when they are too prudent any longer to distinguish themselves in the chace; or when sudden impressions of religion lead them for the first time to think, rather warmly than seriously, about it. Let theology enter into the education of youth, and the studies of manhood. Let the knowledge of it, in its more extended ramifications, be the condition, the *primary* condition of holy orders. After ordination, let it still be the employment as well as the profession of the clergy; let it "grow with their growth, and strengthen with their strength." They may thus hope to become an honour to the Church, and a benefit to their fellow-creatures. They will be then in the way at least to their own moral and religious improvement. From being a learned clergy, the consequence will be likely to follow, that they will become a pious clergy. Then will they be able to grapple with the difficulties of the Quinquarticular controversy: and then will they understand its vanity and its perils.

We had proposed to take this opportunity of renewing our exhortations to moderation and candor in

the conduct of this controversy. But we feel that the advice already offered must have a direct tendency to produce those tempers in the man who follows it: while on those ignorant and puny triflers who are still determined to claim the trophies, before they have learnt the art of controversy, we are well assured that no further advice of ours could make any impression.

Before we quit this subject, however, we cannot refrain from a single remark on the pressing necessity of asserting the real doctrines of the Gospel. Thank God, we are not eager to catch at the authority of the deceased Bishop, in order to prop a falling cause. Many are the names as good as his, which, if counting were reasoning, might advocate the interests of genuine Christianity. But it is not thus armed that truth descends to the plain, to face the hosts of heresy and error. She fights her battles upon nobler ground,

“All unaccomplished,
Save by her own complete perfections”—

And let the Socinians, the Pelagians, the Pagan moralists of the present day remain assured, numerous and powerful as they are, that still, as ever, “*Magna est Veritas et prevalebit.*” The true essential doctrines of the Church of England, as delivered in her articles, homilies, and liturgy, as received alike by Calvinists and Arminians, and as professed by every real Christian, must stand. The Church who willfully betrays her principles, leaves not *them* unprotected but *herself*: she throws away her staff, and she must fall.

We have no room, nor much inclination, to notice the other parts of the charge before us. They simply relate to certain irregularities in the official conduct of the clergy with regard to the nomination of curates, the celebration of marriages, &c. The Bishop properly recommends to his clergy a due attention to certain regulations but too often neglected, though in the very teeth of

the severest penalties. With great deference to the wisdom of parliament, we cannot but submit, whether the penalties in some instances be not too severe, or at least too secular, if we may so speak, to be pointed at mere ecclesiastical offences. For instance, we should humbly suggest, whether some heavy ecclesiastical censure, or even suspension from clerical duties, would not be a fitter punishment for a marriage irregularly solemnized, than a fourteen years transportation of the clergyman.

In this part of the Charge we cannot but notice two faults, which we wish it could be said extended only to the writings of the late prelate. We perceive in it a *pre-emptory*, not to say *overbearing style*, which perhaps would be well exchanged for somewhat more of the “meekness and gentleness which is in Christ:” we give as an instance his injunctions to the curates, (p. 6.) where we find something like the old familiar adage of “a word and a blow, and the blow comes first.” There is also a *levity* in some parts which we can scarcely imagine could have been received by his audience without a smile.

“The statutes at large,” he observes, “are far above the purchase of the greater part of the parochial clergy, even if the house upon the living be large enough to contain the volumes, which is not the case of every Welsh Vicarage.” (p. 19, 20.)

As a specimen of his style of writing, which is uniformly powerful and masterly, the style of a scholar and a genius, we beg leave to end our review with the concluding advice of the Charge itself.

“Leave these barren disquisitions to the theologians of that school*. Apply yourselves with the whole strength and power of your minds to do the work of Evangelists. Proclaim to those, who are at enmity with God, and children of his wrath, the glad tidings of Christ’s pacification. Sound the alarm to awaken to a life of righteousness a world lost and dead in trespasses and sins. Lift aloft the blazing

* See the extract at the bottom of the first column of p. 186.

torch of revelation to scatter its rays over them that sit in darkness and the shadow of death: and guide the footsteps of the benighted wanderer into the paths of life and peace." (p. 20.)

Hints on the Education of Children.

By JOHN FAWCETT, A. M. London, Button and Son. 12mo. pp. 36.

At a time when so considerable an advance has taken place on almost every production of the press, a publication, to which the modest charge of *three-pence* is affixed, may possibly be deemed worthy of no great attention. But the price of a work forms no criterion of its real value. The author, who has long been known to the public by several tracts, wherein he has discovered an ardent desire to promote the welfare of the rising generation, has, no doubt, been actuated by the same benevolent motives in endeavouring to circulate, at as cheap a rate as possible, these "*Hints on the Education of Children.*" They are founded on Prov. xxii. 6. from which text the duty of training up children is forcibly insisted upon in the following particulars, viz.—in the knowledge and service of God—in

acts of justice and honesty—in habits of tenderness, kindness, and compassion—in speaking the truth on all occasions—in an abhorrence of all profane and impious language—in obedience to just authority—in habits of industry—in the exercise of self-government—in decency of behaviour—and, lastly, parents are urged to enforce these duties, not by precept only, but also by their own example.

When we consider how much, under the divine blessing, the progress of religion, and consequently the happiness of future generations will depend on the principles which may be instilled into the minds of youth, we are glad to see practical treatises on this important subject rendered accessible to all; and we can safely recommend this, which is now before us, to the attentive consideration of every parent, though the author professes it to have been intended principally for the benefit of those in the lower ranks of society. It may also be pointed out, as a very proper tract for gratuitous distribution, to those who adopt this judicious mode of diffusing, in an extensive way, the beneficial influence of Christian charity.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*An Account of the Island of Ceylon*; with 24 engravings; in 2 vols. 4to. by the Rev. JAMES CORDINER, M. A. Chaplain to the Hon. F. North, during his late government of that Island:—*Travels in Ithaca*; with a Map, and Engravings; in 1 vol. 4to. by Mr. GELL, author of the splendid work on the Troad:—*An Impartial View of the Origin, Progress, Doctrines, Discipline, and Singular Customs of the Wesleyan Methodists*; by Mr. JOSEPH NIGHTINGALE:—A work on *The Restoration of the Jews, and The Destruction of Antichrist*; by the Rev. G. S. FABER:—A volume of *Sermons*, by the late Dr. BENJAMIN GROSVENOR.

In the Press:—*Mathematics Simplified*, and practically illustrated, by the adap-

tation of the principal Problems to the ordinary purposes of Life; and, by a progressive arrangement, applied to the most familiar objects, in the plainest Terms; by Capt. THOS. WILLIAMSON, author of the *Wild Sports of India*:—*Institutes of Latin Grammar*; by Mr. GRANT, of Crouch End, near Highgate:—*Lectures on Systematic Theology, and on Pulpit Eloquence*; by the late Principal CAMPBELL, of Aberdeen:—A new edition of *Lord ORFORD's Royal and Noble Authors*, augmented and continued to the present Time; comprising 150 portraits of the principal Personages, with selected specimens of their literary Performances; in 5 vols. 8vo.; by Mr. PARK:—A new edition, at the Clarendon Press, of *GROTIUS de Veritate*; and also *A New Translation*, by the Rev. Mr. HEWITT,

Fellow of Hertford College, of the same Treatise, with some Notes in addition to those of Grotius and Le Clerc :—*Illustrations of the most Remarkable Scenes in Scotland*, from Pictures by W. SCROPE, Esq. F. L. S. in Numbers, at One Guinea each :—*The Works of SALLUST*, translated by the late ARTHUR MURPHY, Esq. :—SHUCKFORD'S *Sacred and Profane History of the World connected with the Creation and Fall of Man* ; a new edition, revised and corrected by the Rev. ADAM CLARKE, in 3 vols. 8vo. with Maps :—Also PRIDEAUX'S *Connections of the Old and New Testament*, printed uniformly with Shuckford ; in 4 vols. ; with the *Life of the Author* now first prefixed, which contains his answer to the objections against some parts of his Connection ; with Maps and a Portrait :—*A Historical Account of the Charter House* ; compiled from Original Documents, and the Works of Herne and Bearcroft ; in 2 vols. 8vo. price 11. 1s.

The following Advertisement has appeared in the Public Papers. We have been informed that the munificent Testator was a Clergyman, we believe of the Scotch Church, of the name of Burnet, and a relative of the celebrated Bishop Burnet. Having been himself deeply infected with infidel principles, when recovered from them he resolved on this method of perpetual counteraction of these principles : for we understand that the sums now offered as premiums are not the principal sum left by the Testator, but an accumulation of interest of that sum ; and that the premiums are to be repeated so often as the interest of the said principal sum shall have accumulated to the same amount of sixteen Hundred Pounds.

"Literary Premiums.—A Gentleman deceased, has bequeathed a Sum not less than Twelve Hundred Pounds, to be paid to the person who shall write and lay before the judges, to be appointed as after-mentioned, a Treatise, which shall by them be determined to have the most merit, upon the following subjects, as expressed in his will, viz. The evidence that there is a being, all powerful, wise, and good, by whom every thing exists ; and particularly, to obviate difficulties regarding the wisdom and goodness of the Deity ; and this, in the first place, from considerations independent of written Revelation ; and, in the second place, from the Revelation of the Lord Jesus ; and from the whole, to point out the inferences most necessary for, and useful to, mankind."

"To the person who shall write and lay

before the said judges, a treatise on the subjects above-mentioned, which shall be found by them next in merit to the former, the testator further bequeaths a sum not less than Four Hundred Pounds, after deducting therefrom the expence of printing and binding, or purchasing, three hundred printed copies of each of the said treatises.

"The ministers of the Established Church of Aberdeen, the principals and professors of King's and Marischal Colleges of Aberdeen, and the treasurer of the testator, are appointed to nominate and make choice of three judges, who are to decide agreeably to certain rules prescribed in the deed of settlement, upon the comparative merits of such treatises as shall be laid before them.

"The time allowed by the testator for the composition of these treatises extends to the 1st of January, 1814 ; and his trustees do now intimate, in compliance with his appointment, that those who shall become competitors for the said prizes, must transmit their treatises to Alexander Galen, Esq. Merchant in Aberdeen, in time to be with him on or before the said 1st day of January, 1814, as none can be received after that date ; and they must be sent free of all expence to the trustees.

"The judges will then, without delay, proceed to examine and decide upon the comparative merits of such treatises as shall be laid before them ; and the trustees will, at the first term of Whitsunday, after the determination of the judges, pay the premiums to the successful Candidates, agreeably to the will of the testator.

"As it tends much to an impartial decision, that the names of the authors should be concealed from the judges, the trustees request that the treatises may not be exhibited in the hand-writing of their respective authors, or have their names annexed to them. Each treatise must be distinguished by a peculiar motto ; this motto must be written on the outside of a sealed letter, containing the author's name and his address, and sent along with his performance. The names of the successful candidates only shall be known by opening their letters. The other letters shall be destroyed unopened. The writers of the unsuccessful treatises may afterwards recover their copies, by applying to Mr. Galen, and by mentioning only the motto, which they may have assumed.

"Letters addressed as above (post paid) will meet with attention."

The following are the questions for the

Bachelors Prize Exercises, in Latin prose, at Cambr dge, this year:—

For the Senior Bachelors: *Utrum mores civium emendet an corrumpat commercium?*

For the Middle Bachelors: *Utrum literis prosit librorum quantum nunc est editorum copia?*

The Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's, has offered the following premiums for 1807. 1. For the best summary history of the Church of England, and of the sects which have separated from it; with an account of the pretended grounds of their separation, and distinct but short replies to each:—premium, ten guineas. 2. For the best dissertation on the Pelagian Heresy, and the Refutation of it by St. David at Llandewr Bresi:—premium, ten guineas. The pieces must be delivered in to the Rev. Mr. Barker, Vicarage, Carmarthen, on or before May 1, 1807; with the name of the writers inserted in a sealed paper, marked on the outside with a motto pressed into the paper.

The London booksellers are engaged in bringing out a new edition of the *Translation of Cicero's Works*, which will be sold both collectively and separately.

Mr. PRINCE HOARE has undertaken to conduct a periodical work, to be entitled, *The Artist*, consisting of a series of essays on various subjects of science and art; written by men of acknowledged professional ability, on topics relative to their respective studies, and by other persons peculiarly conversant with these subjects. Each essay is to bear the name of the writer; and a number is to appear every Saturday.

A *Catalogue Raisonné* of the very extensive and valuable collection of books deposited in the British Museum, is now in contemplation.

Mr. PINKERTON is preparing for the press *A new Modern Atlas*. It is supposed that the whole expence of this Atlas, executed in a more capital style than has ever before been attempted, may be about twenty or twenty-five guineas; and it is proposed that it shall be published in numbers, each containing three or four sheets. It will be engraved with such precision and beauty, as to render it a national and perpetual monument, worthy of the first commercial country in the world, and from whose exertions and enterprize have arisen the most recent and important discoveries; and will also form, like the works

of D'Anville, a complete record of the state of science at the time of publication.

In a short time will be published, in quarto, No. 1. of *The British Gallery of Pictures*: in two series:—The first containing a description of the cabinets and galleries of pictures in Great Britain, embellished with engravings on a small scale. The second containing a history of painting and its professors, embellished with specimens from the works of the most celebrated masters. The historical and descriptive part by WILLIAM YOUNG OTTLEY, Esq. The engravings by Mr. P. W. TOMKINS, historical engraver to her Majesty, who has the management of the executive part of the work, and other eminent engravers. The whole under the superintendence of HENRY TRESHAM, Esq. R. A. Each series will consist of about 50 numbers. The numbers will be of three descriptions: the first will be printed on elephant paper, price 15s. each; the second on atlas paper, price one guinea and a half; the third also on atlas paper, with the prints coloured, price three guineas each.

An institution, on the plan of the Royal and London Institutions, but somewhat more extended, is about to be established at Cork, under the patronage of the Lord Lieutenant. To the lectures, laboratory, reading rooms, and library of those institutions, it is proposed to add a store for the most approved implements of husbandry, &c.; and a botanical garden, the objects of which will be chiefly agricultural.

A society, bearing the name of THE FRIENDS OF FOREIGNERS IN DISTRESS, has been recently formed in the metropolis. The design of this institution is to administer relief, without distinction of profession, country, or religion, to such indigent and distressed strangers as are not entitled to parochial relief: or who, having obtained a settlement in this country, may have a legal claim to only a bare subsistence.

The following curious STATISTICAL CALCULATIONS have lately appeared. The average advance of labour, rent, parish-rates, artisans wages, and manure, between 1790 and 1804, is stated to be, in England, 52 per cent.; and, in Scotland, 70 per cent.

The following averages, lately published by the Board of Agriculture, shew the number of Cattle and Sheep annually sold in Smithfield:

	Cattle.	Sheep.
1732 to 1740.....	83,906.....	564,650
1741...1749.....	74,194.....	559,892
1750...1758.....	75,331.....	623,091

	Cattle.	Sheep.
1759...1767.....	83,432.....	615,328
1768...1776.....	89,362.....	627,805
1777...1785.....	99,285.....	637,538
1786...1794.....	108,075.....	707,456

The weight of cattle, &c. about a century since, compared with that of the present time.

	In 1700.	In 1800.
Oxen.....lbs.	370.....	800
Calves.....	50.....	140
Sheep.....	28.....	80
Lambs.....	18.....	50

So that Smithfield Market has, principally within 50 years, doubled the weight of flesh sold in it.

The number of Horses for which duty is paid, is, 1,178,000. Their annual consumption of food, reckoned by the produce of acres, is

	Acres each.	Acres.
200,000 Pleasure Horses.....	5...	1,000,000
30,000 Cavalry.....	5...	150,000
1,200,000 Husbandry ..	4...	4,800,000
350,000 Colts, Mares, &c.	3...	1,050,000

7,000,000

The number of acres of land necessary to subsist 8,000,000 of people in England, according to the present mode of living, is estimated as follows—

For Bread Corn.....	3,000,000
For Barley	1,500,000
For Potatoes, &c....	500,000
For Grass Land, for Meat, &c....	12,000,000
For do. for Dairy	4,000,000

21,000,000

Supposing other consumers to require 5,000,000 of acres, this makes 26,000,000: which is about the quantity of land actually in cultivation.

FRANCE.

M. FRANÇOIS HUE, one of the attendants of the late King of France, who, after the 10th of August, was selected by his Majesty to remain with the Royal Family, has a new work in the press, entitled, *The last Years of the Reign and Life of Louis the Sixteenth.*

M. A. LABAUME has translated the *Asiatic Researches* into French, in two vols. 4to.; with engravings; and many notes, in which he has been assisted by several eminent French literati.

The Institute has printed a volume of *Memoirs presented to that Body by Learned Foreigners*, on the Mathematical and Physical Sciences; in continuation of the 11

volumes which appeared from 1775 to 1786, under the care of M. FOURCY, perpetual secretary of the Academy of Sciences.

By an imperial decree there has been established at Rouen, in Normandy, under the direction of M. Laumonier, a school destined for teaching the art of modelling anatomical preparations in wax. Six pupils, sufficiently skilled in anatomical science and in the art of modelling, will be attached to this school, on the nomination of the Minister of the Interior. They are not to remain therein longer than three years.

ITALY.

The Abbate SESTINI has undertaken to compile a complete *System of Geographical Numismatics*, in twelve folio volumes. It will contain a description of the most interesting coins and medals of antiquity, and of all the cabinets of medals in Europe, both public and private, of which the author can obtain the particulars.

HOLLAND.

The Director General of Justice and Police, in this kingdom, is instructed "to maintain the liberty of the press;" but is also charged to take care that no writings are published or sold, which have not the name of the printer and publisher. A particular officer has the special oversight of all journals and periodical works. Of each work published in the kingdom, one copy must be sent to the Director, and two to the Royal Library.

Nine answers have been received to the following prize question of the Amsterdam Society for the Advancement of Religious Knowledge:—"How comes it, that, in our dark and sorrowful times, insensibility is so great; and a sufficient attention to the dispensations and judgments of God is so little observable? And what are the best means, and most applicable, to prevent the spreading of this insensibility?" M. C. A. Van der Broeck, preacher at Oud Bergerland, has obtained the prize.

DENMARK.

M. HAMMER, Councillor of Jurisprudence, has bequeathed to the Norwegian Society of Sciences of Copenhagen, the sum of 20,000 Danish crowns, a valuable library of printed and MS. books, and a museum of natural history. The interest of the sum bequeathed is to be employed in promoting a knowledge of the natural history of Norway.

SWEDEN.

A subscription has been set on foot in the Swedish province of Smaland, where LINNÆUS was born, in order to erect a monument to that great botanist.

RUSSIA.

M. LABENSKY, superintendant of the palace of the Hermitage, at St. Petersburg, intends to publish, by subscription, *A Description of the Gallery of Paintings in that Palace*. Each number, price ten roubles, will contain fifteen engravings, in quarto, with explanations in Russian and French, to be published every four months. The whole work will consist of fifteen parts, and be finished in five years.

The Emperor has recently published an Ukase on the subject of commerce. In order to give more consideration and distinction to commercial pursuits, the Ukase recommends the establishment of commercial companies, and allows the nobility to become members of the first and second classes of merchants; it being the anxious wish of the Emperor, to draw closer the ties between these two descriptions of his subjects. Wholesale merchants may even aspire to the first offices of the state, and to have the privilege of appearing at court. Measures are also to be taken to preserve and perpetuate the names of the most eminent merchants, and to transmit them with distinction to posterity.

INDIA.

There have been vaccinated in India, it is said, between Sept. 1, 1802, and April

30, 1804, no less than 145,840 persons. The Rajah of Tanjore is a zealous supporter of vaccination: and the Divan of Travancore has submitted to this process. Among those vaccinated were, Brahmias 4,141; Malabers 41,806; Mohammedans 10,926.

NORTH AMERICA.

In the Statistic Tables of the United States, published in 1805, by M. Blodget, the progress of population, commerce, and industry is thus stated:

Number of inhabitants, including slaves	1774. 2,486,000	1805. 6,280,000
Capable of bearing arms	431,300	1,100,000
Sailors	13,000	60,000
Value of goods exported, in piastres.....	6,100,000	95,566,011
Average price of day labour.....	6d.	15d.
Average price of a bushel of wheat	12d.	26d.
Expences, civil list, and incidents, in piastres ...	400,458	604,795
Estimated quantity of circulating coin, in piastres	4,000,000	18,000,000
Bank securities in circulation, piastres.....	2,000,000	15,000,000
Number of Banks	3	72
Funded Debt in 1784	72,237,301	97,232,000

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A New Testament, or the New Covenant according to Luke; Paul, and John. 8s. 6d.

The Monthly Repository of Theology and General Literature. Vol. I. 12s. 6d.

A Sermon occasioned by the Decease of the Rev. Thomas Towle, B. D. on December 2, preached at Aldermanbury Postern, Dec. 14, 1806. 1s. 6d.

The Evidences of the Christian Religion, by the Right Hon. Joseph Addison.

Lectures delivered in the Parish Church of Wakefield, in the Year 1802, on that part of the Liturgy of the Church of England contained in the Morning Prayer, by Thomas Rogers, M. A. 4 vols. 24s. boards.

A Summary View of the Evidence and
CHRIST. OBSERV. No. 63.

Practical Importance of the Christian Revelation, in a Series of Discourses addressed to Young Persons, by Thomas Belsham. 8vo. 4s.

MISCELLANEOUS.

The Experimental Farmer. 8vo. 7s. 6d.

Fabulous Histories, designed for the Instruction of Children respecting their Treatment of Animals. By Mrs. Trimmer, 2 vols. with plates, 6s.

The Cabinet of Arts; being a new and universal Drawing Book. No. 1. 1s. 6d. to be completed in thirty numbers.

New Reports of Cases, including Trinity and Michaelmas Terms, 1805. By I. B. Bosanquet and C. Fuller, Esqrs. Vol. ii. part i. 7s. 6d.

A Dictionary of the Law of Scotland, intended for the Use of the Public at large, as well as of the Profession. By R. Bell. Vol. i. 12s.

General Washington's Fac-simile Letters to Sir John Sinclair. Small 4to. 25s. boards.

A Priest to the Temple; or, the Country Parson's Character and Rule of Holy Life. By G. Herbert. 8vo. 4s. 6d. boards.

The Rule and Exercises of Holy Living. By J. Taylor, D. D. 7s. boards.

Anecdotes of Literature and scarce Books. By W. Beloe. 2 vols. 8vo.

A Treatise on Indigence; exhibiting a View of the different Ranks of Society in England and Wales, with Estimates of the average Income of each Class, and the National Resources arising annually from Productive Labour. By P. Colquhoun, Esq. 7s. 6d.

A Methodical Distribution of the Mineral Kingdom into Classes, Orders, Genus, Species and Varieties. By D. C. Clarke, LL.D. 11. 1s. boards.

A Collection of important Reports and Papers on the Navigation and Trade of Great Britain and Ireland, and the British Colonies in the West Indies and America; with Tables, &c. &c. 8vo. 14s. boards.

Substance of the Speech of the Right Hon. George Canning, in the House of Commons, the 5th of January, on the Conduct of the late Negotiation with France. 2s. 6d.

A Letter to W. Manning, Esq. M. P. on the rapid and progressive Depreciation of West India Property. By C. Bosanquet, Esq. 1s. 6d.

A full Report of Lord Henry Petty's Speech on the Budget; with an accurate Detail of the New Plan of Finance, the necessary Tables of Calculation for its Illustration, &c. &c.

Lord Henry Petty's Speech on the State of the Public Accounts. 1s.

The Dangers of the Country. By the Author of "War in Disguise."

Mr. Whitbread's Speech in the House of Commons, Monday, Jan. 5, 1807.

A Letter on the Abolition of the Slave Trade. By W. Wilberforce, Esq. 6s.

Advantages of Russia in the present Contest with France; with a Description of the Cossacks. 2s. 6d.

The Statement of the Plan of Finance proposed this Season in Parliament by Administration: with Tables, &c. 5s.

Suggestions for Counteracting any injurious Effects upon the Population of the British West India Colonies from the Abolition of the Slave Trade. By R. T. Farquhar, Esq.

A Tour to Sheeraz, by a Route of Kazroon and Feerozalad; with various Remarks on the Manners, Customs, &c. of the Persians. By Edward Scott Waring, Esq. of the Bengal Civil Establishment. 4to. 25s. fine, 36s. boards.

An Essay on Baptism, in which it is attempted to be proved, that Baptism administered by sprinkling or pouring is a scriptural Mode, and that the Infant Offspring of believing Parents are proper Subjects of this Ordinance. By the Rev. Daniel Tyerman, 12mo. boards 2s. or sewed, 1s. 6d.

RELIGIOUS INTELLIGENCE.

DISTRESSES IN GERMANY.

To the Editor of the Christian Observer.

Savon, Strand.

March, 14, 1807.

SIR,

My feeble pen cannot express how much gratitude I feel, both towards you and all those worthy ministers and friends, who, called upon by your communications in the *Christian Observer*, have so kindly come forward to the relief of their distressed fellow Christians in Germany. Could they have witnessed but an hundredth part of the emotions of astonishment, joy, gratitude, love, excited by those gifts in the bosoms of

so many relieved families and individuals; could they have heard their fervent prayers sent up to heaven in behalf of their benefactors, they would feel themselves more than amply rewarded. Some of the beneficial effects produced you will find alluded to in a letter from Mr. Kiesling, and also in the sixth Report of the Committee for relieving the distressed Inhabitants of Germany. But the latter will also convince you, that the distress, though diminished in some places, has most amply increased in many others by the ravages of the present war. If it is not asking too much,

the Committee would feel exceedingly obliged to you by the inserting some of those accounts, and by encouraging your benevolent readers to some further exertions. Permit me to add, that I should not have troubled you any more with this subject, were it not for the emergency of the case, and for the confident hope that the £20,000 sent from England to Germany, are not thrown away, but will bear a rich interest to your still prosperous and eminently favoured country.

I am with respect and Christian affection,

Yours, &c.

CH. F. A. STEINKOPFF.

Extract of a Letter from Mr. Kiesling, a respectable Merchant in Nuremberg.

"Help me to extol, praise, and adore the Lord for all the proofs of His love and grace, which He has again so bountifully shewn to me on my journey into Upper Austria. I was often prompted to cry out with Peter: Lord, I am a sinful man, I am not worthy of such demonstrations of Thy grace, depart from me and bestow them upon others more deserving of them than I am.

"The severe afflictions occasioned by the war have brought many to a better knowledge of themselves, and I was enabled on my journey into Austria and Styria, to speak here and there a word in season. I had every where to hear long accounts of what the inhabitants, both rich and poor, had suffered upon the invasion of the country by the enemy's armies, of the terror, damage, and losses, which they had undergone; and, at length, when they had unbosomed themselves to me, I always directed them to that Lord in whose hands alone are peace and war, and who, whatever He does or suffers to be done, never fails to bring to a glorious issue. When, finally, I added: Our sins have merited these chastisements; how often and how widely have we wandered from the Lord! Should we not suffer ourselves to be brought by these severe judgments to recollection and to turn again unto Him? most of them heard me with attention and approbation. When children of God came to me, with what joy and gratitude did they expatiate upon the wonderful preservation and protection which they had experienced from the Lord amidst the most formidable ar-

mies; upon the strength which they had received to bear their losses with patience; and the consolations which had been granted to their afflicted souls under the distresses of the war.

"And now to complete my joy, I was entrusted by a society of philanthropic Christians in London, with the distribution of a large part of the liberal contribution they had raised for the relief of those countries which had suffered so dreadfully by the war, famine, billeting, rapine, and plunder. This I accordingly performed under a consciousness of my weakness and unworthiness; and I saw, heard, and felt, what blessed emotions were excited by these benefactions, demonstrations of love, and relief from the Lord, in the hearts of the poor afflicted sufferers who received them. These were festival days to me; these were excellent opportunities for me to extol and magnify the love of our adorable Lord and Saviour; and in order that the persons who had been made so happy, might not soon forget the benefits they had received, I gave to each of them, together with the donation, a printed verse expressive of thanksgiving, which they received with pleasure, and thus I continued to pray, that the gracious purposes of God our Saviour in this extraordinary gift of love from our benefactors in London, might be attained, as formerly among the Corinthians, and that every one who had received a share of it might add; *But thanks be to God for His unspeakable gift.*"

The Committee for relieving the distresses on the Continent, in their sixth Report, state, that all their remittances, to the amount of £20,000, had safely reached the places of their destination, and that they have already received satisfactory and minute accounts of the actual distribution of this sum, and of the beneficial effects resulting from it. They add, "that they still have safe and confidential channels of communication on the Continent; and they are anxious to pour some balm of consolation into the deep wounds which have so lately been inflicted upon many families. In consequence of the overwhelming progress of the vast armies that have lately desolated Germany, multitudes have lost their all; and through the late destructive battles, many tears must

flow from multitudes of helpless widows and fatherless children; if a few of them can be dried up, and the sorrows of a few be alleviated, by the kind hand of British Benevolence, the grateful pleasure will amply reward the exertions made in behalf of the distressed."

We proceed to extract a few passages from the letters annexed to this Report.

Extract of a Letter from Mr. —, (Oct. 25, 1806,) of Erfurth.

"The last eight days have been days of horror, and all the business of life is still at a stand. We must live upon our terrors. We know not how to raise the contributions, requisitions, &c. demanded of us,—100,000 florins in money, 12,000 bushels of rye and wheat, 16,000 bushels of oats, 2,200 beds, &c. From such exactions the town and country will not be able to recover for many years. But this is not the worst. *Weimar, Jena, Bultstalt, Greussen, &c. have been plundered clean out*; in these towns I have almost all my outstanding debts. My mother-in-law and brother-in-law have been plundered of every thing: *they had not even left wherewith to cover themselves*; so that my wife and I were obliged to send them what we could spare of our clothes. The damage which has been done is incalculable. These are strokes from which I shall never be able to recover myself as long as I live. Not only what I had in actual possession, but also what I had in reversion,—all is lost!"

Extract of a Letter from Mr. —, of Weimar, dated Oct. 24, 1806.

"We are now, alas! almost all of us reduced to beggary. The 14th of October was a day of horror to me and my poor fellow-citizens. We were almost totally ruined by the Prussians and Saxons, then by the ——. Murder, fire, and pillage drove us out of our habitations. I spent two days and nights with my wife and four children in the open air, while my house was plundering. Dear friend, excuse me writing you the details till I shall have become somewhat more tranquil; for at present my eyes are never dry, and I am too much busied about the wreck of my property that is still left me. God be praised, not only for supporting us under the sufferings with which he has pleased to afflict us, but also for his preserving me and my family in health. He will certainly also give us his further aid. In the extremity

of our distress we had still French troops quartered upon us, and the sufferings of humanity before our eyes. In short, every thing is lost!"

Extract of a Letter from the Rev. Mr. LaTrobe, to the Committee.

"Yesterday I received a letter from —, enclosing one from one of the Brethren in Denmark, to his friend at Gracehill in Ireland, of which I here send you an extract:—but as it chiefly describes transactions in our own settlements, and therefore some parts of it might appear unintelligible, I must briefly inform you, that a settlement of the Moravian Brethren, (that is, a place where none but members of our Church reside,) consists of the following buildings: the chapel, minister's house, warden's house, single brethren's house, (in which various trades are carried on under the inspection of a warden and foremen, the latter generally called *masters*; and containing, besides the dwelling-rooms, a chapel for morning and evening service, a dormitory, dining-hall, and separate rooms for the minister, warden, and masters;) single sister's house, with the same regulations, (and rooms for the overseer, warden, &c.) and private family-houses, generally built very regularly in streets, surrounding a square. An inn and lodging-house for strangers is also conducted by a person, responsible to the warden. This may be sufficient to explain the peculiar terms in the letter.

"We were long in the most dreadful suspense regarding our poor congregations in Germany, till at length we received accounts truly distressing. Neudietendorf (near Gotha) had, before the battle of Jena, at different times, great numbers of Prussians quartered upon its inhabitants, who however behaved very well. The single brethren's house alone had 300 men, and for three days running, several thousands were provided for by the families at a great expence. But all this was trifling compared with what Ebersdorf had to suffer."—[Various particulars, concerning the distresses of Ebersdorf, are omitted in this extract.

"Gnadau and Barby, (in Saxony) were treated much in the same manner. The Saxon General Zetschwitz had retreated with about 6000 men to Barby: the French followed him in a few days, and took possession, after the Saxons had obtained neutrality for their country. They plundered particularly in the town." (N. B. Barby is the capital of the county of that name. The brethren have here a small congregation, and their principal school, called the

Pædagogium, where youth are prepared for college education.) "Many brethren lost their all. In the castle, a number of staff-officers lodged, Murat, Duke of Berg, Bernadotte, and others. Some soldiers had begun to plunder in a house adjoining the Pædagogium, and had even penetrated into the kitchen; when some officers, on the repeated entreaties of the minister's wife, hastened thither, drove them away, and placed two men as a guard in it, who dined and supped several days with the tutors. Near the church a house was set on fire by the French soldiers, in order to plunder the more securely during the conflagration. The youth of the Pædagogium rendered most essential service to the town, by assisting at the fire: all the other people were put in requisition by the French to assist at the ferries. Till the surrender of Magdeburg, Barby had no rest.

"At Gnadau, 1000 dragoons were quartered upon our people for a day and a night. The single brethren's house had 400 men, and a great number of officers. By a peculiar providence of God, the single sister's house was left unmolested, and no privates lodged in it. The family houses had twenty, thirty, and some sixty men quartered upon them, who demanded every thing, particularly wine. In the single brethren's house, the master's rooms were fitted up for the officers; but thinking them too small they took possession of the chapel, and immediately demanded something to eat. No time was lost in providing their meal, but it was scarcely ready, before a crowd of privates rushed into the kitchen, and snatched from the cook the food prepared for the officers. These, to whom complaints were made, seemed to be accustomed to such scenes, and without any ceremony went themselves into the kitchen, and having demanded the materials requisite, began to cook for themselves. They then made a hearty meal, and emptied all the bottles they could get. The privates had meanwhile discovered the cellar door, and began to carry off all it contained, especially the wine. Notice having been given to the officers, they instantly drove the men off, and ordered all the wine to be carried into the chapel under their own protection. After dinner, they loaded several brethren with the wine, went into the kitchen, ordered a large boiler to be scoured quite clean, emptied the wine into it, threw in two loaves of sugar, and a good quantity of cinnamon, and made very good negus, with which they treated the soldiers, the brethren, and who-

ever was present, most liberally during the night, making the brethren perform waiters' duty. Some amused themselves with card-playing, others ordered their beds to be carried into the master's room, and numbers threw themselves into the best beds in the dormitory. This night cost the single brethren at least £100. The number of troops being too great to find room in the house, multitudes encamped around the settlement and in the square. Every where great fires were kindled, at which they cooked and warmed themselves. It is a wonder, that the whole place was not burnt to the ground, for they used no precaution whatever, but both here and at Ebersdorf, made great fires in barns and sheds, and in every outhouse. At Gnadau, besides their requisitions, they laid hold of every thing they could carry away, fowls, geese, pigs, gardenstuff, all was carried off and brought to their fires for immediate use. Hay and forage were demanded in great quantities. At Doebeu, (a large farm, belonging to Gnadau,) not a bushel of oats was left. Several families were completely plundered. At Doebeu they seized about 900 dollars, in ready money; at least sixteen horses, all the linen and clothes of the farmer, &c. were taken away. His poor wife was obliged to help them to pack up her own clothes. The farmer ran away, to escape out of their hands, as they were attempting to pull off his boots. The watches were picked out of the people's pockets. The brewer fled to Gnadau, but on the road his coat was pulled off his back. After this, Gnadau had to suffer from other troops, quartered upon them in great numbers. Before the French came, 400 Saxon hussars were quartered upon them, but they behaved very well. In the above-mentioned night, while the French were raging in the settlement, the single sisters were all standing, with their bundles of clothes under their arms, ready to fly into the fields in case the soldiers had forcibly entered into their house. But through a wonderful providence of God, they suffered nothing but the fright*. At Barby, a schoolmaster had

* "In another account it is stated, that some of the troops were to have occupied the sister's house: but at length an officer and an army physician were stationed there for their protection, who served them as their guardian angels. The soldiers, however, entered the sisters' farm-yard, carried away the poultry and hogs, went

the misfortune to get the ill will of the men quartered upon him, by setting before them a dish of pruin-jam, without meat (he having none.) They daubed him all over with it, and forced him as long as they were there to go about with his face and head covered with it. I might fill whole sheets with the detail of their wanton excesses. At Newsalz (a Silesian settlement) great numbers of Bavarian troops marched through, under Jerome Bonaparte, who were even worse than the French. The warehouses for cloth, and all the cellars were completely emptied, and great numbers of houses entirely plundered. They brought their horses into the houses, and kept them there: 800 dollars in money were demanded: at last Jerome gave them protection.

"At Niesky were also Bavarian troops. (Niesky is in Upper Lusatia.) Herrnhut had as yet entirely escaped, but how Gnadenfrey (in Silesia) fares, we know not. Dec. 9, they were still quiet, and provisions moderate. In Saxony the famine and misery are extreme. The inhabitants are ready to despair. Weimar, Halle, Jena, and many other towns and villages, have been nearly destroyed. The field of battle, near Jena, is said to exhibit a dreadful scene. Some of the officers, who were present, describe it as most awful. Twelve days after the battle the corpses still lay uninterred. Many wounded, who had their bread-sack and water-canteen with them, lay alive in excessive torments, among the dead, on the 12th day." Thus far our correspondent.

Extract of a Letter from Mr. ———, at Ebersdorf.

"On the 8th of October, 1806, towards noon, the Prussian and Saxon divisions of troops here and in Lobenstein began their retreat, taking their route towards Saalburg. Soon after, the foremost French bussars arrived, and galloped with their pistols in their hands through the place. These were soon followed by others, the numbers continually increasing; so that from four o'clock in the afternoon, till the evening of Friday the 10th, the forces arrived in uninterrupted succession, and in the first forty-eight hours at least 130,000 men passed through our place. Till towards the evening of the 8th, every thing went on tolerably well, and most of the in-

habitants looked on from their windows and doors. But towards evening the numbers of the troops crowding upon each other continually increased, and they began to take up their quarters in the place, and encamp in the neighbourhood. The single brethren's house was soon filled. In the front, behind, through the garden, through the wood-shed, in short, wherever they could find an opening they entered, demanding, imperiously enough, victuals and drink, and fodder for their horses. From that time till the afternoon of Friday, the cook was kept employed day and night in boiling and roasting; the baker was equally busied, and all the brethren, some in the house, others in the place, had to keep watch day and night, and attend upon the troops. My barn was nearly emptied of its contents. Upwards of seven shock of oats, five shock of rye, two of peas unthreshed, about six loads of hay, and two hogs; all were taken away from me without any ceremony, and carried to the camp behind our garden, where, during the first and second nights, upwards of 20,000 men were encamped, who committed all kinds of excesses. In the house we had about 250 men regularly quartered; and besides these the generals Oudinot, De Solle, Le Fevre, Klein, Aubeillere, with many other officers. On Thursday the 29th, the Emperor Napoleon arrived here in person, and took up his head-quarters in the castle. This day and Friday were the days of the greatest distress and anxiety; for the number of troops that required to be furnished with victuals, drink, and quarters, was enormous: the march of the forces through the place continued day and night without intermission; and besides those that were permanently quartered upon us, there was a continual succession of new comers. Thus, on the 9th, 250 men of the guards were quartered upon the single brethren's house, who occupied the chapel, dining-hall, and partly also the dormitory, and most of the private rooms; besides which we were obliged to furnish victuals and drink for 230 of the guards to the castle. This was truly an intolerable burthen. We had, besides, on the same day to feed upwards of 400 men on their march through the place. On this day we were obliged to provide upwards of 700 bottles of wine. By these means, on the Friday, not only the strength of most of the inhabitants was exhausted, in consequence of the anxiety, alarm, and vexation which they had undergone during the preceding days and nights, but the provisions also were expended. And now conceive, if you can,

about the hayloft with flambeaux, carried off the hay and straw, and extinguished their lights in the straw."

the distress into which the congregation was thrown when, on Friday, 3000 men were again ordered into quarters with them. Hitherto they had satisfied the clamorous demands of the troops, by quickly furnishing them with whatever they wanted, and had been fortunate enough to prevent the commission of any considerable excesses; though some of the inhabitants were rather roughly handled; and if we had had no more provisions, we should have been obliged to quit our houses and fly, when every thing would have been demolished, as appears from some melancholy examples which occurred here and in the neighbourhood. Such was the prospect we had on Friday before us, and many had already, with tears, embraced the resolution of leaving their houses and goods behind them, and removing to other places. Nevertheless, when the distress was at its greatest height, the Lord heard the fervent prayers of his children, and brought relief to their distress. Without doubt, the village would have been totally ruined had not the reigning Countess succeeded, by prayers and repeated entreaties and tears, falling even at the feet of the Emperor, to soften his heart. He then promised her and her country protection; and ordered Berthier, the War-minister, to give her a letter of safe-guard, a copy of which was posted up on all the principal houses. The troops also received orders to march to Schleiz; and Ebersdorf received an officer and fifty men as a protection. But, notwithstanding this precaution, dreadful excesses were committed; all kinds of provisions, pigs, poultry, cattle, &c. were seized. *The men seized on the bread before it was half baked, and threw it into the dirt.* The scarcity of food and the general misery are past description. The Minister had General Beaumont and his suite to provide for, Dr. Soereusen, another General and nine officers, who all behaved very well. Brother Brey, the warden of the single brethren, was invited to dinner by the General Adjutant of Berthier; but he had to provide for it. The warehouse and apothecary's shop were nearly emptied of all their contents. To every remonstrance the French answered, *'The King of Prussia will pay for it!'* In the single sister's house, however, no troops were quartered: the sisters were only obliged to cook, bake, and assist in washing. It was not till after a fortnight had elapsed, that the congregation was enabled to meet again in the chapel, when, amidst numberless tears, they thanked God for his aid and preserva-

tion, and partook of the Holy Sacrament. It was indeed a most solemn meeting.

"Being now able once more to respire a little more freely, we were all filled with thankfulness and praise to God, and are so to the present day; for had we not obtained letters of protection from the Emperor, our place must have become a prey to the flames. Nevertheless we are still involved in heavy expences. Two thousand rixdollars will not suffice to repair the damage which my house has sustained; besides which I have had a large quantity of commission goods plundered at Zeulenrode, and the whole taken away.

"Such, my dear friend, is a short description of the distresses we have encountered, and the aid we have received. In a personal interview, I could tell you a hundred times more. Hitherto, however, no one has suffered either in life or limb."

MISSION IN TARTARY.

THE Directors of the Edinburgh Missionary Society have recently received letters from Karass, dated in November last. One of the Missionaries, Mr. Pinkerton, thus writes.

"I am now so much master of the Turkish language that I have begun to write a tract in it, on the worth of the soul, and on the consideration of eternity. In common matters, I speak German as well as English, and find that the acquisition of one language is no hindrance to the learning of another.

"I think Katergay* has been much the better for his journey to Petersburg. At present his mind is greatly perplexed respecting his future prospects, and the measures he should follow to provide for his support. He meets with much persecution from his friends and others, on account of his religion. They seldom address him but by some opprobrious name, such as, *the infidel sow, sowgerry*, &c. but these names he bears with the greatest indifference, and bears his persecution with wonderful patience. The other Sultans have threatened to take his slaves from him for becoming Christian. This is according to the Mohammedan law; but should they attempt it, we hope the Russians will interfere for his protection. While he was in Sarepta he was much thought of by the Moravian brethren, and since our return here, Mr. Wigand has written to him

* The young Sultan who has embraced Christianity.

twice, giving him his best advice. Notwithstanding the harsh treatment that he meets with, he is not ashamed to avow himself a Christian, and argues with the greatest earnestness against the Tartar Effendis. One day lately, as he and I were going to Georghievsk, we fell in with a number of Tartars, among whom there was a Mohammedan doctor, who was easily distinguished by his white turban. We immediately entered into conversation with him, and religion soon became the subject. Kategeray supported the side of Christianity with great boldness, and considerable ability, and when the Effendi found himself at a loss to answer the arguments which Kategeray urged against the Mohammedan imposture, he tried to get rid of the subject by a laugh; upon which Kategeray said to him with great seriousness, 'You may laugh, if you please, at the words which I have spoken, but unless you believe the Gospel my words will prove witnesses against you at the last day.'

"On our way from Sarepta we came up with a tribe of Tartars, called the *Tambulaks*; they had along with them an Effendi who is universally esteemed the wisest of all the Effendis residing among the Tartars. He is called the *Lisale Effendi*, and is the same whom Mr. Brunton and I, on our journey through the Tartar country, travelled two days on purpose to find out. Having discovered where his tent was, Kategeray and I went one morning to pay him a visit. He received us very kindly, and conversed with us a considerable time on various topics. Before we left him, I took out a copy of our tract on the principles of Christianity; he immediately began to read it, and after finishing the first page, he said, 'It was very good, very good.' I left with him six copies of our tract against Mohammedism; he promised to keep one to himself and read it, and to distribute the rest among the neighbouring Effendis.

"It is not easy for those who live in a Christian country to conceive the wretchedness and wickedness of such a people as those amongst whom we live, particularly the Circassians. We have suffered considerably this year in our property by their robberies; and others suffer as well as we. I shall give you a few instances from my journal:

"October 1.—This night a party of Circassian robbers carried off four horses belonging to some Tartars in the village. As soon as they were missed, the villagers pursued and overtook them. After a severe battle, in which two of the robbers were

wounded, one of them; it is thought mortally, they recovered their horses. The Circassians were seven in number, and were headed by one of their chiefs.—Oct. 2. This day a party of robbers made an attack on *Islam Dul*, or Islam's Village, and attempted to carry off some of their property. The villagers killed one, and took three prisoners. The rest got off. This information I had from Shellivy, who happened to witness a part of the fight.—Oct. 3. Last night, the son of Islam, a Tartar chief who died lately, was murdered by his own brothers. They were his brothers by the father, but not by the mother. They entered the young chief's tent about midnight, bound him hand and foot, and carried him off along with his mother to a neighbouring wood, where they murdered him in her presence. The mother they have made a slave. Same day, about four in the afternoon, a party of Circassians rushed out of a wood, and carried off some of the best of our horses, in the presence of Abraham Warrand. Abraham ran home as fast as he could, and no time was lost in giving information to the commanding officer, at Constantinogorsk, who immediately sent a large party of Kosaks in quest of the robbers; but hitherto they have not been discovered. Such depredations as these the Circassians are daily committing on all around them, and will continue to do so until the Gospel take effect among them, or the Russians take strong and effectual measures to reduce them to subjection.

"Shellivy, the Effendi, of whom I have said so much in former letters, has removed to Islam's Village, which is about five versts from us. He is a man of good understanding, and seems anxious to find out the truth. He told me lately, that he would come and see us often, were he not afraid of his life. Some of the zealous Mohammedans have threatened to kill him on account of his attachment to us."

Of this Effendi, Mr. Brunton writes in the following terms:

"Shellivy came here yesterday, and conversed with me a long time. He appears to labour under some indisposition, which he ascribes to anxiety of mind. Without shewing any inclination to dispute, he urged me to explain to him how Christ could be both God and man. He said, that one night lately in a dream, he thought that Jesus Christ appeared to him in inconceivable splendor, reproached him for his want of regard to the New Testament, and commanded him to value it more than he had done. When he awoke, his

mind was in the greatest perplexity; notwithstanding which, he soon fell asleep again, and dreamed, that an apostle of Christ appeared to him, and reproved him for the same thing, extolled the character of Jesus, and exhorted him not to be afraid of the people, for that God would protect him, and assist him in converting them to the true religion.

"Shelley had been accustomed to speak very reproachfully of the Apostle Paul, but he acknowledged that after reading a tract which I wrote lately on Paul's conversion and apostleship, his sentiments respecting him have been completely altered. We have printed this tract, and copies of it are now in the hands of several Effendis around us."

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 142.)

WHEN the news of the impending fate of the King of France arrived in England, a strong sensation of grief and horror was generally excited; and, as the British parliament was then sitting, Mr. Fox, as well as other members of opposition, expressed a wish to interpose, by means of some declaration of the opinion of the House, in behalf of the unfortunate Monarch. Mr. Fox remarked on this occasion, that criminal laws ought to be construed strictly, and according to the letter, and that those laws alone ought to be appealed to in judging an offender which were in being at the time of the offence. Mr. Pitt discouraged the proposed interference, on the ground that the French Assembly might only be the more exasperated by it; and a letter of the Secretary of State having been laid before the Parliament, in which it appeared that his Majesty had signified to his minister at Paris, and through him to the subsisting French government, "his solicitude for the personal safety of their most Christian Majesties, and for their preservation from every act of violence, the commission of which (it was added) could not fail to excite sentiments of universal indignation throughout all Europe," Mr. Fox expressed his concurrence with the advice of Mr. Pitt.

The difference of opinion, however, between these two great rivals, on the general subject of

French affairs, had now risen to its utmost height; and the moment of open rupture between France and England evidently and rapidly approached. There are two grounds on which we may consider the French war as having been undertaken; that of the new doctrines proclaimed and propagated by the French; and that of the actual aggressions made or threatened against us and our allies by means of the French arms, aggressions tending to the support of the tenets which were promulgated. We shall, in the first place, advert to the new doctrines; and then proceed to the discussion of those measures, both here and in France, which led to the commencement of hostilities. The part taken by Mr. Fox in the British parliament at this important era, will be the peculiar object of our attention.

The doctrine of the Rights of Man, a doctrine considered as fundamental in the new constitution of France, and taught in this country by Thomas Paine, now become a member of the French Assembly, is a most plausible political theory. It flatters by the respect which it seems to pay to every individual in society. It presents a semblance of reason and justice, and it also pleases by its simplicity. What can be more flattering to the ploughman, or to the mechanic, than to be told that, in virtue of his being a man, he ought to have a voice in the formation of the Legislature? What can be more reasonable and just, on a slight view of the subject, than

that all who are bound to pay obedience to a government should have first exercised a vote towards the institution of it? What can be more simple than the plan of directing all the inhabitants of a country to meet, from time to time, in order to elect an adequate number of representatives, who shall devolve upon an executive body such portion of authority as it may be convenient so to delegate; the executive power continuing responsible to the representatives, in the same manner in which the representatives are responsible to the people? A constitution formed exactly on this model differed indeed from every thing which the world has as yet seen established; but it was said, "is not this very difference a presumption in its favour; for are not all governments corrupt, and have not nations been corrupted chiefly by the corruption of their governments? The earth groans under the vices which the present system has generated. Wars are undertaken in order to gratify the ambition of Kings. Standing armies are maintained in peace, at a vast and unnecessary expence, in order to overawe the people. The laws favour the rich. The whole structure of society has been formed with a view to their interest. The spirit of oppression communicates itself from the King to the Noble, from the Noble to the Magistrate, from the Magistrate to the Landlord, and to the Master of a Family, and religion is employed to sanction the system which is established. All is monopoly and usurpation. The root of the evil is the want of that voice in the formation of the Legislative Power, which the imprescriptible laws of nature have assigned to every human being."

Such was the general doctrine of the Rights of Man. But the more violent assertors of it proceeded infinitely further. Assuming the establishment of these tenets to be the panacea for the present disorders of our nature, they considered every action to be good or evil, simply in

proportion as it tended to obstruct or promote the political revolution in question. Religion was altogether set aside by them as folly and priestcraft. Death was an eternal sleep, and the regeneration wanted for human nature was a merely political regeneration. All morality was resolved into general expediency, and all general expediency into the expediency of erecting the Rights of Man on the ruin of existing institutions.

Not only therefore was the universal *right* of insurrection inculcated; the universal *duty* of insurrection was asserted, and this duty was represented as superseding all other duties. The evil of the jacobinical tenets, when pushed to this extent, is so enormous, that it is not easy to believe in any general reception of them. No doctrines, however, are too violent for an ignorant and inflamed populace. The mob of Paris seemed for a time to act completely up to the true spirit of this their new faith; and the French demagogues of the day appeared coolly and deliberately to shape their practice by its dictates. The doctrine in question produced (as a writer of great ability has remarked) "an entirely new cast of character—a race of men distinguished by a calm and terrible ferocity, resembling Cæsar in this only, that, as it was said of him, they came with sobriety to the ruin of their country."

In our review of the life of Sir William Jones, we observed that even that honest and exemplary person had given some countenance to the French doctrine of the Rights of Man, (at a period antecedent indeed to the revolution) by the publication of a dialogue, in which the inhabitants of a country were compared to the members of a benefit club, and were represented as having an exactly similar right both to chuse and to cashier their own officers. We then pointed out the dissimilarity of the two cases; we observed that the members of the

club having equal shares in the funds of the society might be more safely trusted with the appropriation of them. We further remarked, that the individuals of a large state could not be supposed to comprehend the art of administering the national affairs, in the same manner in which a club might be assumed to understand its own simple and limited concerns. How, it may be also asked, is the authority of the executive government to be maintained? By the voluntary aid of the Citizens? Then the administration will be dependent on the will of a mob; on the partial insurrection of any little faction which may happen to predominate in the neighbourhood of the seat of government. If, on the other hand, the executive government is supported by a standing army, then that army may be employed to render the administration independent, both of the legislative body which constituted the government, and of the people who constituted the legislative body. In neither case will the election of the legislature and government by the people secure the dependence of that legislature and government upon the people. It is only by a balanced constitution like that of England, that weight is *permanently* given to popular opinion, and liberty conveyed from generation to generation. Milton, in one of his prose works, after declaiming against Kings and Courtiers with a vehemence almost equal to that of modern Jacobins, suggests to his countrymen the plan of a republic; but his republic is eminently defective in the point of which we have spoken, for his republican rulers, though chosen by the people, are allowed to become perfectly independent of the popular voice; and indeed the history of our long parliament is some illustration of the practical consequences of this important error. Mr. Locke has also afforded some degree of sanction to the elementary part of the Rights of Man. Some of the Dissenters of Great Britain,

and especially those of the Unitarian school, men accustomed to speculate in their closets on the theory of government, had very naturally imbibed a kindred sentiment. Dr. Price has been already spoken of as a man of this class, and the manner in which Mr. Fox, a politician certainly of a very different order, identified himself with this political divine, has already been the subject of our animadversion.

To these seducing theories, the best answer, if we except that which experience has afforded, was furnished by the eloquent pen of Mr. Burke, who, though occasionally transported, both by his passion and by his genius, beyond the bounds of moderation and truth, appears to have possessed an early as well as profound knowledge of the political disease which was beginning to spread itself in Europe, and supplied a powerful antidote to the contagion. The science of government, according to this writer, is an experimental science, and is not to be taught a priori. Nor is it even a short experience that can instruct us in it. We ought, therefore, to use infinite caution before we venture on pulling down an edifice which has answered, in any tolerable degree, for ages, the common purposes of society. "When I hear," says he, "the simplicity of contrivance aimed at and boasted of in these new political constitutions, I am at no loss to decide, that the artificers are grossly ignorant of their trade, or wholly negligent of their duty. The nature of man is intricate; the objects of society are of the greatest possible complexity, and therefore no simple disposition or direction of power can be suitable either to man's nature or to the quality of his affairs. The pretended rights of these theorists are all in extremes, and in proportion as they are metaphysically true they are morally and politically false *." The Rights of

* This proposition is certainly objectionable.

Men in government are their advantages, and these are often in balances between differences of good, in compromises sometimes between good and evil, and sometimes between evil and evil. Political reason is a computing principle. Government is a contrivance of human wisdom to provide for human wants. Far be it from me to deny or to withhold the real Rights of Man. If civil society be made for the advantage of man, all the advantages for which it is made become his right. Men have a right to justice. They have a right to the fruits of their industry, and to the means of rendering that industry fruitful. They have a right to the acquisition of their parents, to the nourishment and improvement of their offspring, to instruction in life, to consolation in death."

In treating of a pure democracy, he goes on to say, that the people, when totally unrestrained, are much more likely to act unjustly than an unrestrained prince. The prince, without instruments, can do nothing, and these instruments often prove to be impediments. But the people are in a great measure their own instruments. They are nearer to their objects. They are less under the sense of fame and estimation. Their own approbation of their own acts has to them the appearance of a public judgment in their favour. A perfect democracy therefore is the most shameless thing in the world. And as it is the most shameless, it is also the most fearless. No one apprehends that he can, in his person, be made subject to punishment. "Among the French revolutionists," said Mr. Burke, "there are found persons in comparison of whom Catiline would be thought scrupulous, and Cethegus a man of sobriety and moderation."

It may be proper briefly to touch in this place on the manner in which the Scriptures treat of the subject of government. Mr. Paine, although an open unbeliever, endeavoured to turn the language of

the Bible to his own democratic and revolutionary purposes, while some of his opponents attempted to represent monarchy as exclusively sanctioned by the language of Holy Writ. The Scriptures unquestionably prescribe no peculiar form of government. We shall seek from them in vain a sanction either to democracy or aristocracy, or monarchy as such. We find them however commanding "subjection to the powers that be," and thus generally indicating that, wherever we see political authority existing, there we ought to presume that obedience is due. How plain and simple therefore is the path of the faithful Christian. The word of God is in this respect a light unto his feet, and, though he should be utterly ignorant of political science, his footsteps shall not slip.

On the 21st of May, 1792, his Majesty was pleased to issue a proclamation against the numberless seditious writings which had appeared in Great Britain. A few days antecedently to that period, the society for constitutional information had entered into a correspondence with the Jacobin Club at Paris. On the 7th of November, another address from 5,000 persons of the united societies of London, Manchester, and other places, was delivered to the National Assembly. "We are of opinion, said the address, that it is the duty of true Britons to assist to the utmost of our power the defenders of the Rights of Man, the propagators of human felicity, and to swear inviolable friendship to a nation which proceeds on the plan which you have adopted;" namely, the plan as now evidently appeared of abolishing royalty. "Frenchmen, you are already free; and Britons are preparing to become so. A triple alliance, not of crowns, but of the people of America, of France, and of Great Britain, &c." Various indications of zeal to multiply proselytes in every neighbouring country were at this time given by the

French Jacobins; and on the 19th of November, 1792, a decree was passed by the Convention, in which they declared, in the name of the French nation, that they would grant fraternity and assistance to all those people who wished to procure liberty; and they charged the executive power to send orders to the generals to give assistance to such as had suffered or were now suffering in the cause of freedom. This decree was ordered to be printed and translated into all the languages of Europe.

In nine days after the publication of this decree, deputies from certain British societies signified at the bar of the National Convention, their intention "of adopting the form of government introduced in France, and of establishing a national convention in Great Britain." "Citizens of the world," replied the president of the French Convention, in the name of the assembly, "principles are waging war against tyranny, which will fall under the blows of philosophy. Royalty in Europe is either destroyed, or on the point of perishing on the ruins of feodality; and the declaration of rights placed by the side of thrones is a devouring fire which will consume them. Worthy republicans, congratulate yourselves in thinking, that the festival which you have celebrated in honour of the French Revolution is the prelude to the festival of nations*."

* There seems to be little doubt of the formation of a plan for raising an insurrection in London, about the close of the year 1792, or the beginning of 1793. Gregoire, in a report delivered at this time to the National Convention, spoke of "missionaries who must be sent out to convert the globe." Brissot, now a leader in France, has informed the world by a subsequent letter to his constituents, that it was necessary at the period in question "to encourage the movements of liberty in Ireland," and that "England also might be set in alarm, by exciting a fermentation in its own bosom." He also speaks of "money for secret services, which was necessary in order to ex-

The speech delivered from the throne on the 13th December, 1792, the day of the meeting of the British Parliament, alluded to the endeavours of the French to excite insurrection in other countries, as well as to their violation of the rights of our allies the states of Holland, by forcing the passage of the Scheld. It also affirmed that his Majesty had observed a strict neutrality in the war which had been commenced upon the continent, and had uniformly abstained from any interference with respect to the internal affairs of France. In the debate upon this speech, Mr. Fox, after expressing his satisfaction at the success of the French arms against Austria and Prussia, complained of the disposition of the British government to assume a dominion over the speculative opinions of men; censured the measure of calling out the militia, which they had already taken; and compared the alarm now excited respecting the constitution to the plot of Titus Oates, in the reign of Charles the Second. "Should it be asked," said he, "what I would do in times of agitation like the present, I would answer; if there is a tendency in the dissenters to discontent, I would repeal the test and corporation acts, and thus remove from them all cause of complaint. If there were persons tinctured with a republican spirit, I would so amend the repre-

cite the people against their tyrants, and was wanted both for the north, for the south, and for the Indies." A decree of the National Convention authorised "the Executive Council to take unlimited sums, under the head of army extraordinaries, for these secret operations." Kersaint, in a speech made in the National Assembly on the 1st January, 1793, after speaking of "the beaux esprits" in England, alludes to an expected "explosion;" and the *Moniteur* of the 3d Jan. 1793, remarks, that "a treaty which shall regulate the destinies of nations, and lay the foundation of the liberties of the world, must be signed on the ruins of the Tower of London."

sentation, as to prove that the House of Commons, though not chosen by all, is the true representative of the whole people. If there were dissatisfied men in Scotland or in Ireland on account of disabilities, I would repeal the statutes which create those disabilities." Many of the friends of Mr. Fox were now vehemently opposed to him. It was replied by some of these, that the opinions which were now so industriously circulated were not merely speculative; that if the Parliament should fail to be on its guard, the constitution would be subverted; that a constant communication subsisted between the Jacobins of Paris and persons of like sentiments in London; and that multitudes of small pamphlets were gratuitously circulated, some of them among the military, with a view to promote insurrection. Did France, it was added, adhere to that decree which she had once made of abandoning all ideas of foreign conquest? She had not only violated the Dutch territory; she had made war on Geneva and the King of Sardinia. It was remarked, in the House of Lords, that in an elaborate address of M. Condorcet, a member of the French legislature, to the people of Holland, there were these words—"George the Third sees, with anxious surprise, that throne totter under him which is founded on sophistry, and which republican truths have sapped to its very foundation." Mr. Fox having, in a subsequent debate, complained that England had not interposed to prevent the league which had been formed against France, and having urged negotiation, Mr. Burke replied, that "if every government was against France, it was because she had declared herself against every government. She had offered indeed universal fraternity, but this fraternity was on the condition of the acceptance of her doctrine of the rights of man, a doctrine which she propagated after the manner of Mahomet,

who held the Koran in the one hand, and a sword in the other." On the same day on which Mr. Fox made this motion, the French Convention passed a decree, declaring, "that it would treat as enemies the people who, refusing or renouncing liberty and equality, should be desirous of preserving their prince and privileged casts, or of entering into an accommodation with them!" The Alien Bill, a bill calculated to provide against the danger of Jacobin emissaries from France, excited the further animadversions of Mr. Fox. He had little fear, he said, of the propagation of the French doctrines in England. If indeed any overt act of rebellion should appear, it ought to be resisted. It was in vain, however, to arm against opinions. "If," said he, "the suspected persons had been proceeding to action; if they had been about to take possession of the tower; then, indeed, the calling out of the militia would have been a measure of wisdom. But opinions were never yet driven out of a country by pikes, and swords, and guns. How then were they to be met? By contempt if they were absurd; by argument if specious; perhaps by prosecutions if seditious. The opinions of Luther and Calvin were combated by arms; but were they extirpated? There was in that case no want of war, no want of blood, no want of confederacies of princes."

Mr. Pitt insisted that the Alien Bill was a measure which could only be objected to as falling short of the necessities of the occasion. "If," replied he, "through some unforeseen calamity merely, a great number of foreigners had been cast on our shores, parliament would be justified in considering them as an object of attention and jealousy. If they came from a country professing principles inimical to the general order of society, and there was reason to suspect that among those who sought refuge from the sword of persecution were many concealed

emissaries, who purposed to excite insurrection; regard to the public interest would dictate additional vigilance. But, above all, if there should exist in this country itself a number of persons professing to make the French constitution the model for their imitation; if, with a view to this very purpose, a correspondence should subsist between affiliated societies of French and English Jacobins; if addresses from these English societies should have been presented to the French Convention, and should have been encouraged by assurances of fraternity and succour; must we not suppose that men would be sent hither in order to carry these assurances into effect? Could there then be a doubt of the propriety of a bill intended to restrain the introduction of such aliens into this country?"

A short time after the passing of the Alien Bill, the news of the melancholy event of the death of the French King arrived in London. He was condemned chiefly on the ground of acts which no existing law had declared to be illegal. The Duke of Orleans voted for his death. The majority, which pronounced sentence against him, amounted only to five, and he was executed within twenty-four hours, on the 21st Jan. 1793. This last monarch of the Capetine race, accompanied by his priest, ascended the scaffold with a firm look, after taking a most affectionate leave of his family. "Frenchmen," said he, "I die innocent. I pardon all my enemies; and may France"—At this instant Santerre, the commandant of Paris, ordered the drums to beat, and the executioners to perform their office. As the knife of the guillotine descended, the priest exclaimed "Son of St. Louis ascend to heaven." The bleeding head was held up, and a small party among the populace cried out "*Vive La Republique.*" The chief political fault Louis XVI. appears to have been the irresolution of his character. Deposition was the severest punish-

ment which could, with any colour of consistency, be assigned to him. The very constitution which he had accepted declared him to be inviolable. The question, however, of the death of Louis, in the same manner as that of the war with foreign powers, was decided, not by its own merits, but according to that doctrine of general expediency, which now constituted the philosophy of France; a doctrine which easily reduced itself to the narrow point of the particular expediency of committing this murder, or rather to the point of the tendency of this murder to promote the particular interests and wishes of the present leaders of the French Convention. The massacre of the ninth of August, from which, as we mentioned in our last number, the king escaped by a sudden flight, was organized with a view to the plan for the destruction of royalty, which had now been adopted both by Brissot, the head of the Girondist party, and by Robespierre, a leader of the Jacobin faction. A still more dreadful massacre in September, in which 5,000 persons, many of them prisoners, seized during the violences in August, are supposed to have been slain, was no less deliberately perpetrated by the more violent of those two parties; and the assembly did not dare to pursue any enquiry respecting the authors of it. The King's death, according to the system of both these bloody parties, followed of course. The extension of the war seems to have been resorted to as a measure conducive to the same purpose. "It was necessary" (says Brissot) "that there should be vast ideas, and an object sublime and difficult, in order to form men, and a great nation. It was the wish," said he, "to break with all the courts," and "to set the four corners of Europe on fire." Probably also the dread of the Frenchmen now in arms operated on some minds. Roland at this time, the minister of the interior, is understood to have affirmed, that peace was out of the question.

"We have 300,000 men in arms, and we must make them march as far as their legs will carry them, or they will return and cut our throats*." The measures of precaution taken by Great Britain for her own defence, formed, however, the ostensible ground for the declaration of war. After the death of the King, the British minister at Paris was recalled, the safety even of his person being considered as very insufficiently provided for at such a season. M. Chauvelin, the French minister in London, having derived his powers from the King of France, was no longer considered as an accredited person, and he was directed to leave the kingdom. An augmentation of the British forces, both by sea and land, was recommended at the same time by a message of the King to the parliament.

Mr. Fox, on the day of considering this message, after execrating the murder of Louis, objected to each of the three grounds on which he considered the war to be professedly undertaken; namely, first, the aggression upon Holland; secondly, the decree of the 19th of November, offering aid to the countries desirous of asserting their liberty; and thirdly, the general danger of Europe. He argued, that we were under no obligation to aid Holland, though compellable by treaty to assist her, because she had made no demand upon us for our interference. He admitted the decree of the 19th of November to be an insult on this country, and the explanations already given in answer to our remonstrances to be unsatisfactory; but he insisted that the nature of the satisfaction required by us ought to be specified. In respect to the progress of the French arms in Europe, England, he affirmed, had no right to complain. The crowned heads of Europe had made an aggression upon France, and the French had a right

to profit by the victories which they had achieved. He proceeded to observe, that none of these professed causes were the true grounds of the war; that the real object of the British ministry was to interfere with the internal government of France. He did not approve of the present character of that government, but he maintained it to be an inviolable principle, that the constitution of every independent state ought to be settled by those who were to live under it, and not by a foreign force. France had lately trespassed on this principle, and he censured her violation of it. She had made that very war upon the Netherlands which he was deprecating, a war of pikes and bayonets against opinions. She had imposed her own theories on a people unwilling to receive them. Was this act of hers, however, so great a crime in the eyes of all the powers of Europe! Successive Austrian governments had imposed on the same territories a constitution which they disliked, and having first taken away certain popular privileges, had meanly offered to restore them only when Dumourier was entering Brussels with his victorious troops."

Such were the general circumstances of the two countries at the period immediately preceding the declaration of war against England and Holland, by the National Convention of France. That declaration took place on the 1st of February, 1793. We shall employ our next number in more particularly considering the justice of this eventful war; a war, perhaps, in the conduct of which the ministers of his Britannic Majesty may not have been exempt from fault; a war also, as we suspect, too long protracted; a war, however, the origin of which, in our opinion, is principally, if not entirely to be ascribed to men loaded with much other guilt—we mean the body both of Brissotines and Jacobins, who appeared for the moment to be for certain purposes combined, and who now predominated in France.

(To be continued.)

* Marsh's Politics of Great Britain and France. Vol. I. p. 82.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Accounts have been received during the present month of several severe engagements between the Russian and French armies in Poland. In these engagements, which appear to have been very fiercely contested, both sides claim the victory. When the whole of the evidence, however, is considered, there can be little doubt that the French have received a considerable check, and that, instead of gaining ground, their movements have of late been retrograde. General Bennigsen, who now commands the Russian army, appears to have shewn more skill and activity in the conduct of the war than any of his predecessors; and he has acquired the glory of at least arresting the progress of Bonaparte's arms. On the first symptoms of this favourable reverse, he issued a very energetic address to the people of Germany, calling upon them to seize the present opportunity of rising and overwhelming their invaders. Its effect, we fear, will not be very extensive. The probability rather is, that under existing circumstances, a peace may be concluded between the belligerent powers. Negotiations

to that effect are said to be begun under the mediation of Austria; and their progress, it is reported, is likely to be accelerated by the refusal of the British government to negotiate a loan in this country for the use of Alexander, who on his part would not accept an offered subsidy. Should this speculation be realized, we shall again have to measure our strength single handed with France, a contingency which it is impossible to contemplate without much anxiety. In the mean time, both Russians and French are making immense exertions for increasing their armies; and should the war be prolonged, a larger force will probably be collected on the theatre of war, in the course of the present spring, than modern times have ever witnessed.

The Ottoman Porte has declared war against Russia; and of course will cause some diversion of her force, although in every contest the former must ultimately be the sufferer. The Turkish Empire is composed of such ill cemented materials, that it seems to require only the well directed stroke of a vigorous assailant, to make it crumble in pieces.

GREAT BRITAIN.

CHANGE OF ADMINISTRATION.

THE very unexpected change which has taken place in the administration of the country, naturally calls for a few remarks. The members of the late administration, previously to their coming into office, had shewn themselves favourable to what we consider as having been invidiously termed Catholic *Emancipation*. (See *Christ. Obs.* Vol. for 1805, p. 320). It was nevertheless expected that, in deference to the conscientious scruples his Majesty was known to entertain on this subject, the question which it involved would not be agitated by ministers. This expectation has been disappointed. With a view to tranquillize the Sister Kingdom, Ministers conceived it to be their duty to attempt to extend the political privileges of the Roman Catholic body beyond their present limits. They gave at the same time a pledge of their favourable intentions towards that body, by proposing to enlarge

the grant, which, since our union with Ireland, has been annually voted for the maintenance of the Catholic College at Maynooth. This grant (of £8,000 annually) had been originally given by the Irish parliament, principally on the ground that it was of great importance, with a view to the promotion of loyalty among the Catholics of Ireland, that their priests should receive an Irish rather than a foreign education. We shall not at present enter into any examination of the truth of this position. Admitting it to be true, we cannot regard it as forming a sufficient justification of a measure, the effect of which must have been, not merely the toleration, but the encouragement and propagation of popery. Had the political benefits to be derived from this grant been more manifest and more extensive than they can be alleged to be, we should still hold it to be indefensible: for we should hold, that to this case the Apostolic injunction *not to do evil that good may come*, was strictly applicable.

It will not be expected that we should bring forward at present the arguments on which we found the opinion, that to pursue measures calculated to encourage and propagate the superstitious faith of the Church of Rome is morally wrong. Such however is undoubtedly our opinion. We therefore lament that that appropriation of the public money, which is now in question, should ever have been made. But whatever blame we may conceive to be due to the Irish parliament, on account of their originating this measure, we freely admit that the British parliament had no option with respect to its continuance, it being an express stipulation, on the part of Ireland, at the time of the union, that the grant to the College of Maynooth, together with various other grants to charitable institutions, should continue to be annually made in its original extent. But when it is proposed, not that the British parliament should continue to discharge the debt which it had thus contracted, but that it should enlarge the grant from £8,000 to £13,000 per annum, with the professed view of increasing the number of students so as amply to supply Ireland with Roman Catholic Priests, the case assumes a very different aspect. It is obvious, that to throw upon the nation the whole expence of educating Catholic Priests and Propagandists, would be to afford to the Romish Church advantages which the established religion of the country does not enjoy, and on that account, even if no other reason could be alleged, would be liable to unanswerable objections.

But here it may be asked: Would you then do nothing for the Catholics of Ireland? We answer, Yes. We would do much for them. We would endeavour, by all the means in our power, to promote their temporal and their spiritual good. Besides providing a pious and laborious clergy for that neglected and oppressed part of the empire, and reforming the abuses which have crept into its ecclesiastical administration; we would strive to enlighten their minds by the institution of schools, by the communication of general knowledge, and by the dissemination of the word of God. We would do every thing for them that might be consistent with the safety of the state, except giving support and encouragement to their Antichristian faith and worship.

Another object of his Majesty's ministers was, as we have already intimated, to enlarge the privileges of the Catholic body. And this they proposed to effect

by abolishing tests as far as they respect the army and navy; in other words, by rendering it lawful for all his Majesty's subjects, whatever may be their religious opinions, to fill even the highest situations in both. Without meaning to discuss in this place the expediency of Catholic emancipation, as it has been improperly termed, (a subject on which we may perhaps enlarge in our next number) we will venture to remark, that admitting it to be a wise policy to enlarge the privileges of the Roman Catholic body beyond their present extent, yet the complete power of the sword does not appear to be the particular privilege which a prudent legislature would chuse to concede in the first instance. But even if it be assumed that the concession is in itself expedient, it surely was an ill-advised step in Ministers, knowing the feelings of his Majesty, as well as the prevailing temper of the British public on this subject, to bring it forward at a period like the present. It is generally believed that his Majesty, on the first production of this measure, did not express any decided disapprobation of it; but that while it was in progress through the House of Commons, he had been led to see its injurious tendency, and to notify his dissatisfaction. Ministers, on understanding the sentiments of his Majesty, are said to have agreed to abandon the obnoxious proposition, expressly reserving to themselves, at the same time, by a Minute of the Cabinet, a right to bring it forward on any future occasion, when the public good might seem to them imperiously to require it; as well as to express their own opinion on the subject in Parliament. The King, on the contrary, is said to have demanded both a retraction of the Minute of Council, and a distinct and explicit engagement on the part of Ministers, that they would on no future occasion obtrude this subject upon him. Such an engagement Ministers judged to be inconsistent with their oath as privy councillors, and with their duty as members of parliament, although they declared themselves perfectly ready to abandon the measure for the present. With this declaration his Majesty was not satisfied. He proceeded therefore to form a new Ministry.

We stop for a moment, to express our sincere regret that his Majesty should have felt himself reduced to this alternative. Changes in the government, and particularly at critical periods like the present, are greatly to be deprecated, unless the necessity for them is very clear and apparent.

Under the existing circumstances of this country, a change seems peculiarly undesirable. The late Administration have gradually been acquiring the confidence of the country. Of the new parliament a very preponderating majority is favourable to them. Their policy, as to internal affairs, has been of a liberal and disinterested character. They have shewn a laudable solicitude to economize the public resources, and to improve the general condition of the people. And they have contributed to raise the tone of political morality both in the senate and in the country, by the sound principles to which their appeal in the course of their speeches in parliament has occasionally been made. But it would be worse than ingratitude in the *Christian Observer* not to record, that to the aid derived from the talents and the zeal of the leading members of the late administration*, we are indebted, under Providence, for the achievement of the most splendid work of justice and beneficence which has ever become the subject of legislative provision. Almost the last act of their official life was to signify the royal assent to the bill for putting a final period to the British Slave Trade from the coast of Africa. When the magnitude of the interests, and the sacredness of the principles, embraced by this measure are considered; and when we contemplate, in connection with these, the difficulties and opposition which were to be encountered, in its prosecution, from very high authorities, we must admit, that they have gained a degree of honour by their conduct, during the short period of their official labours, which exalts the æra of their administration to a most distinguished place in the page of history†.

But while we pay this tribute of commendation

* Lord Grenville, Lord Howick, Lord Holland, Lord Henry Petty, Lord Erskine, Lord Ellenborough, Earl Spencer, and Sir Samuel Romilly.

† It is certainly remarkable, that it should have pleased Providence to continue this administration in power until the great work of abolishing the slave trade was accomplished, though not one hour beyond that time; and also, that they should be removed from their situations, before they could carry into full effect any one of those measures, which had for their object what is termed Catholic emancipation, or which would have tended to the encouragement and propagation of the Romish faith. Even the additional grant to the College of Maynooth has not received the irrevocable sanction of parliament.

tion to the public conduct of his Majesty's late Ministers, we would not be understood as approving of every act of their administration, nor even of their general system of foreign policy. On this last point we do not pretend to give any opinion. We have also been disposed greatly to doubt, whether their provisions for the defence of the empire from hostile invasion have been sufficiently vigorous and ample for the present emergency. Notwithstanding, however, any objection which we may feel to their conduct in these respects, we do most sincerely regret their removal, or rather the causes which have led to it. We look forward with much anxiety and apprehension to the effect of that violent party spirit which it is likely to generate in parliament and in the country, and of which some strong symptoms have already shewn themselves. Should the opposition which will be made to the new administration prove formidable, a dissolution of parliament will probably soon take place; a measure which, independently of the many moral evils usually attending it, will be productive of great inconvenience to the country at large, hardly recovered from the ferment of the last general election; and in particular may be expected to occasion an extraordinary degree of violence and acrimony in the contests which will ensue. At the same time we sincerely wish well to his Majesty's present Ministers, as we should to any ministers whom he might think proper to appoint; and we shall truly rejoice, if by the prudence and moderation of their conduct, by their disinterested attention to the public good, and by the wise and beneficent use which they make of the power entrusted to them, they should conciliate the confidence of their country, and diminish the force of party-opposition.

The following are the new arrangements which we understand his Majesty to have made:

Duke of Portland, First Lord of the Treasury.

Mr. Perceval, Chancellor of the Exchequer.

Earl Camden, President of the Council.

Earl Westmoreland, Lord Privy Seal.

Mr. Canning, Foreign Secretary of State.

Lord Hawkesbury, Home Secretary of State.

Lord Castlereagh, Colonial Secretary.

Lord Eldon, Lord Chancellor.

Lord Mulgrave, First Lord of the Admiralty.

Earl Chatham, Master General of the Ordnance.

Mr. Rose, Treasurer of the Navy.

Mr. Robert Dundas Saunders, President of the Board of Control.

Mr. Long, one of the Paymasters of the Forces.

Sir V. Gibbs, Attorney General.

Mr. Plomer, Solicitor General.

Earl of Chichester, one of the Postmasters General.

Earl Bathurst, Master of the Mint, and President of the Board of Trade.

Lord C. Somerset, Joint Paymaster of the Forces.

Lord Louvaine, a Member of the India Board.

ABOLITION OF THE SLAVE TRADE.

We have already adverted to the accomplishment of this great work. We cannot, however, dismiss the subject without congratulating our readers and the nation upon it, and calling all who feel the importance of the event to unite in acknowledgments to the Author of all good, for the deliverance of this nation from that enormous load of guilt, and of Africa from that dreadful amount of wretchedness, which were the fruits of this cruel traffic. But we are anxious that the friends of the measure should not imagine, that the legal extinction of this trade renders any further efforts of their benevolence unnecessary. In truth, this measure, great as it confessedly is, great in our apprehension beyond any other which could be named, does but open the way for the exertions of benevolence. It does but remove the obstacles which have hitherto prevented the arts of civilized, and the enjoyments of social life, the blessings of knowledge and of industry, and the benign light of Christian truth, from penetrating into the immense continent of Africa, and from visiting the oppressed and degraded population of our West Indian colonies. To these objects we would direct the thoughts of all Christians. They are objects which will afford ample scope for the exercise of their beneficence, and which it is impossible to contemplate, even in the mass, without feeling the unanswerable nature of their claims. But we will not now enlarge on this subject. We trust to be able to announce, in our next number, the formation of an institution, which we understand to be projected on a very large and comprehensive scale, and which we doubt not will command aid from every quarter of the Empire, the design of which will be to repair, if we can, by our tardy kindness;—to repair at least as far as may now be in our power, the wrongs we have inflicted on Africa and her injured race.

PARLIAMENTARY PROCEEDINGS.

The present unsettled state of political affairs induces us to defer our promised account of some important measures which have lately been introduced into parliament, and which are still pending there, as a doubt naturally arises respecting the course which the new ministry may pursue respecting them.

The Supplies and the Ways and Means for the present year were stated by Lord Henry Petty as follows:

SUPPLIES.

Navy.....	16,977,837
Army	19,809,022
Ordnance	3,743,716
Miscellaneous.....	1,866,000
Vote of Credit	3,000,000

Total Joint Charge 45,396,575

SEPARATE CHARGES, GREAT BRITAIN.

Deficiency of Malt 1805, 200,000	
Inter. on Ex. Bills, 1807, 1,200,000	
5 per cent. 1790 to be paid off.....	350,000
	<u>1,750,000</u>

Total Supplies 47,146,575

Deduct Irish Proportion of Joint

Charge and Civil List 5,545,677

On Account of Great Britain 41,600,898

WAYS AND MEANS.

Malt Duty, Pensions, &c.....	2,750,000
Surplus, Consolidated Fund...	5,520,000
War Taxes	19,800,000
Lottery	350,000
Exch. Bills on Vote of Credit...	3,000,000
Loan	12,200,000
Surplus, Ways and Means, 1806	171,185

41,771,185

Amount of Supplies as above 41,600,898

Surplus, Ways and Means 170,287

The terms of the loan are as follows: for every £.100 are to be given £.70 of 3 per cent. consolidated Annuities, and £.70 of 3 per cent. reduced, and £.10. 12s. of navy 5 per cents. The annual interest therefore on every £.100 borrowed will be £.4. 14s. 7d. which, it must be allowed, is a very favourable rate for the public.

Lord Percy brought forward on the 17th inst. a motion for leave to bring in a bill for the abolition of slavery in the West India Colonies. It was thought, however, and as we think most justly, by the principal supporters of the abolition of the Slave Trade, that the proposition involved too many delicate topics, and was too intimately connected in its effects with the future

happiness or misery of the slaves themselves, to be precipitately made the subject of legislative enactment. We nevertheless trust that the situation of the slaves in our West Indian islands will not be lost sight of, but that a vigilant attention will be exercised by the friends of humanity in and out of parliament, to the framing, devising, and promoting such measures of regulation, as may tend to mitigate the evils of our colonial bondage, and to introduce the objects of it, to an immediate participation of the moral and religious light which has been poured out upon this country in such abundance; and by thus raising them from their present state of mental degradation, may qualify them, without danger to themselves, for the gradual communication of civil and political rights*.

It appears from a conversation which passed in the House of Commons between Mr. *Tierney* and Sir *Philip Francis*, that symptoms of insubordination had appeared among some of the native troops on the Madras establishment. The extent of the evil does not appear to be distinctly ascertained, but its existence in any degree must be the subject of serious alarm. The cause of the disaffection which has been manifested by the Sepoys is reported to have been the ill-advised interference of the government with their dress, the regulation of which is, in their minds, closely connected with their religious notions.

NAVAL INTELLIGENCE.

The trial of Sir Home Popham, for acting contrary to orders, in withdrawing the force under his command from the Cape of Good Hope, for the purpose of attacking Buenos Ayres, came on at Portsmouth on the 6th inst. and closed on the 8th. The Court was of opinion, that the charges

* We will here just advert to a report which has been most industriously circulated, of an insurrection among the negroes in the island of Jamaica. We have endeavoured to trace this report to its source, but without success. The newspapers of the island, even of a later date than is assigned to the revolt, say nothing of it. The account carries, indeed, the evidence of gross fabrication on the face of it. Doubtless it was thought to be a good engine to play off at the moment when the administration, which had supported the abolition of the Slave Trade, was expected to leave that measure in an unfinished state, and when it might be supposed possible to influence the new men to stay its further progress.

were proved, and that the conduct of Sir Home Popham had been highly censurable; but in consideration of circumstances, they adjudged him only to be severely reprimanded.

An Order of Council has directed the blockade of the Elbe, the Weser, and the Ems, to be renewed.

Several important captures have been made from the enemy, particularly in the East Indies. A Dutch frigate and two brigs have been cut out of Batavia by the *Caroline* frigate, after a spirited contest. Another Dutch frigate, reported to have on board a million of dollars besides a valuable cargo, has been captured by the *Greyhound*. The *Bellona* privateer, which has proved so destructive to our trade in that quarter, has also been captured, together with several other privateers. One of our extra Indiamen, the *Fame*, has been taken by a French frigate.

DEATHS.

Some years ago we stated in one of our numbers the circumstances of an atrocious murder which had been perpetrated on Hounslow Heath, on the body of a Mr. STEEL. In the means by which the perpetrators of this horrid act have been discovered, we recognize that providential interference, which, persons even of little or no religion have been compelled to admit, is often visibly displayed in the detection of this species of guilt. One *Hanfield*, who had been an accomplice in the murder, having been sent on board the hulks for some other crime, was there visited with sickness, and with compunctions of conscience, which he endeavoured for a time to dissipate by drinking. But in vain. His behaviour and conversation led to inquiry, and he was at last induced to make a full confession. The persons whom he accused, *Huggerty* and *Holloway*, were put upon their trial at the Old Bailey on the 20th of February, when the narration of *Hanfield* was confirmed by such a variety of unsuspecting circumstances, as to leave no doubt of their guilt. Among other means which were taken to obtain satisfactory proof, the criminals were placed in adjoining apartments, where they had the opportunity of conversing with each other, but so as that their conversation should be overheard. The evidence against them derived from this source was very strong. The jury, with little hesitation, found both guilty. On the 23d February the execution of their sentence took place. They

continued to protest their innocence, and *Holloway* is said to have vociferated "innocent!" in a manner which was quite terrific. A young woman, who had also been convicted of murder, was executed with them; and appeared to be deeply affected by her situation. The crowd of spectators was immense, and their unaccountable eagerness to have a near view of the unhappy scene was such, that they were pressed on each other almost to suffocation, and continual cries of murder were heard from all parts of the concourse. At last some persons having been thrown down by accident, others fell over them, and all who fell wore either soon trampled to death or dreadfully bruised. In one part a large body of the crowd, as in a convulsive struggle for life, fought furiously with each other; the consequence was, that the weakest fell a sacrifice, many of whom were boys from school. The following incident may afford some idea of this terrible affair:—A woman, who was so imprudent as to bring with her a child at the breast, was one of the persons killed. While in the act of falling, she forced the child into the arms of the man nearest to her, requesting him for God's sake to save its life. The man finding it required all his exertion to save his own, threw the infant from him, but it was caught by another man, who got rid of it in a similar way. The child was again caught by a person who contrived to struggle with it to a cart, where he deposited it till the struggle was over. Thirty persons were killed, and a great many badly wounded.

At Upwell, Norton, Rev. H. SAFFERY, rector of Honington, Suffolk.

At Wimeswold, in his 84th year, EDWARD JAMES, a day-labourer. He received two premiums from the Leicester Agricultural Society; one for supporting his numerous family, by his indefatigable industry, without becoming burthensome to the parish; and the other for long servitude in the family of Mr. William Burrows, of Wimeswold.

At Edinburgh, the Rev. JAMES MOYSE, many years one of the ministers of the Cowgate Episcopalian chapel.

Aged near 84, at the rectory-house at Barton-on-the-Heath, in Warwickshire, (of which he had been rector about 27 years), the Rev. JAMES WILMOT, D. D. many years fellow of Trinity College, Cambridge.

At his deanry, aged near 80, the Rev. LAPTIST PROBY, D. D. Dean of Lichfield.

Aged 76, the Rev. JOHN ELLISON, rector of Wold-Newton, co. Lincoln, and fifty

years curate of St. Nicholas's church; in Newcastle.

At his house in Eccles Green, co. Gloucester, in his 89th year, the Rev. J. CARLESS, vicar of Stratford, co. Hereford, and of Kerry, co. Montgomery.

On Lewisham-hill, Kent, aged 54, the Rev. JOHN THORNHILL, rector of Horton, co. Gloucester, and master of the grammar-school on Lewisham-hill.

Rev. JOHN JAMES DOESON, of Crambe, in York. He has left handsome legacies to the York County Hospital, the Schools for Blue Coat Boys and Grey Coat Girls, and the Dispensary established there; and also to the poor of the parish of Crambe, where he died, and to the poor of the parish of St. Saviour-gate, in York, where he was buried in a family-vault.

Aged 68, the Rev. HUMPHRY HYDE, vicar of Bourn, and of Dowsby, both co. Lincoln.

At his house in St. John's church-yard, Westminster, aged 86, THOMAS NEWTON, Esq. a relation of the great Sir Isaac.

After a long and painful illness, the wife of the Rev. William Bawdwen, vicar of Hooton Pagnell, and curate of Frickley-cum-Clayton, co. York. She has left a family of ten children.

Rev. JOHN BUTLER RODGERSON, fellow of Corpus Christi College, Oxford.

At Boyton, Suffolk, in his 78th year, the Rev. Samuel Hingeston, 42 years rector of that parish, and 20 years rector of Holton, in the same county.

Rev. JOHN SUTTON, vicar of Weekly and Oakley Magna, co. Northampton, and rector of Church-Lawford, co. Warwick. He has left a wife and 12 children.

Aged 75, at Sidney College, Cambridge, of which he was elected master in 1760, the Rev. WILLIAM ELLISTON, D. D. rector of Keyston, co. Huntingdon.

In consequence of her clothes catching fire, and after lingering two days, a child named JANE COTTERIL, of Brampton, near Yorksey, co. Lincoln.

At Old Stratford, co. Northampton, THOMAS CHETTERIL. While digging for stones in a deep pit, a great quantity of earth fell in upon him, and killed him.

Found dead in a field at Wappenham, co. Northampton, aged about 73, MARTIN BROWN, who set out the preceding morning, to go to his work, in apparent good health and spirits.

In her 92 year, Mrs. HANNAH WOODLEY, of Abingdon.

At Bampton, in Oxfordshire, Mr. Fox, sen. A daughter who lived with him, and

who has at different periods discovered symptoms of derangement, placed a quantity of gun-powder under the chair in which her father was sitting, and, by means of a train which reached to the outer door, set fire to the same, the explosion from which was so powerful as to force a hole through the ceiling, and the window out of the room above. Her father was so severely injured as to be quite speechless for two days, and he died on the sixth. A short time since she had nearly effected his death by administering poison to him. She is to be confined in a mad-house for the future.

In her 80th year, Mrs. ELIZABETH PEIRCE, relict of Mr. William Peirce, of Northampton.

Aged 93, Mrs. MARY REDHEAD, mother of John R. Esq. of Gilligate, Durham.

In her 95th year, Mrs. ELIZABETH DAVIE, of Northampton.

Mr. JOSEPH HOLROYD, of Sawood, near Halifax, co. York. Returning from Huddersfield market, he fell from his horse, and was killed on the spot.

Suddenly, while reading prayers to his family, at his house at Riviere, aged 76, JOHN EDWARDS, Esq. many years acting partner and faithful manager of the concerns of that very extensive Copper Company at Hayle, co. Cumberland, carried on under the firm of Michell, Trevenen, and Edwards.

As Master M'CORRY, of Tamnabooy, near Moneymore, co. Antrim, in Ireland, about 17 years of age, was returning from school, he stopped to look at a tree which was cutting down, when it unfortunately fell upon him, and fractured his skull in such a dreadful manner as to cause his death in two hours.

As Mrs. KNILL, wife of Thomas K. Esq. mayor of Hereford, was sitting alone by the fire, her clothes unfortunately caught the flame, and were instantly in a blaze; by which she was so dreadfully burnt, before her shocking situation was discovered, as to cause her death about 10 o'clock the next morning. She was nearly 90 years of age.

A boy about four years old, son of W. Taylor, earthen-wareman, of Hereford, going too near the fire, the flame commu-

nicated to his clothes, and he was so much burnt as to occasion his death, after lingering a few days in shocking torment.

Mr. Broughton, farmer, of Helpstone; who, in returning with his brother in a cart from Stamford, co. Lincoln, the night before, was overturned in Helpstone town, in consequence of the horse taking flight near the market-cross, and killed. His brother escaped unhurt.

Murdered, a man of the name of Dennis Boyle, of Killawell, near Ballymore, co. Sligo, in Ireland. His head was nearly severed from his body; his tongue almost dragged from his head; and his whole frame mutilated in a manner too shocking to describe. The only reason for this horrid deed is ascribed entirely to his having given testimony, at the late Special Commission, against one of those deluded persons called Thrashers.

Aged about 40, in consequence of her clothes taking fire, Mrs. SIMMONS, wife of Mr. S. attorney, of Poland-street, Oxford-street.

At Sandhurst, in Kent, two boys, sons of a labouring man named Serus, being left alone, in the absence of their mother, amused themselves by throwing shavings on the fire, which soon blazed, and communicated the flame to the clothes of the youngest, about four years old, which his brother, in attempting to blow out with the bellows, so increased, that the poor child was soon enveloped in flames, and in that situation was discovered by a miller, who casually called at the house with his grist, and who lost no time in endeavouring to extinguish the fire, which, by the help of water from the kennel, he at length accomplished, but not till the little sufferer was so shockingly burnt as to cause his death, in great agony, soon after.

At his house near the Edgware Road, aged 82, after a short but painful illness, General PASCAL PAOLI; famous for the part he took in the affairs of Corsica in the reign of Louis XV.

Aged 107, Mrs. Anne Morgan, of Haverfordwest; who was blind, and had been confined to her bed some years, but enjoyed full possession of her other faculties.

ANSWERS TO CORRESPONDENTS.

I. L.'s paper will lead to inquiry, and it will in some measure depend on the result of that inquiry, whether it shall appear.

The extract from Canaues's account of the Hebrew Republic ; and *ANALECTES* will be inserted at some convenient opportunity.

G. B.'s letter will be attended to.

We are much obliged to H. for his hints on the subject of the abolition of the Slave Trade, which has been so happily accomplished. Some difficulties have presented themselves in adopting his suggestions, which we trust may be removed before the close of another month.

KASSELAS ; CRITO ; SIMON SOMETHING ; Φίλος ; will be inserted.

The extract from Flavel we apprehend is too generally known among religious persons to make the communication of it interesting ; but we will endeavour to ascertain that point more accurately.

The verses both of I. K. and C. P. are not deemed fit for insertion.

QUINTIN has been received.

X. R. arrived to late.

Our readers will excuse our having misplaced the continuation of our account of Mr. Fox.

POSTSCRIPT.

It has become more and more probable that the French have sustained a reverse in Poland, and that they have begun their retreat. Mindful of former exaggerations, we hesitate in giving full credit to the reiterated reports on this subject. We cannot, however, refuse to believe, that the French are reduced to great extremities for want of the necessaries of life, and that they are now under the necessity of pursuing a defensive system of warfare. Bonaparte, it is confidently said, has proposed an armistice.

Our Ambassador at Constantinople, Mr. ARBUTHNOT, appears to have made a precipitate retreat from that capital, on board an English frigate. This occurrence, we fear, indicates a rupture between the Porte and this country. In the mean time the Ottoman court have acted very honourably, in placing the persons and property of the English, resident in Turkey, under the protection of the law.

The American Congress have passed a Bill for the total abolition of the Slave Trade on the 31st of December next.

ERRATA.

Present Number, p. 164, col. 2, line 9 from bottom, for *inward* read *in ward*.

—————, p. 162, col. 2, line 8 from top, for *zealous* read *jealous*.

—————, p. 208, col. 2, line 15 from bottom, after *in the* insert *origin as well as*.

—————, line 10 from bottom, dele *the origin of*.

THE
CHRISTIAN OBSERVER.

No. 64.]

APRIL, 1807.

[No. 4. Vol. VI.]

Religious Communications.

THE QUESTION CONCERNING THE AUTHENTICITY OF 1 JOHN V. 7. BRIEFLY
EXAMINED.

CHAPTER I. INTRODUCTION.

For the Christian Observer.

THE doctrine of the Trinity is so firmly established upon the authority of Scripture, in which divine titles, attributes, and operations are ascribed to each of the persons in the Godhead, that it does not require the support of any single passage, however clear and decisive. That which has been most frequently quoted by modern divines is 1 John v. 7 : "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." In these words the unity of the three persons is expressly affirmed ; but there is a doubt concerning the nature of that unity. It is generally understood as relating to unity of essence. But some learned and orthodox writers interpret it of unity of testimony. There are three that bear *record*, and these three are one ; that is, their testimony is one. The importance of the passage will, of course, be more highly estimated by those who maintain the former interpretation, and an enquiry concerning its authenticity must to them be peculiarly interesting. But it cannot be of small moment to any who are solicitous about the purity of the sacred text, since a doubt concerning a passage which has been so generally received tends to universal scepticism, till the reasons of that doubt have been examined.

In entering upon such an enquiry, it becomes us to lay aside every preconceived opinion, and to

view the evidence on both sides of the question with the same impartiality as if we had no interest in the decision. We should beware, on the one hand, of rashly rejecting the word of God, and on the other, of attributing divine authority to that which may possibly be only the production of human fraud or error, regardless of the admonition, "Add thou not unto his word, lest he reprove thee, and thou be found a liar ;" Prov. xxx. 6. One of these alternatives is inevitable ; either that the defenders of the authenticity of 1 John v. 7, are guilty of ascribing the invention of men to divine inspiration, or that their antagonists dishonour the word of God. Is it not then the duty of all persons, who have leisure and opportunity, to satisfy themselves that they belong to neither of these classes ? There are many, whose slight and superficial information has merely excited a suspicion of the passage, terminating in a resolution not to quote it. To such persons it must be desirable to have their doubts resolved, and no longer to sit down in hopeless scepticism, which, as far as it extends, renders the word of God to them of no effect.

The seventh and eighth verses of 1 John v., as they stand in most of the editions of the New Testament, and particularly in the English version, are, "*For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,] the*

Spirit, and the Water, and the Blood, and these three agree in one." The disputed passage is included between the brackets.

The controversy concerning its authenticity began early in the sixteenth century. Erasmus, in his first and second editions of the Greek Testament, omitted it; but being censured for the omission of a passage which was admitted into the Vulgate, promised to insert it, if it could be found in a single Greek MS. Being told that such a MS. existed in England, (hence afterwards called Codex Britannicus) in his third edition, 1522, he made the promised insertion. In the same year the Complutensian edition was published, under the direction of Cardinal Ximenes. This also contained the disputed passage. It was, however, omitted in Colinaeus's edition 1534, but inserted in Stephens's editions 1546, 1549, 1550, and in Beza's.

This subject again engaged the attention of the learned about the end of the seventeenth century, and the authenticity of the passage was strongly attacked by Father Simon in France, and Sir Isaac Newton in this country. But the controversy seems not to have been decided; for of the four principal editors in the eighteenth century, Bengelius and Mill contend that the passage is genuine, while Wetstein and Griesbach condemn it as spurious. About thirty years ago, Gibbon, in his celebrated History, affirmed that the three witnesses had been established in our Greek Testaments by the prudence of Erasmus, the honest bigotry of the Complutensian editors, the typographical fraud or error of Robert Stephens, and the deliberate fraud or strange misapprehension of Theodore Beza. This illiberal censure of characters eminent for learning and probity, excited the indignation of Archdeacon Travis, who undertook their defence, in his letters to Edward Gibbon. A reply was speedily published by Mr. Porson, who, on this occasion, gave the

learned world an early specimen of the extent and accuracy of his critical knowledge, as well as of the perspicuity and vigour of his style. But the terms of insult and contempt of his antagonist, which are not thinly strewn through his letters to the Archdeacon, are unworthy, both of the talents of the writer, and the dignity of the subject. He who intends that his arguments should be dispassionately considered, and his authority in matters of fact respected, is guilty of great inconsistency if he employs provoking and intemperate language. Since the date of Mr. Porson's letters, some new and valuable materials have been added by Mr. Marsh, in his notes to Michaelis, and his letters to Archdeacon Travis.

The decision of the controversy depends partly upon the Greek MSS., partly upon the antient Versions, and partly upon the quotations which occur in the writings of the antient Fathers. Upon each of these grounds, the authenticity of the celebrated passage in the first epistle of St. John is contested. It is urged, that of about 150 Greek MSS. of that epistle, now in existence, no more than two, and these not of considerable antiquity, are found to contain it—that it is also wanting in the MSS. of the antient versions, with the single exception of the Latin, and in the best copies even of that version; lastly, that it is not quoted by the ancient fathers.

CHAP. II.

OF THE MSS. OF THE GREEK TESTAMENT.

The original copies, which came from the hands of the Apostles and Evangelists, have long ago perished, and the oldest of the MSS. now in existence is probably not of a higher antiquity than the fifth or sixth century.

It has been observed, that certain MSS. have a mutual affinity, and appear either to be copied one from

the other, or derived from one common source. The three principal families are the Western, the Egyptian, and the Byzantine. The first were written in the Western Empire, where the Latin language prevailed. These have a remarkable affinity with the Latin version, and the quotations in the Latin fathers. The Egyptian or Alexandrine MSS. correspond with the quotations of Origen, who was a native of Alexandria in Egypt, and with the Coptic or the second Egyptian version. The Byzantine MSS. were in use at Constantinople, formerly called Byzantium. From these the quotations of Chrysostom are derived, and they correspond with the Moscow MSS., and the Sclavonian or Russian version. Even so early as the third century a difference of readings existed, as appears from a comparison of the quotations from Scripture by Origen, with the quotations of the same passages by Tertullian and Cyprian.

The characters of these three classes of MSS. vary according to the different qualifications and opportunities of the transcribers. In the Western copies genuine readings occur, which are harsh, foreign to the Greek idiom, and resembling the Hebrew. But the Alexandrine MSS. studiously avoid what might be offensive to the ear of a Greek. The Western are more diffuse, and fond of glosses and periphrases. The Byzantine have much resemblance to the Alexandrine, which they even exceed in attention to the purity of Greek idiom. But they sometimes admit glosses, and mix Western readings, different from the Alexandrine. It is obvious, that a reading which is found in the best copies of all, or even two of these classes is probably the true one. For the goodness of a reading is not so much to be estimated by the number of MSS. now extant, as by the classes or families, which contain it; since many witnesses of the same class may often be regarded only as one.

Few of the ancient MSS. contain the whole of the New Testament. MSS. of the Gospels are the most numerous. Many have the Acts and the Epistles. The Revelations are in few MSS. The number of MSS. which have been wholly, or partially collated, is said by Mr. Griesbach to be about 500. Of these about 150 contain the first Epistle of St. John.

Since MSS., from time and accident, have suffered mutilations, we are not authorized to conclude, that any of them agrees with the received text, merely because it is not quoted in support of a different reading—a mistake into which unexperienced critics are prone to fall. For it is possible that a MS. may be mutilated; and therefore a collator ought to specify, not only what books of the New Testament his MS. contains, but what are its defects and chasms.

Our acquaintance with the MSS. is very imperfect. Some have been examined only for a single text, such as 1 John v. 7.; others have been collated throughout, with more or less skill and care. But first collations are seldom accurate, every new collator detecting oversights or mistakes in preceding catalogues of various readings. Errors also arise in transferring readings from one edition to another. The MSS. are sometimes falsely named or numbered, or various readings omitted. Some MSS. have been printed word for word: these contribute in a great degree to the advancement of biblical criticism. The principal of them are the Alexandrine MS. in the British Museum, and the Codex Cantabrigiensis, given to the University of Cambridge by Beza; the former printed by Dr. Woide, the latter by Dr. Kipling. These editions possess the following advantages; they correspond line for line with their originals; they have the same abbreviations; and the words are printed in capitals, and not separated into words. But they are far from being perfect fac similes; for they

have but one type to each letter. If therefore any ambiguity exist in the MSS., whether from the fault of the writer, or the faintness or mutilation of the letters, this is not represented in the editions of Woide and Kipling. It may be doubtful, whether a letter be A or Δ or Δ, whether O or Θ, whether OΣ or ΘΣ; but, in the printed work, these doubts will be decided, according to the opinion of the editor. Thus, in the celebrated text 1 Tim. iii. 16, if Woide had not added a note, we should not have learned from his fac simile that the MS. was at all ambiguous. The doubt is between ΘΣ and OΣ; but in his page it is clearly ΘΣ, as it is indeed in the generality of the Greek MSS. in several of the Greek fathers, and two of the ancient versions.

Since, in a succession of copies, errors, whether from accidental slips or intended corrections, are multiplied at every step, it is natural to value MSS. in proportion to their antiquity. From one of the sixth century many copies may have been transcribed, before the fifteenth, in which the art of printing was discovered; but they are all of them together of less value than their original. The antiquity of MSS. is therefore of great importance. But how is this antiquity ascertained? In many the dates are inserted by the copyists; but in MSS. written before the tenth century this is not the case, and therefore in estimating their antiquity we are obliged to judge from the form of the letters, compared with inscriptions of which the age is known. This, however, determines nothing more than the antiquity of the hand-writing; which is not the only criterion of the antiquity of the text. An exact copy of an ancient MS. might happen to be taken in the fourteenth century; on the other hand, a MS. of the fifth century might happen to have admitted many readings, which are chiefly found in modern MSS. Therefore the date of the text is a more interesting en-

quiry than that of the hand-writing; and of this a judgment may be formed from its frequent coincidence with other evidence, particularly versions, and fathers of which the age is known.

The foregoing observations will naturally excite surprise, perhaps alarm, in the minds of some of my readers. They may begin to suspect that they have no authority concerning the text of the New Testament, when they find it to be derived from such various and discordant sources. If there are three classes of MSS. differing in character, as well as origin; if those of the same class are subject to considerable variations; if neither the ancient versions nor the quotations of the fathers are found to be uniform; by what means can we possibly ascertain the true reading?

In reply to this question it may be remarked, on the authority of the most learned critics, that, amidst all this variety, there is in reality great harmony; that few of the various readings affect the sense; and that none subvert any of the doctrines of Scripture. If only one MS. had been preserved, we should have had no various readings; but our text would then have abounded with faults and defects, with incurable faults and omissions irreparable. Of the truth of this assertion we may form some judgment by what has actually happened to some profane authors. "Only one has been preserved of Velleius Paterculus, and of Hesychius," says Dr. Bentley in his remarks on Free-thinking: "in these the faults are so numerous, and the defects so beyond redress, that notwithstanding the pains of the learnedest and acutest critics, for two whole centuries, these books still are, and are likely to continue, a mere heap of errors. On the contrary, when the copies of any author are numerous, though the various readings always increase, and, in proportion; the text, by an accurate collation of them, made by judicious and skilful hands, is ever

the more correct, and comes nearer to the true words of the author, and is not made more precarious, but more authentic and certain."

"The real text of the sacred writ does not now, since the originals have been long lost, lie in any single MS. or edition; but is dispersed in them all. It is competently exact, even in the very worst MS. now extant; nor is one article of faith, or moral precept perverted or lost in them." This strong and unlimited assertion is probably an induction from very extensive ob-

servation; but we are not obliged to rest upon the authority even of Dr. Bentley. It is in the power of every one who will consult a critical edition of the New Testament, to convince himself, that the various readings, generally speaking, very little affect the sense. I will take for an example, the first eighteen verses of the first chapter of St. John's Gospel, which I select because they contain one of the most decisive proofs of the divinity of Christ. The principal various readings are the following:

Common reading.	Various reading.	Authorities.
v. 1. The word was with God.....	in God....	Clement Alexandrinus.
2. The same, [ὁ αὐτός] was in the beginning.....	thus he [ὁ αὐτός] was in the beginning.....	3 MSS. and some Fathers.
The same was in the beginning with God.....	omitted.....	3 MSS.
4. And the light was the life of men.....	omitted.....	Some of the Fathers.
— the light was the life of men.....	the light was the life....	1 MS.
5. In him was life.....	is life.....	1 MS. and several Fathers.
6. Comprehended it [αὐτὸς] not	him [αὐτόν] not.....	6 MSS. and one Father,
7. That all men through him might believe.....	omitted.....	1 MS. and some Fathers.
9. That cometh into the world	this world.....	The Vulg. and some Fathers.
10. He was in the world.....	this world.....	Some Fathers.
13. Who were born.....	who was born.....	3 Fathers.
Nor of the will of the flesh	omitted.....	4 MSS.
Nor of the will of man....	omitted.....	2 MSS.
14. The glory as of the only begotten of the Father	The glory of the truly only begotten as of the Father.....	Origen.
πληρὴς χάριτος.....	πληρὴς χάριτος.....	1 MS. and several Fathers.
16. And of his fulness.....	For of his fulness.....	4 Ver. 5 MSS. and 6 Fathers.
and grace for grace.....	grace for grace.....	Several versions.
18. The only begotten Son....	The only begotten.....	Some Fathers.

On the whole, these various readings, though selected not from any single MS., but from all that have been collated, together with the ancient versions, and the quotations of the fathers, no where contradict the sense of the Evangelist, or produce any material alteration in the text.

But there is a further consideration, which proves that we have a much greater security for the text of the New Testament, than for other writings of equal antiquity, viz. that the Scriptures of the New

Testament have been constantly appealed to by divines of every description; whose opposition of sentiment, however in other respects to be lamented, has been so overruled by divine providence, as to furnish a powerful evidence in favour of the text of Scripture; since no doubt can be entertained of passages, which have been admitted to be genuine by all the best critics, notwithstanding the great variety of their theological creeds.

But it is time to proceed from

these general observations, to the subject proposed, and to enquire in the first place, whether the disputed passage in 1 John v. is supported by any ancient MS. now in existence.

This question is answered in the negative, by the general consent of the best critics. Indeed the only MSS. that contain it are the Berlin, which is a copy from the Complutensian edition, so servile as not to have corrected the errors of the press; and the Codex Britannicus, which has been proved not to be older than the fifteenth century.

But though no ancient MS. containing the disputed passage has been preserved to our times, yet if it can be ascertained that such MSS. did exist at a remote period, their evidence is not to be rejected. A Deed, which has been lost or destroyed, may be a good title to an estate, if the contents can be proved by competent witnesses.

CHAP. III.

OF THE MSS. WHICH HAVE BEEN SUPPOSED TO CONTAIN 1 JOHN V. 7.

It is asserted, that Laurentius Valla, who flourished in the former part of the fifteenth century, and was the first collator of the MSS. of the Greek Testament, found the disputed passage in his Greek MSS. But the only evidence for this assertion is founded upon his silence. In his *Collation of the New Testament*, in many instances, he points out the disagreement between his Latin and Greek copies, but he mentions no disagreement in 1 John v. 7. This is a weak foundation for the opinion that he was acquainted with the disputed passage. Perhaps his Latin and Greek copies agreed in wanting it; which is no improbable supposition; for we shall show presently, that it is omitted in the most ancient Latin copies.

Of the MSS. employed by the Complutensian editors very little is known, and their present existence is doubtful. They are said by

these editors to have been of great antiquity; but in that age, copies two or three hundred years old were considered as ancient; and it is the opinion of Wetstein, Semler, and Griesbach, that they were neither ancient nor valuable. They hardly ever consent with the most ancient copies or fathers, except in conjunction with modern copies, and almost always agree with the modern copies, where these differ from the more ancient. Because the Complutensian editors admitted 1 John v. 7. into their testament, it has been supposed that they found it in their MSS.; but a more probable conjecture is, that they inserted it upon the authority of the Vulgate. For when Stunica, one of the four editors, on censuring Erasmus for omitting it, was challenged by him to produce his authority for inserting it, he never appealed to Greek MSS. On the contrary, he said that the Greek copies were corrupt, but that the Latin contained the very truth. These words are of great importance, amounting to a confession, that none of the MSS. procured for that edition by the great influence, personal and political, of Cardinal Ximenes, contained the disputed passage.

The evidence in favour of it, derived from the MSS. of Robert Stephens, a learned printer at Paris, requires to be attentively considered. In the third edition of his Greek Testament, printed in 1550, he refers to seven MSS. all containing the disputed passage, except the words *ἐν τῇ διχαλῶ*, which he includes between the marks ' and ' thus ' *ἐν τῇ διχαλῶ* '. These are the only words, so included. But as no MS. or version, or quotation of the fathers, which exhibits the disputed passage, omits these words, a suspicion has arisen, that the mark ' is wrong placed, and ought to have stood after *ἐν τῇ γῆ*; in support of which opinion it is observed, that Stephens's semicircle is often misplaced. But, allowing that he was not so accurate, as to avoid minute

errors, hardly affecting the sense, is he to be suspected of an error of such magnitude, extending to a whole verse, a verse in which the unity of the three persons of the Trinity is affirmed, and concerning the authenticity of which, for about thirty years, Erasmus had recently been engaged in controversy against certain divines in England, France, and Spain? In a passage which had acquired so much celebrity from this controversy, and is of so much intrinsic importance, if Stephens had fallen into a mistake, it probably would have been detected upon his own revision, or the examination of others. A further argument that the reading in Stephens's Greek Testament was not occasioned by a mistake in placing the semicircle, may be collected from his Latin Testament of 1545, in which the same reading was exhibited in a different mode. In this Testament he printed two Latin versions, in parallel columns, which he calls the Old and the New. In the former, which is the Vulgate, he retained in the text the whole of the disputed passage; but, by including it between marks, intimated that some Latin MSS. wanted it. These are specified by name in a former edition of his Latin Testament, printed in 1540. In the new version, this passage is dismissed from the text, and the whole of it, excepting the words *in calo*, are inserted in the margin, with a note subjoined, "*Sic legunt quædam exemplaria Græca*," by which words Bengelius supposes him to mean, the Complutensian edition, and the Codex Britannicus. But these do not omit the words corresponding to *in calo*. The only Greek MSS. in which these words were ever omitted, and the rest of the verse retained, are the seven MSS. of Stephens, to which therefore he must be supposed to refer. The coincidence between this new version and the Greek edition of 1550, was pointed out to Archdeacon Travis, in the fourth of Mr. Porson's letters. "Upon adding the

text and the margin together," he observes, "they will exactly make up the two verses, bating the two words *in calo*." This coincidence is so strong an argument in favour of the correctness of Stephens's marks, that Mr. Porson felt the necessity of making a reply to it. "If," says he, "Mr. Travis be so cruel as to turn against me the point of the weapon which I now present him, I must shield myself with Stephens's formal preference of the Greek copies, that rejected the verse, to those which retained it." But this preference is perfectly justifiable; for, though his seven MSS. contained the verse, yet he might collect that the majority wanted it, from the declaration of Erasmus and the confession of Stunica. Why he altered his method in 1550, and admitted into the text what he had dismissed from it in 1545, is difficult to conjecture. Perhaps he thought himself authorized to admit a reading, which had been inserted by Erasmus, in his third edition, and by the Complutensian editors.

The argument in favour of the correctness of Stephens's collation seems to be supported by the testimony of Beza, who in his first edition of his Latin Testament, 1556, says of 1 John v. 7, "*Legimus et nos in nonnullis Roberti nostri veteribus libris*;" and of the words *in calo*, "*Hoc deest in septem vetustis codicibus*." In a subsequent edition, Beza changed the expression, *Legimus et nos* for *extat*, probably being conscious that he had said more than was strictly true. For there is great reason to think that he had not read Stephens's MSS. but only the collation of them. This may be collected from his preface to the third edition, where, after enumerating other authorities, by which he settled the text of his New Testament, he adds, "*Ad hæc omnia accessit exemplar ex Stephani nostri bibliothecâ, cum viginti quinque plus minus manuscriptis codicibus et omnibus penè impressis, ab Hénrico Stephano, ejus filio, et pa-*

ternæ sedulitatis hærede, quàm diligentissimè collatum." He does not pretend to have consulted Stephens's MSS. themselves, which indeed had been returned to the Royal Library, before Stephens's flight from Paris to Geneva in 1552. He only mentions the book of collations, which from his words appear to have been made by Henry, the son of Robert Stephens. The same indeed is affirmed by Henry Stephens himself, who speaking of his father's edition, says, "Peter meus...cum N. T. Græcum cum multis vetustis exemplaribus *operâ meâ* collatum, primò quidem minutioribus typis et parvo volumine....mox autem grandibus characteribus et magno volumine, adhibuit quantâ potuit typographiæ munificentia, excudisset, &c." Of the two editions here mentioned, the small one was printed in 1546, whence it appears that the collation of the MSS. had been made prior to that year. Indeed this is confirmed by Robert Stephen himself, in the preface to the edition of 1546, where he says that he had then obtained MSS. from the Royal Library, by the help of which he had corrected his own copy.

After all that has been said upon this subject, the testimony of Stephens must be abandoned, if the value of that kind of evidence is rightly estimated in the following passage. "For my own part I declare," says Mr. Porson, "that let any editor affirm that he has seven MSS. of an ancient author, consenting in a certain reading, if a hundred MSS. of the same author being afterwards collated, are found all to agree in another reading, and to contradict the supposed seven MSS., whatever may be such an editor's general reputation for veracity, I shall certainly reject his testimony." If Mr. Porson means to say, that because an event is in its nature improbable, it ought not to be credited upon the testimony of the most respectable witness, his opinion is repugnant to the common sense of mankind. For very unlikely events

obtain a ready assent if well attested. The chance is very great against a particular ticket gaining the highest prize in the State Lottery; yet such a fact, when it has taken place, is believed upon slight testimony. Again, the chance that a die, in ten successive throws should constantly come up ace, is to the contrary, less than unit to sixty millions. If a respectable person should declare that he had seen such an event happen, the first conclusion might be, that the die was loaded: but supposing the contrary to appear upon trial, his testimony, I conceive, would not be rejected. Indeed, if it were true, that a single witness, however respectable, cannot make an extraordinary occurrence credible, upon what testimony could we be induced to believe an event confessedly miraculous?

There is yet another enquiry, the solution of which may throw light upon the subject of Stephens's MSS. If it be true that these MSS. contained the disputed passage in St. John, how comes it to pass that this passage does not appear in any ancient MS. now extant? Can we imagine that all these MSS. of Stephens have perished? This is highly improbable, especially as Stephens himself informs us, that he restored the MSS. which had been lent him, to the Royal Library at Paris, where they were likely to be preserved better than in private custody. Hence it is reasonable to conclude that they are still in existence. Le Long, in his *Bibliotheca Sacra*, relates that he discovered in the Royal Library, δ , ϵ , ζ , ι , four of the seven MSS. mentioned in Stephens's margin, indeed the very four which Stephens borrowed, as he himself says, from that library. The reasons assigned by Le Long for his opinion are not considered as satisfactory. However, as Simon who examined all the MSS. of St. John's Epistle in the Royal Library, and consequently the four which Stephens had returned thither, found the disputed passage in none of them, he con-

cluded that it could not be in Stephens's δ , ϵ , ζ , ι . Wetstein discovered a MS. which he affirms to be the δ ; and Mr. Marsh another, which he asserts to be the ι of Stephens, and both of these agree with the MSS. examined by Simon, in wanting the disputed passage.

It is natural to ask, by what means the MSS. collated by Wetstein and Mr. Marsh, are proved to be the same with the δ and ι of Stephens. Are these marks inscribed on the several MSS. ? No. But the readings of the MSS. collated by Wetstein and Mr. Marsh coincide, in a very extraordinary degree, with those which are attributed in Stephens's margin to his δ and ι . And it is laid down, as a canon of criticism, that a pretty general agreement, between any MS. and the collation of another, is a stronger argument for their identity, than a slight deviation is for their diversity. The reason upon which this canon is founded is the following, viz. that a faultless collation is not attained by the most accurate critics, and if it were attainable, still errors might arise in the printed copy. Whether from the error of the collator, or the compositor, Robert Stephens's Greek Testament is very incorrect, e.g. in 1 John v. 7, 8, out of four readings of the Complutensian edition, he has omitted all but one.

In verse the 7th. the Compl. ed. has $\alpha\upsilon\tau\omicron\iota\delta\epsilon\iota\varsigma\tau\epsilon\iota\varsigma$. But Stephens's text is, $\delta\epsilon\iota\tau\epsilon\iota\varsigma$.

In verse the 8th. the Compl. ed. has $\epsilon\pi\iota\tau\eta\varsigma\gamma\eta\varsigma$. But Stephens's text is, $\epsilon\nu\tau\eta\gamma\eta$.

Again, the Compl. ed. omits $\kappa\alpha\iota\delta\epsilon\iota\tau\epsilon\pi\epsilon\varsigma\epsilon\iota\varsigma\tau\omicron\iota\epsilon\nu\epsilon\iota\sigma\iota$, which clause is inserted in Stephens's text. Yet he takes no notice of any of these three remarkable differences, though he professes to collate the Complutensian edition. Another instance of his inaccuracy is mentioned by Mr. Marsh, that out of 578 quotations from the Complutensian edition about one twelfth part, viz. forty-eight, are false. Therefore, upon the suppo-

CHRIST, OBSERV. No. 64.

sition that Stephens's ι , and the MS. compared with his collation of it, are one and the same, a few slight differences between that collation and the MS. compared with it, are not much to be wondered at, while their general coincidence would be most extraordinary, unless they are derived from a common original, or one of them is copied from the other. But, upon either of these suppositions, it is far more probable that the reading in the Codex Vatabli is right, since it agrees with 150 MSS. than the reading attributed to Stephens's MSS. which differs not only from those which omit the seventh verse, but from the Berlin and the Britannic, which retain it; for these also retain the words $\epsilon\nu\tau\eta\theta\epsilon\alpha\nu\tau\omega$.

CHAP. IV.

OF THE CODEX VATABLI AND MR. MARSH'S THEOREM.

The name Vatablus was found by Mr. Marsh, inscribed at the beginning and the end of a MS. in the Public Library at Cambridge, apparently in Vatablus's own hand writing. Hence he inferred, that it had been once the property of Vatablus; and as Vatablus was an intimate friend of Robert Stephens, he was induced to examine whether it might not be one of the MSS. employed by Stephens, for his editions of the Greek Testament. It could not be the δ , which Wetstein had already discovered to be the Codex Coislinianus, 200, so called from having belonged to Coislin, Bishop of Metz, in 1672. It could not be any one of the four borrowed from the Royal Library at Paris, and referred to by the letters δ , ϵ , ζ , ι ; for these had been returned, as Stephens himself assures us, "relata in Bibliothecam regiam, quæ mihi precario data fuerant *." Of his seven MSS. of the

* Archdeacon Travis understands that Robert Stephens returned to the Royal Library fifteen MSS. and attempts to assign probable reasons for his returning not only the eight, which he had borrowed from

Catholic Epistles, there remain only two, the α and the γ . In order to determine whether one of these might be the Codex Vatabli, Mr. Marsh copied all the singular readings of the α and γ , in Stephens's margin, throughout the Catholic Epistles; by singular readings, meaning such as are quoted by Stephens from one single MS. Of these Mr. Marsh found twenty quoted from the α , and twenty-five from the γ . He first compared the singular readings of the α with the Codex Vatabli, and found not one of them; but of the singular readings of the γ he found all, excepting one. In James v. 7, the Codex Vatabli has $\epsilon\omega\varsigma\ \acute{\alpha}\nu\ \lambda\acute{\alpha}\zeta\eta\ \pi\rho\acute{\omega}\mu\iota\omicron\nu\ \kappa\alpha\iota\ \delta\psi\iota\mu\omicron\nu\ \kappa\alpha\rho\pi\omicron\nu$, instead of the common reading $\iota\epsilon\tau\omicron\nu$. But Stephens marks the word $\iota\epsilon\tau\omicron\nu$ as wanting in his γ , without saying whether its place is supplied by $\kappa\alpha\rho\pi\omicron\nu$. Therefore it is uncertain whether the Codex Vatabli agrees with the γ in this reading or not.

Mr. Marsh further remarks, that of these twenty-five readings, there are fourteen for which no MS. but the γ , has been quoted by Mill, Wetstein, Griesbach, Matthæi, or Alter; and eight, for which only one, beside the γ , has been quoted. From all these premises, he attempts to calculate the probability, that the γ and the Codex Vatabli are one and the same; and, after a long algebraical process, determines, that the chance of their identity is to the contrary, as 93132.257461.542601.562409.999999.999999 : 1, or in round numbers, as 93000 quintillions

that library, but seven others, which he had collected from other quarters. But, for this opinion, I see no foundation in the passage quoted by Travis from Stephens's Responsio, page 371. *Postulant afferri vetus exemplar. Respondeo non posse fieri, quòd non unum esset, sed quindecim, relata in Bibliothecam Regiam, quæ mihi precario data fuerant.* The comma after quindecim, in Stephens's reply to the censures of the Parisian divines, is omitted by Travis, and thus Stephens is made to say, that all the fifteen had been returned to the Royal Library.

to unit. Of his proof of this theorem, he speaks, with the utmost confidence to Mr. Travis. "If you are a mathematician, you will easily perceive the truth of my theorem. I have given so complete a demonstration, that further proof may appear superfluous."

It is a singular proof of the subtlety of the doctrine of chances, that so ingenious a writer as Mr. Marsh has fallen into a palpable mistake in demonstrating his theorem.

The validity of his conclusion must depend, not only upon the accuracy of his algebraical process, which I do not dispute; but upon the truth of his fundamental principle; an error in which can never be rectified by the most regular train of reasoning. Now he assumes that if, upon collating any number of MSS. (p) a certain reading is found in only one of them, the chance that it will be found in the next, (or $p + i^{\text{th}}$ is $\frac{1}{p}$.

The readiest way of examining a general expression is to try it in extreme cases. Suppose then that p is 1; according to Mr. Marsh, the chance that the same reading will be found in the next MS. is $\frac{1}{1}$: in other words, if the first MS. has a certain reading, the second will infallibly have the same. I do not find fault with Mr. Marsh for reasoning about probabilities, but for drawing conclusions concerning them, without suitable data. Because a certain reading occurs only once in ten MSS. can we infer that the chance of its occurring in the eleventh is $\frac{1}{10}$? This would be the chance, if we had a right to conclude that the proportion in those that remain to be examined, is the same as in the first ten. But since this is neither given nor proved, we cannot infer that the chance of its occurring in the eleventh MSS. is $\frac{1}{10}$. Such an inference, so far from being certain, is not even probable.

But notwithstanding the improbability of Mr. Marsh's conclusion, and the error in his first principle,

I admit that the facts which he has stated, suggest strong reasons for believing the identity of the Codex Vatabli with Stephens's *17*, since the coincidence of their readings, through the Catholic Epistles, is much greater than could be expected from two distinct and independent MSS.

The same observation may be extended to the Acts and St. Paul's Epistles, in which the only disagreement found by Mr. Marsh, in the singular readings, is in Acts xi. 3, where *on*, which Stephens marks as wanting in his *17*, is contained in the Codex Vatabli. There are indeed two readings in Stephens's collation of the *17*, in ix. and x. of Hebrews, which at present do not exist in the Codex Vatabli, the latter part of that Epistle having been torn out. But this is no argument against the identity of the MSS., unless it can be shewn that the Codex Vatabli was mutilated before Stephens made his collation. Mr. Marsh also examined all the other readings of the *17*, in Stephens's collation of the Catholic Epistles. He enumerates thirty-four, some consisting of several words, thirty-three of them perfectly agreeing with the Codex Vatabli, the thirty-fourth differing only in one letter. In an enquiry concerning the identity of these MSS., the disputed passage in St. John ought not to be omitted, for it is found, except the words *ἐν τῷ οὐρανῷ* in the collation of the *17*, but not in the Codex Vatabli. Any single disagreement, if we could be certain of the accuracy of Stephens's collation, would be a decisive argument against the identity of the MSS.; but as we have no such certainty, we are reduced to a choice between two difficulties. Either we must suppose Stephens's collation wrong, where, from circumstances mentioned in the foregoing chapter, (viz. the celebrity of the passage, the dispute concerning its authenticity, and the agreement between the Latin and Greek editions of Stephens) that supposition is peculiarly improbable; or we must

allow, that the Codex Vatabli is distinct from the *17*, notwithstanding a most extraordinary coincidence of their readings.

The arguments that have been urged in this and the foregoing chapter concerning Stephens's MSS. may be thus briefly stated.

First. Neither the MSS. of the Complutensian editors, nor those of Erasmus, nor any of the 150 which now exist, except two, both of modern date, contain 1 John v. 7. Hence it seems highly improbable that it should be found in all Stephens's MSS., collected as they were from various quarters.

Secondly. He returned to the Royal Library the MSS. which he had borrowed from it. Yet Simon, after a diligent search in that library, did not discover that verse in a single MS.

Thirdly. Two MSS. of the Epistles of St. John, which have been compared with the collations of Stephens's *θ* and *17*, from an extraordinary coincidence of readings, are inferred to be the very MSS. employed by that editor. If this inference be allowed, the conclusion is inevitable, that his *θ* and *17* had not the seventh verse, because it is in neither of the MSS. with which they have been compared.

These arguments amount to a very high degree of presumptive evidence; but great probabilities may be overcome by testimony. Let us then attend to the testimony produced upon this occasion.

First. Robert Stephens in his Latin Testament, 1545, says that some Greek copies read thus; *Tres sunt qui testimonium dant Pater, &c.* omitting *in celo*.

Secondly. In his Greek Testament of 1550, he includes *ἐν τῷ οὐρανῷ* between marks, and, in the margin, names seven MSS., in which he says these words are wanting.

Thirdly. In 1556 he printed Beza's Latin Testament, where, in a note on 1 John v. 7, are the following words: "*Legimus et nos in nonnullis Roberti nostri veteribus*

libris," and on the words *in cælo*. "Hoc deerat in 7 vetustis codicibus." Now if Stephens had no such reading in his MSS. how can these repeated assertions be accounted for? We cannot suppose that he intended to deceive, where, as Mr. Porson observes, he has furnished every inquisitive reader with the means of detection. And it is hard to conceive that, if an error had been committed in the position of his semicircle, it should never be detected by Stephens himself, or suggested to him by his friends or enemies. This however will appear less improbable if we attend to the following consideration, that Stephens returned his MSS. at least as soon as he had completed his edition of 1550, perhaps as soon as he had finished his collations. For when he presented a copy of that edition, immediately after it was printed, to the divines of the Sorbonne, and they required him to produce a MS. with which they might compare it, he answered that his MSS. had already been returned to the Royal Library. If in the short and turbulent interval between that conference and his migration from Paris, from which city he was driven by the malice of his persecutors, he had discovered in his Greek Testament the unprecedented reading, which omits *ἐν τῷ ἔργῳ*, while it retains the rest of the disputed passage, he would naturally consult his book of collations, which would only confirm the printed copy; for, in those collations, it is probable that the mistake first arose.

To draw a decisive conclusion, from the above mentioned facts, would require no small skill, in weighing and balancing opposite probabilities; and there is one material part of the evidence, which, from its nature, is not easily to be appreciated, but by persons who have had much experience in the collation of MSS. I mean that part which relates to the proof of identity from the coincidence of readings. However, the best critics unanimous-

No. IV. Chap. II. continued. [APRIL, ly agree in the opinion, that Stephens's MSS. had not the disputed passage; and among these Mill and Bengelins, whose orthodoxy is not doubted, and who were convinced of its authenticity. But this conviction they derived from other sources, viz. the ancient versions and the quotations of the fathers.

(*To be continued.*)

ON DR. TAYLOR'S KEY. NO. IV.

CHAPTER II.—*Continued from p. 158.*

The Christian Covenant. Its Nature and Object; its Privileges, with the Terms expressing them. Remarks on the coincident Part of Dr. Taylor's Work.

IN coming to the question, whether the christianized Jewish terms which have been enumerated are principally, (I do not say universally,) to be taken in their original external sense, or in a spiritual, it will be proper to consider, first, some of the peculiar titles of the members of the Christian covenant. The first and most general one seems to be that of *disciples*: a term important, as pointing out the manner in which men were brought into the Christian Church,—by receiving and submitting to the instructions of Christ, and his Apostles. Hence the Apostles, in their last commission, were directed, to *make disciples* of all nations, baptizing them, and teaching them to obey the Gospel¹. And how far a spiritual and salvable state was involved in the right to this title is evident from the solemn words of our Saviour, when he declared, that whosoever was not ready to renounce all worldly comforts, and life itself, for his sake; whosoever did not bear his cross and follow him; whosoever did not forsake all that he had, when necessary, could not be his *disciple*².

¹ Matt. xxviii. 19, 20. The Acts relate the execution of this commission.

² Luke xiv. 26—33.

The faithful or believers is an appellation by which Christians are very commonly designated in the New Testament. It is of a more appropriate description than that just considered, as founded upon that peculiar act, by which they became, and continued, interested in the blessings of redemption, and therefore not in use until after the doctrine of justification by faith in Christ was more clearly proclaimed and understood; that is, not until he had performed the atonement upon which that doctrine arises. That this appellation is not to be understood merely in an external or corporate sense, such as is compatible with the most unworthy professors, even unbelievers in heart and judgment, and therefore implying neither a suitability of character nor the complacential favour of God; but that it expresses an individual, moral excellence, which God regards with approbation and will reward, must be manifest, I should apprehend, to all, who will consider the connection in which they usually occur, with attention and impartiality. Indeed, were they to feign the application of these titles to corrupt members, or to a society totally or predominantly corrupt, I doubt not that their judgment, their soberest and best judgment, would utterly revolt at the idea. But there is a difficulty on this subject, which, for the sake of truth, whatever it might decide, is to be lamented. The sacred writers apparently so little suspected that their meaning could be misunderstood, that they have never, except casually as it should appear, given any thing of a direct intimation of the sense in which such terms as that under consideration were used by them. It is an important consideration, if nothing more could be said, that every intimation which they have given, and every circumstance attending their use of the terms, is consistent with the sense now contended for.

As the present is the first instance calling for this observation, it was

judged proper to introduce it here; although, as the reader is requested to notice, it will apply to most or all the terms which are about to be examined. That the word *πίστες* is synonymous with Christian is evident; but it is highly probable, that not merely a *professed* but a *real* Christian was intended by it. When Lydia, whose heart the Lord had opened to attend to the preaching of the Apostle and his associates, said to them, after she was baptized, "If ye have judged me to be *faithful* to the Lord, come into my house³," she can hardly be supposed to have submitted it to their judgment, whether she had *professed* faith in Christ or not. When St. Paul, in his first epistle to the Corinthians, calls Timothy his "beloved son, and *faithful* in the Lord⁴," when, in the same epistle, he says concerning himself, that he had "obtained mercy of the Lord to be *faithful*⁵," when he couples the *knowledge* of the truth with the expression "them which *believe*⁶," (and knowledge is a term of very significant force in scripture); and when he calls God the Saviour "specially of *those that believe*⁷," it is surely a very equitable interpretation to suppose, that something of internal character, and the state of acceptance which belongs only to such character, is designated by the term in question. This interpretation will, I trust, be confirmed from the consideration of the primitive word, or of that act or virtue, the *personal* appropriation of which we have been examining.

The primitive *πίστις*, and the verb derived from it, *πιστεύω*, seem to be perfectly equipollent, and, in their proper Christian sense, to signify an internal, productive, Christian grace. Either of these words

³ Acts xvi. 15.

⁴ 1 Cor. iv. 17.

⁵ 1 Cor. vii. 25.

⁶ 1 Tim. iv. 3.

⁷ Ib. 10: The different forms of *πίστις* occur frequently in the epistles to Timothy, and, when applied to Christians; seem to require the higher sense here ascribed to them.

may be so united with others of a negative or deteriorating force, as to express any gradation on the scale of meaning from nihility to perfection. We read therefore of a *dead* faith, which is as much, (and no more,) a real one, as a dead man is a real man. Everlasting life is declared to be the reward of faith in him by our Lord himself: "God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life⁸." To the same purpose he instructed the Jews on a certain occasion at Capernaum⁹. So likewise, when he gave his final commission to the apostles, he declared, "he that *believeth* and is baptized shall be saved¹⁰." Indeed, the expressions continually recurring as spoken by our Saviour to, or respecting, those who applied to him, "Be it to thee according to thy faith," "great is thy faith," "thy faith hath saved thee," "I have not seen so great faith, no, not in Israel," &c. &c. sufficiently prove, that a religious and operative principle is designed by that term. This is still farther evident from the distinction which is made by our Lord between mere profession, of hypocrisy, and a real faith: "not every one that saith unto me, Lord, Lord," (a pretty strong profession is expressed by these words), "shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven¹¹." After the death and ascension of the Son of God, faith, in the more restricted sense, as it respects him, and the propitiation which he was made for our sins, was published and inculcated with increasing clearness. And, as if to establish, in the strongest manner, the holy nature of real faith, and its distinction from insincere profes-

sion, one of the first transactions which occurred in the internal government of the newly formed Church, was the detection and severe punishment of an instance of hypocrisy¹². This was an *act*; and a solemn *declaration* to the same purpose was made respecting Simon the magician, who, in the improper and unusual sense of mere profession, hypocritical, as it appeared in the present case, is said to have "*believed*," but who was nevertheless pronounced to be "in the gall of bitterness, and in the bond of iniquity¹³." Accordingly, on the very next application for admission into the Church by baptism recorded in the Acts of the Apostles, the person to whom the application was made, Philip, replied, "if thou *believesth with all thine heart*, thou mayest," i. e. be baptized¹⁴. When the first fruits of the gentiles were converted, St. Peter expressed the nature of their faith, by saying, that God put no difference between them and the Jews, "*purifying their hearts by faith*¹⁵." In the epistle to the Romans faith is principally considered with a restriction to its office in the affair of justification, that is, as separate from all respect to works, which nevertheless are its necessary fruits, when real, and salvific. The exclusion therefore of these works, *as justifying*, might be interpreted as an exclusion of their very *existence*: an inference which the Apostle has as little guarded against as he appears to have thought of. The parallelisms which, to a certain degree, exist between systems the most discordant or even opposite in their distinguishing character, often render a term equally susceptible of interpretations which belong to very different hypotheses. On this subject, however, we shall have more to say hereafter. The Apostle, nevertheless, has given a pretty decisive indication in this very epistle, of the sterling and spiritual quality

⁸ The Diatessaron, § 21. ⁹ § 65.

¹⁰ § 152.

¹¹ § 36. The Sermon on the Mount. See likewise the accusations of the Pharisees, &c. for their hypocrisy, § 116.

¹² Acts v.

¹³ Ibid. viii. 9—23.

¹⁴ Ibid. 27—38. ¹⁵ Ibid. xv. 9.

which he considered as belonging to faith, when he writes, "if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thine heart*, that God raised him from the dead, thou shalt be *saved*. For with *the heart man believeth* unto righteousness," (justification,) "and with the mouth confession is made unto salvation¹⁶." In his epistle to the Galatians, St. Paul represents *that* faith alone as available in Christ, "which *worketh by love*¹⁷." And in that to the Ephesians, he plainly intimates that it is by faith that Christ dwells in the hearts of believers¹⁸." The Apostle tells the Colossians, that they shall be presented holy, and unblameable, and unreprouvable in the sight of God; if they "*continue in the faith grounded and settled*:" he rejoices in beholding the *steadfastness of their faith in Christ*, and exhorts them still to be *established in the faith*¹⁹. The Thessalonians are exhorted to put on the *breastplate of faith* and love: he makes their *exceeding progress in faith* matter of thanksgiving to God, prays that God would fulfil in them the *work of faith with power*, and represents them as chosen to *salvation through belief of the truth*, as well as sanctification of the spirit²⁰. This Apostle, in the view of his approaching departure, exults in having *kept the faith*, and in having the prospect of its eternal reward before him²¹. The author of the epistle to the Hebrews says, "we are" "of them that *believe, to the saving of the soul*²²." And then he immediately exemplifies the nature and effects of faith, as they were seen in different characters, from the creation, in the Abrahamic and Jacobæan lines²³.

¹⁶ Rom. x. 9, 10. It deserves to be remarked, that in this passage even *confession*, which necessarily implies nothing more than an outward act, must be taken in a spiritual, effective sense.

¹⁷ v. 6.

¹⁸ iii. 17.

¹⁹ i. 22, 23.; ii. 5—7.

²⁰ 1 Thess. v. 8.; 2 Thess. i. 3—11, and ii. 13.

²¹ 2 Tim. iv. 7, 8.

²² x. 39.

²³ xi.

The faith of St. James is a spiritual operative one²⁴. St. Peter says of the Christians whom he is addressing, that they "are kept by the power of God *through faith unto salvation*²⁵." And St. Jude exhorts those to whom he wrote, to build up themselves in their "*most holy faith*²⁶." If the expressions themselves on this subject did not decide, as I think it very evident they do, in favour of the higher meaning contended for, the *anxiety* always discovered in the Scripture concerning it utterly forbid the idea, that faith, in the predominant acceptance of the New Testament, is to be understood in a sense compatible with those, who nevertheless, and in actual possession of this faith, may finally perish. Both the present importance of this discussion, and the purpose which it will hereafter serve, must excuse what would otherwise be its disproportionate length.

We now proceed to the third *peculiar* denomination of Christians, *spiritual*. This term is but sparingly used, perhaps because the idea contained in it was thought to be sufficiently expressed by some others, particularly by that just considered. "He that is *'spiritual'* judgeth all things." "And I, brethren, could not speak unto you as unto *spiritual*, but as unto carnal." "Brethren, if a man be overtaken in a fault, ye which are *spiritual*, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted²⁷." This term, however, is important, because it is evidently founded upon the assumption, that every real Christian possesses, and is governed by the Holy Spirit. That this is the case with respect to the ordinary or sanctifying operations of that Divine Being, according to the representation of Scripture, can be controverted by none, who have any acquaintance with the sacred oracles of the new covenant.

²⁴ ii.

²⁵ 1 Pet. i. 5.

²⁶ Ver. 20,

²⁷ 1 Cor. ii. 15.; iii. 1.; Gal. vi. 1.

Let any one read the former part of the eighth chapter of the Epistle to the Romans, and consider, first, the opposition between flesh and the spirit, then the assertion, that "if any man have not the spirit of Christ, he is none of his." Let him read the account of "*the fruit of the spirit*" at the latter end of the fifth chapter of the Epistle to the Galatians. Let him notice how familiarly St. John says, "hereby we know that he abideth in us, by *the spirit which he hath given us*"²⁸."

These *original*, peculiar, and significant titles will furnish us with some kind of clue to the proper interpretation of those *borrowed terms* which it is a principal part of our design to explain.

(To be continued.)

To the Editor of the Christian Observer.

THE following remarks were loosely thrown together on reading the paper of your correspondent R. S. in your number for January, p. 12. If you judge them pertinent to the subject, the great practical importance of which will, I think, fully justify to your readers its protracted discussion, you will favour them, perhaps, with an early insertion. I might have moulded them into a more connected and elaborate form, but not discerning any advantage that would result from thus shaping them afresh, I venture to send them to you in their original dress, as they spontaneously offered themselves to my own thoughts, on the perusal of the paper alluded to.

The question about the sinfulness of anger seems in great measure to hinge upon the meaning of the word. If anger means a decided disapprobation of another's conduct, expressed by words and deeds, whether suited to the occasion or not; anger in itself cannot be sinful, unless it be sinful, decidedly to disapprove of what is evil, and to shew that disapprobation by words and

actions, according to our situation in the family, the Church, or the community. But if anger *exclusively* means, that state of mind and heart, by which the irritated passions overpower reason and conscience, and urge a man to express his displeasure by inordinate, peevish, and irrational words and actions; or if anger is supposed necessarily to imply any thing inconsistent with cordial good-will and benevolence to the persons concerned; it must always be sinful. A parent can never be angry with his child without sin, if irritable passions are indulged, and any means are used to express disapprobation, such alone excepted as are wisely suited to promote the real good of the child. But a judge may shew his disapprobation of a murderer's conduct by words and actions, not inconsistent indeed with general benevolence, or good-will to the murderer's soul, but which are calculated to destroy the murderer as to this world, whatever may be the consequence as to the next; and yet his disapprobation is neither sinful in itself, nor in its effects.

They who speak of anger against an individual as incompatible with love, seem to forget that love to an offending individual may imply disregard to the good of numbers, and be incompatible with general benevolence, and especially with love to the household of faith; as Eli's love to his sons, and David's love to Absalom. And they who speak as if it were but once mentioned that our Lord was angry, have not accurately read the Gospels. The word *displeased* (*ἡγάδωντο*) is indeed used in the following passage, but certainly it means *anger* in the strongest sense, except irrational passion be exclusively intended by that term; (Mark x. 14.) The same word occurs again at the 41st verse of the same chapter, where it is said, that "the disciples were much displeased with James and John." But without resting the argument on verbal criticisms: did not our

²⁸ 1 John iii. 24. ; and iv. 13.

Saviour express his decided and even indignant disapprobation on several occasions, by most emphatical language, against the Scribes and Pharisees; (Matt. xv. 3—14. xvi. 4. xxiii. 13—33. Luke xi. 39—54.) and even against the disciples; (Mark viii. 17—21—33. Luke xxiv. 25.) and indeed in many other places? There was a special reason why our Lord expressed no anger during his personal sufferings. He was wounded for our transgressions, and it was predicted that he should be led as a lamb to the slaughter.

“The word *εὐσεμνασαι*, implies the signification of anger and vehement commotion, with which we threaten any one, &c.” (Leigh.) Yet this word is repeatedly used concerning Christ. (Matt. ix. 30. Mark i. 43. John xi. 33—38.)

To suppose that Mark, thinking in Hebrew, but writing in Greek, could not find a suitable word to express his idea, but in his confusion used one which implied sin in his Lord, seems inconsistent with the divine inspiration of the Scriptures. If neither Mark, nor Peter, who is generally supposed to have revised his Gospel, was of himself capable of distinguishing in *Greek* between *grief* and *anger*; surely the spirit of inspiration, as superintending the sacred writers, would in this (if in any case) have interposed, to prevent the disciple from imputing sin to his Lord, and misleading all through successive generations, who desired to imitate his example!

“Be not angry without cause.”

“Be angry and sin not.” “Let not the sun go down upon your wrath.”

“Be slow to anger.” “Love is not easily provoked.” Can you find any thing like this about pride, or avarice, or sensual lusts? Be not proud without cause; be proud and sin not; let not the sun go down upon your pride; be slow to pride; love is not easily made proud. Be not covetous without cause, &c. Be not intemperate without cause, &c. The absurdity of this is manifest:

CHRIST. OBSERV. No. 64.

whence then is the difference? Because there may be a sufficient cause for anger, though not for pride, avarice, drunkenness, or fornication. Eve ought to have been angry at the proposal of the serpent: Adam at the proposal of Eve: and each ought to have said, “Get thee behind me, Satan,” as Christ did to Peter; or to have answered as Peter did to Simon Magus. Though anger in us, poor fallen creatures, is perhaps never unmixed with some degree of selfish and evil passions, and these generally predominate; yet this is the effect of our depravity, to be counteracted by divine grace. But were we as holy as the Saviour; we should indeed be slow to anger, and ready to forgive, and there would be no mixture of selfish and malignant passions in our displeasure; but we should continually find occasions suited to excite a holy indignation against sin and those who commit it, and to express that feeling in different ways, as magistrates, ministers, parents, masters, &c., yet with the most entire good-will, and the most tender compassion, for those against whom we thus manifested our displeasure, and often with peculiarly tender affection for them.

To suppose, that those who contend that anger is not sinful *per se*, but in the *degree*, and the *manner in which it is expressed*, mean, that we may be angry at *sin* and not at *sinners*, is at least a mistake of their meaning: but we may be angry at the crime, and at the criminal on that account, without ill will, nay, without any thing inconsistent with the warmest affection; as every one must know, who ever felt and expressed decided disapprobation of the misconduct of a dearly beloved wife or child. Indeed, so far is the displeasure shewn on such occasions from being inconsistent with love, that it naturally flows from it, and bears a strict proportion to it. We feel indifferent towards that behaviour in a servant, which would awaken

H h

our indignation in a child. Wherefore? Because we love the child more than the servant.

The dangers on the side of anger make a strong impression, and very justly, on the mind of R. S.; but is there no danger on the other side? Are there no such things as cowardice and indolence assuming the guise of meekness? Do not all the corrupt propensities of our nature need correcting? Do not some want stimulating to action and decision, while others need a curb and restraint? Is not a Nehemiah in some cases as suited to reform a corrupt Church as an Ezra, who, though perhaps more amiable, was too timid? Who, looking at our Lord's example, and remembering that Stephen, and Peter, and Paul, were filled with the Holy Ghost, will deny that they acted right in their most decided language and conduct against sinners? Yet who would not call it anger in any of us?

The Socinians and others have often attempted to explain away the scriptural language about the divine anger and vengeance, in order, as it appears, to shake off the fear of future, at least of eternal, punishment. We should be careful, therefore, not to concede in this respect. The language of Scripture is peculiarly emphatical and varied on this subject; and there are, perhaps, an

hundred places, where anger is ascribed to God, to one where he is spoken of as *repenting*. And, indeed, how can we conceive of a moral governor, who expresses no decided disapprobation of the crimes by which his subjects injure and destroy one another? Is he *love*? But partiality to criminals, which swallows up general benevolence, is incompatible with this character.

To sum up the argument. "Love is the fulfilling of the law." Every part of our conduct, one towards another, is lawful or unlawful, right or wrong, as it accords to this principle, or the contrary. The simple question then that must decide the lawfulness or unlawfulness of anger, is—Does love ever express itself in this way? Is it one of the many forms which that godlike disposition naturally assumes? As there are occasions on which our love will spontaneously manifest itself by *grief, joy, &c.* are there any supposable occasions on which it may with equal propriety, or necessarily and unavoidably will, shew itself, by *anger*? The answer, I think, must be in the affirmative. Let love then, which is the *principle* of all lawful anger, be also the *measure* of it—let it dictate the *occasion*, the *degree*, the *duration* of our wrath, and then, though *angry*, we shall not *sin*.

G. S.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III. No. III.

"Immortalia ne speres, monet annus, et
almum

Quæ rapit hora diem."

"Non, Torquate, genus, non te sacundia,
non te

Restituet pietas."

"Nec Lethæa valet Theseus abruptere
caro

Vincula Pirithoo."

Hor. lib. 4. od. 7.

"The winged hour, the passing day,
The year that slowly rolls away,
This awful truth proclaim,

One common home we all shall know,
Whate'er our portions here below
Of fortune or of fame.

There, Bute, by friendship raised too high,
Thy glory, shame, and sorrows lie,

The storm of envy past:

Applauded, loved, and feared no more,
His blaze of power and genius o'er,

There Chatham rests at last."

The administration, at the head of which Lord Bute was placed, were far from finding themselves desirably situated; and that nobleman, though well pleased to be relieved from his impracticable colleague,

was probably honest in declaring to Lord Melcomb, that he thought the moment of Mr. Pitt's resignation unfavourable to the King's affairs. In truth, the new cabinet (if it could be called new) was composed of elements not very capable of combination. The Duke of Newcastle, who had favoured the growing influence of the royal party, in hopes of filling the station from which Mr. Pitt was expelled, found that he had only been auxiliary to the establishment of a second master, and transferred to the new minister all those jealousies, now exasperated by disappointment, which he had long nursed in his bosom, and notwithstanding his crooked policy had the mortification to find he had nursed in vain. Lord Bute's dispositions too, differed considerably from the principles to which a majority of the cabinet was pledged. Though himself pacifically disposed, he was placed at the head of a war administration, and events soon shewed that no lasting concert could be expected. But the state of the Spanish negotiations was the subject which occasioned the minister and his colleagues most uneasiness. Their wishes on this point were completely in unison. Lord Bute was anxious to prevent the further extension of a war, which he wished to compose entirely with all possible expedition; and both he and the other members of the government were personally interested to avoid hostilities with Spain, that they might in some measure shift the odium, under which they laboured for the imputed ejection of Mr. Pitt, upon that popular favourite, by affording a practical proof of his precipitancy. But their anxieties were fruitless. The whole world seemed to be in a conspiracy to exalt the reputation of Mr. Pitt. Scarcely had the news of his resignation been received at Madrid, when the negotiation with that court assumed a new character; Spain began loudly to complain of the pride and violence of Great Britain, de-

manded explanations, and, affecting to consider the hostile proposal of Mr. Pitt as the act of the cabinet, afforded strong indications of her resolution to reject all pacific propositions. Lord Bute, and his coadjutors, were equally astonished and perplexed at this unexpected change. What was to be done? They dreaded a war which should confirm the auguries they had despised, yet to submit tamely to such insolent encroachments, would have subjected them to the still more dangerous charge of imbecility. They adopted therefore a bold and decisive tone; declaring that Mr. Pitt's secession should occasion no relaxation in the measures of government, and peremptorily insisting on a disclosure of certain secret articles contained in a treaty, lately concluded between the courts of France and Spain, called the Family Compact, which were suspected to be injurious to the interests of Great Britain. But the sword of Amrow * was only fatal when wielded by the hand of its master. The same lofty language, which from the tongue or pen of Mr. Pitt seemed to wither and confound his opponents, was now heard with courtly complacency, and the demands transmitted to Lord Bristol at Madrid, though qualified by some private instructions, were in vain repeated to the Spanish minister. He deferred, required explanation from time to time with diplomatic adroitness, sometimes smiled and sometimes frowned, kept our ambassador in waiting by playing alternately with his hopes and fears, till an interval for preparation had been secured, and then politely intimated that his excellency might retire, venting however at his departure a few coarse charges of recrimination against the government

* The Saracenic conqueror of Egypt. A sovereign of that day requested to see the sword which had wrought such wonders, and, admiring at its smallness, was informed by the chief, that the efficacy of the weapon depended upon the arm which governed it. Vide Gibbon.

of Great Britain. He bowed his visitor to the door, and then pushed him out of the room ; and the English ministry, after exhausting every finesse of haughtiness and humility, keeping up to the last a sort of theatrical bustle, found themselves duped and insulted into a contest, which their tricks of vehemence and conciliation had been in vain employed to avert.

Such is the force of authority in the conduct of the world. The same remonstrances, which issuing from a cabinet commanded by Lord Bute, seem only to have hastened the conflict, if aided by Mr. Pitt's high reputation for wisdom and courage, would probably have awed the enemy into submission ; and this is a principal reason why it is necessary to have men of acknowledged greatness at the head of an administration. The industry and integrity of some second rate minds might, probably, (other things being given) be full as efficient as the powers of a loftier genius, reduced as they generally are by indolence, or partial eccentricities, and a contempt of details ; but the difference is this : men act with confidence under one whose qualities are extraordinary ; they catch something of his enthusiasm, and are proud of his governance ; he enjoys therefore facilities in his home administration, which belong only to him, and his high national reputation soon renders his character respected and formidable abroad :

His name alone can to the battle go,
The air that bears it shall press down the
foe.

Lord Bute too probably sunk his consideration at the court of Madrid, by a certain appearance of indecision and over anxiety for carrying his point, which a subtle diplomatist would soon detect. Every public dispatch to Lord Bristol was checked by a letter of private instructions, allowing him discretionary abatements from the strictness of the official injunctions. This was

neither manly nor prudent.* Magnanimity is a branch of true wisdom. Caution is undoubtedly necessary in council, but so is determination. There is a deliberative courage which is as practically useful as sagacity and providence. At least, in public measures, there should be nothing of what Mr. Burke calls "complexional timidity," for state cowardice always provokes aggression. Weakness may excite individual compassion, but it stimulates national cupidity and violence ; for kingdoms, like corporations, "have no souls *."

The war with Spain having thus become unavoidable, Lord Bute felt anxious to provide for the increased exertions which such a contest rendered necessary, by retrenching from some part of the national expenditure ; and the state of affairs in Germany afforded him an opportunity of diminishing our efforts in that quarter. There has always been, in this country, a class of politicians, who have been disposed to think lightly of the general balance of power, and insist on the national interests of Great Britain, as separated by her locality and maritime relations from the great European confederation of states. Of this school, the same to which Harley and Bolingbroke belonged, was Lord Bute. His lordship therefore was little disposed to prosecute the war on the Continent, and the death of the Empress of Russia having relieved Frederick the Second from one of his most formidable enemies, it was resolved to withdraw a pecuniary subsidy which had been annually paid to that monarch during Mr. Pitt's administration.

Of this resolution, Frederick complained loudly, and in his posthumous works, charges Lord Bute

* It is a maxim of law, that corporations cannot be seized to a use ; and the reason assigned by the old jurists is, that they have no souls, uses having formerly been enforced only in equity as binding on the conscience.

with having carried on secret intrigues, to the detriment of Prussia, at the cabinets both of Petersburg and Vienna. There probably was no ground for this charge. Lord Bute's general principles are a sufficient explanation of his conduct towards Frederick. It might be difficult at this time to determine, whether the measure itself was weak or prudent; but this we may safely say, that it deserved neither to be violently applauded nor violently condemned. No breach of national faith was committed; and though it was both wise and generous in Great Britain to assist in maintaining the political system of Europe inviolate (while a system yet remained), still, as a practical question, we had always to measure the means with the end, and to consider how large a portion of the national resources could be providently applied to effect an object in which this country was only indirectly interested. The political school to which Lord Bute belonged, would always (as I before observed) have been inclined to neglect every external relation, and to cultivate with exclusive attention the marine and industry of Great Britain; not sufficiently feeling that our advancement in those very particulars must considerably depend on the condition of the neighbouring communities. The rival class of statesmen, more enlarged in their views, and more liberal in their feelings, have, on the contrary, been desirous to make this country the key-stone of every confederacy formed for the protection of the general liberties of Europe; and partly from a generosity, great even in its excess, and partly from fixing their attention too strongly on a single branch of the national interests, would have diverted the whole of the resources of their country to preserve an exact equilibrium among the powers of the Continent. Perhaps a middle path might have been more convenient. Nothing can be clearer than that Great Britain must be deeply concerned in the fortunes

of the neighbouring communities; but nothing also is clearer than that the means of exertion being limited, and the objects to be pursued various, if the stream is forced to a great height in one channel, it must be proportionably reduced in the rest.

This resolution, to withdraw the subsidy from Prussia, produced an important change in the ministry, and led the way to still greater revolutions. The Duke of Newcastle, feeling, or feigning disgust at the new system of policy, resigned his situation at the head of the Treasury, which Lord Bute assumed, and Mr. Grenville was appointed Secretary of State.

If the British ministry were reprehensible for reducing the scale of their exertions in the continental war, (which I believe they were not), it must at least be confessed, that they made extraordinary efforts in other quarters. Within the space of a single twelvemonth after the declaration of war with Spain, two large expeditions were sent out from this country to the West, and one to the East Indies, against the colonial possessions of our enemies. These succeeded separately in subduing Martinique and the other Leeward Islands then in the possession of France; the Havannah; and Luconia, the principal of the Philippine Islands. At the same time a body of 8,000 men was dispatched for the defence of Portugal; and though the good Catholics there seemed disposed rather to resign their fields and monasteries to their brethren of Spain, than owe their protection to the swords of heretics, our army found means to defend them against their will; for the Spaniards too were Catholics, and the court of Lisbon, by some accident, discovered a better leader for their armies, even than their favourite St. Anthony*.

* The Count de la Lippe Buckburg, an active and intelligent officer. In the life of the Marshal Berwick, it is mentioned,

The successes, however, which attended the fortunes of Great Britain, seem only to have rendered the minister still more desirous of peace. Early in the autumn of 1762, negotiations were commenced, and the Duke of Bedford went over as minister plenipotentiary to France. Lord Bute, who was at all times ill-disposed to connect this country with the Continent, appears to have felt little solicitude about the affairs of Germany, being anxious only to effect a separate pacification. For this indifference on such a subject, it would be difficult wholly to excuse him; it grew however naturally out of his general political system, and undoubtedly prevented the occurrence of many difficulties which might otherwise have delayed the progress of the negotiations. Being clogged by no such impediments, these proceeded rapidly. Britain had every thing to give, and Spain and France were not unwilling to receive. France and Spain were desirous of peace, because the war was ruinous; Britain, because Lord Bute was minister. The preliminaries were signed on the 3d of November, 1762. The only material conquest which the enemy had made was Minorca, and this was of course restored; France also stipulated to withdraw her armies from Germany, and to demolish the fortifications at Dunkirk. In return for these concessions, or rather for the purpose of obtaining peace without delay or difficulty, Great Britain agreed to give up a large

that the Portuguese having been for some time unsuccessful in the field, grew dissatisfied with their commanders, and determined to act under a new general. By a rapid and novel process, they hurried their patron, St. Anthony, through the several military gradations, and having invested him with the chief command, and arrayed his statue with the proper accoutrements, they marched out in high spirits to attack the enemy; but early in the day a hapless ball carried off the head and shoulders of the Saint, and the whole army precipitately retreated.

portion of her conquests, both in the Eastern and Western hemispheres. She restored to France the factories which belonged to that power before the war, in various parts of the hither peninsula of the Indies, as well as her principal colonies in the West Indian Islands, among which were Guadaloupe, Martinique, and St. Lucia. To Spain, Great Britain restored the Havannah by express stipulation, and Luconia by a whimsical species of construction; for we are informed that, the preliminaries containing no particular agreement respecting that island, it was *understood to be relinquished*; an inference which, though doubtless very clear to French and Spanish intellects, it might have been thought would appear less logical to the British ministry; but they were too intent upon the general conclusion, to meddle with a little sophistry in the statement of a term.

Great Britain, it is evident, yielded much; yet the conquests which she retained were considerable. The principal of these were Canada and Cape Breton in North America, with the islands in the gulf and river of St. Lawrence, Grenada, St. Vincents, Dominica, and Tobago. Spain also yielded Florida and some adjacent territories, in return for the cession of the Havannah, and the free use of her own system of dialectics in arguing upon the omission in the preliminaries.

It would not be easy to find a reasonable ground for applauding the ministry of this country on the conclusion of such a treaty, though Lord Granville is said to have declared it, upon his death-bed, the most honourable peace this nation ever saw. At the same time it must be owned to have been improvident rather than disgraceful. What we kept was valuable in itself, and a sufficient recognition of the superiority which our arms had gained during the war. It can hardly be doubted, however, that we might have retained more; and though it

is generally impolitic, as well as mean, to press very severely on a distressed enemy, leaving thereby in the national mind the recollection of losses exasperated by a sense of oppression, yet to abandon advantages, fairly and expensively gained, certainly is not the usual path to greatness. But I am not disposed very vehemently to condemn the peace of 1763. The hurry with which the preliminaries were arranged, and the magnitude of the possessions given up, shew that the minister was more anxious to secure the object he had in view, than to purchase it at the lowest rate. It must be owned he made a bad bargain; but the events of succeeding years have evinced that the retention of a colony more or less would have been of very little importance to this country; and perhaps the best apology for Lord Bute's conduct is to be found in its consequences. He refused all attempts to compose the distractions in Germany; yet as early as the month of February, 1763, hostilities ceased upon the Continent, and a treaty was concluded between the contending powers, by which no material extension of territory was acquired by any of the contracting parties. He concluded what might well appear a hasty and extravagant peace for this country; yet it lasted undisturbed for fifteen years, and was then interrupted by interests quite unconnected with those which Lord Bute had arranged. This could hardly have happened, had we left our enemies proud and insolent at the restitutions they had obtained, and deeply exasperated for the concessions exacted. Upon the whole, we may say that the peace was such as might reasonably have been expected from Lord Bute; and it stood in about the same relation to the war which preceded it, as that nobleman himself held in comparison with Mr. Pitt. In itself it was neither very bad nor very good, neither very admirable nor very censurable, but it appeared

contempible when contrasted with the achievements of a contest beyond all example brilliant and successful.

Mr. Pitt, as it might be reasonably expected, vehemently condemned the terms of this peace. Though labouring under a severe fit of the gout, he came down to the house, and in a powerful harangue, which lasted for three hours, entered fully into the merits and demerits of the preliminary articles, which he reprobated in the strongest language, declaring that "they obscured all the glory of the war, surrendered the dearest interests of the nation, and sacrificed the public faith, by abandoning our allies." Yet it must be owned, that the last was the only charge which Mr. Pitt could with much consistency maintain; for the terms, which he himself was willing to have accepted, differed but little, so far as they respected France, from those which he so strongly reprobated. What would have been his conduct as to the restitution of the Spanish colonies, we cannot determine; but I am not disposed to think it could be either generous or wise in this country to reduce a power already too weak, and whom it must have been our best policy to strengthen, if increased strength could have given her independence. There is a passage in this speech, which, to a reader in the year 1807, appears so remarkable, that I shall transcribe it. "To represent France (said Mr. Pitt) as an object of terror, not only to Great Britain, but Europe, is mere declamation." But France was then under an old government, acting according to old rules. Her increased energies have grown out of the establishment of a new dynasty; which, if we would successfully oppose, we must learn to shake off a little of our attachment to old systems and prejudices, and keep pace with our restless adversary in activity and improvement. In the sixteenth century, the Papists at first despised the Protestant reformers;

but the superior sanctity and learning of the new sect soon extended their influence, and the Romanists discovered that the South of Europe, like the North, would probably be subdued, unless they submitted to imitate their enemies, and contend with them for the palm in literature and morals. The characters indeed are reversed. We are they who protest against oppression, our enemies are the proud oppressors ; but the principles still remain the same, and if we would resist their power, we must imitate their wisdom.

CRITO.

To the Editor of the Christian Observer.

THE important subject, which has again been brought under the consideration of parliament, seems to call for the serious attention of the Christian Observer. Under Mr. Pitt's last administration, the broad question, of what is incorrectly called the Catholic Emancipation, was fully discussed, and received that decision which we had reason to expect from a British parliament. Now, that its advocates despair of accomplishing their objects at one stroke, a new scheme seems to be adopted for effectuating their purpose. The general question is kept out of sight ; the friends of the Catholic claims seem even to have given it up ; at least they wave the discussion of it for the present, and rest each individual demand on its own peculiar circumstances, or on some concession obtained in an unguarded hour of ill-judged candour. Thus each claim, successfully prosecuted, becomes a precedent for new concessions ; while these in their turn serve as arguments to support still further demands. Meanwhile, the principles upon which these concessions are asked and granted, are sufficiently wide and comprehensive to bear out the Catholics, not only in asserting to their utmost extent all the claims which they have hitherto advanced, but in

requiring an equal participation of every privilege with the Protestants, and even the substitution in Ireland of a papal for a protestant hierarchy. Nor have their opponents been always sufficiently vigilant, while they resisted each innovation upon its own basis, to refute those bold abstract positions which the advocates for the Catholics have interwoven with the arguments peculiar to each case. To attempt a regular vindication of the existing laws, relating to the Catholics, is very far from my present purpose : but I have thrown together a few observations upon some of the leading principles on which the Catholics seem to rest their claims ; and, if they tend in any degree to elucidate the subject, they may not be wholly unacceptable to the Christian Observer.

One chief dogma, on which the advocates of the Catholic claims rely, is, " that no person or class of persons ought to be excluded from any office in the state on account of his religious principles, unless such principles are generally connected with political sentiments hostile to the constitution." The terms of this dogma are ambiguous. They may mean that such exclusion is *morally*, or that it is *politically*, wrong : but the former, I presume, is the sense in which it is generally received ; for such exclusion is stigmatized as persecution, and the removal of it is termed emancipation. Let us then examine the position thus understood. The true end and object of government is the welfare of the community at large ; not the peculiar benefit of those entrusted with the administration of it. The wealth, the dignity, the splendour, with which magistracy is encircled, are thrown around it, not for the sake of those who fill its various functions ; but partly to secure to the government that respect and authority which is necessary to its existence, and partly to encourage the exertion of talents in the service of the state. It belongs, therefore,

to the laws to fix and ascertain the qualifications of those to whom offices of trust shall be confided, as it belongs to the proprietor of an estate to determine for himself, what character he shall require in his steward: the laws may in this respect be capricious, absurd, injurious to the community; but they cannot be unjust to the class of individuals whom they exclude from a share in the administration of government. Nor can it make any difference, in this view of the question, whether the qualification required be descended from a royal or noble family; the possession of property to a particular amount; or the profession of certain religious opinions. If the Catholic is wronged by being barred from executing certain offices of magistracy or of executive government, may not every commoner, with equal justice, complain, because the peerage is hereditary; every subject, because the crown is not elective? If, indeed, any attempt is made to control the conscience of any individual, by denouncing penalties, corporal or pecuniary, against non-conformity to the faith or worship of the national Church; this is a persecution, which every Christian must loudly condemn. Wherein then consists the distinction? In this: to life, and personal liberty, and the unmolested enjoyment of property, *every individual* has a *natural right*; to power over his fellow-creatures, *no one* has a *natural right*; and those only, *on whom the laws confer it*, have a *civil right*. If, therefore, any one is deprived of life, liberty, or property, otherwise than as a punishment for an offence against society, or as a reasonable contribution of his property towards the just demands of the state, such deprivation is a wrongful invasion of a *natural right*, is oppression, is persecution; and, if on account of religious opinions (unless such opinions are both openly promulgated, and flagrantly injurious to morality), such deprivation is an invasion of the sacred

right of conscience, is bigotry, is persecution of the worst and most odious kind. If, again, any one whom the constitution of his country has invested with authority, whether regal, legislative, or judicial, whether by hereditary title, or by election, or by any other mode of appointment, is stripped of that authority, without the sanction of the laws which gave it, or without that necessity which supersedes all law, such spoliation is an unjustifiable invasion of a *civil right*; is rebellion, or usurpation, or both, according to the circumstances of the case. But, inasmuch as offices of state are the creatures of positive institution, which no one can claim otherwise than as a *civil right* resulting from established law, and to which therefore no one is entitled except those on whom the law confers them; those, whom the law excludes from such offices, are not deprived of that to which they have either a natural or a civil right, and such exclusion is not persecution in any proper sense of the term.

But I would try the principle in question by another test. From true premises, none but true conclusions can be deduced. Now, if the principle which I am discussing be true, it necessarily follows, that religious sentiments, unless connected with political principles hostile to the constitution, form no just ground of exclusion from the throne itself. Unless, then, the advocates of the Catholic claims are prepared to support their position to this extent, they must admit that it is not a principle of inflexible and universal application, and therefore not a principle ascertaining a positive right: at the utmost it is only a rule of propriety, or prudence, or expediency; and a departure from it can be only *politically* wrong. And in that point of view it seems to be considered by some of those who rely upon it in their arguments. They do not plead for the demands of the Catholics as matter of right; but press them upon the legislature, as

proper or expedient to be conceded.

Let us then next enquire whether it can be assumed as a *general principle*, that exclusion from offices of state on account of religious sentiments, unless such sentiments are connected with political principles hostile to the constitution, is *politically* wrong. I say as a *general principle*: for I am by no means inclined to contend that conformity to the national Church is necessarily, and under all circumstances, to be required as a qualification for offices of trust of every description: it is only the recognition of the expediency of *never* requiring such qualification, as an universal or general maxim, that I am at present concerned to repel. It is a principle of government, which few, I believe, will be inclined to dispute, that, *cæteris paribus*, those are the persons best qualified to fill the more important offices of trust, who have the most at stake in the welfare of their country, who have the most interest in the continuance of the existing form of government. What, then, I would ask, can give a man a more important stake in the welfare of his country, a more lively interest in the continuance of the existing constitution, than the reflection that it provides for the maintenance of that religion which he most approves? Again, an established religion implies laws relating to its establishment and support. By whom, then, can those laws be so firmly administered, as by a judicature convinced of their propriety, so steadily executed as by a magistracy conscientiously attached to the national Church; so zealously protected as by an army and navy under the command of officers, who feel that they are fighting for the altar of their God, as well as for the throne of their Sovereign, and the soil that gave them birth? But the arguments, I shall be told, may be retorted upon myself: give to the Catholics, say their advocates, the same privileges as

their fellow subjects enjoy, and you will make them good citizens and faithful soldiers. If, indeed, experience would warrant the opinion, that persons strongly prepossessed in favour of any particular form of religion are, in general, actuated by little or no zeal to recommend it to others, to extend its influence, and to render it the prevailing religion of their country; the argument might have some weight. But consult the annals of history: the first object of a sect is to secure the free exercise of their religion; when this is obtained, a spirit of proselytism arises; success inspires new hopes; and those, who once only demanded toleration, soon claim to have the national religion superseded by their own. To this (if we wish to consider the general principle as applied to the case in question) we must add the peculiar nature of the Roman Catholic religion; its intolerant maxims; its universal condemnation of all who are not within the pale of the Papal Church; its claim to universal dominion; and, above all, the impious doctrine which it has publicly and authoritatively avowed, and which it has never recanted, that faith is not to be kept with heretics. But, in this enlightened age, the principles of Catholics, it is urged, are widely different from those which they held a century ago: all fear of the prevalence of popery, all dread of its persecuting spirit, is now ridiculed as an idle tale, fit only for the nursery. In the minds of Catholics, who have enjoyed a liberal education, the grosser absurdities of popery, we may perhaps admit, are now explained away, and the Antichristian maxims alluded to are in some degree abandoned: but that light, which, in various parts of Europe, and above all in this favoured island, has dispelled or thinned the mists of papal superstition, has not yet dawned on the benighted Catholics of the lower orders in the sister kingdom. If then the government is under the ne-

cessity of employing Papists of this description as privates in the army and navy, it is on that account doubly important that the general officers should be men not biassed in favour of the Church of Rome. A conscientious and enlightened Roman Catholic officer, be it conceded, will not avail himself of the power, with which he is intrusted, to extort from the government of his country any advantage for his own religion; but is there no danger that a designing hypocrite, professing popish sentiments in order to gain popularity among a Roman Catholic soldiery, might use that popularity for the worst of purposes? Might not the French Emperor, who has re-established the Catholic religion in his own dominions, and certainly for no trivial end much less with any good design; might he not, by holding out as his object the universal re-establishment of popery, neutralize a considerable proportion of our strength, if the command of Irish soldiers were confided, I will not say to a Roman Catholic, but to one for sinister purposes professing the religion of the Church of Rome?

Another principle, which is evidently taken for granted by many of the advocates of the Catholic claims in the course of their arguments, but which they have not yet ventured directly to advance, is that different religions are all equally good, and that the religion of the majority of the inhabitants ought to be the national religion of the country. I am not aware that this principle has been distinctly avowed; but many sentiments have been advanced which imply the adoption of it. Much has been said of the great proportion which the Catholics bear to the Protestants in Ireland; while a warm attachment to the Established Church, and a jealous dread of Catholic doctrines, are stigmatized as illiberal prejudices, as bigotry worthy only of the dark ages. Have then the morals of the nation no influence on its happi-

ness? Or has the religion of the people no operation on their morals? Or are those who need instruction the best qualified to choose their own instructors, and to decide what doctrines those instructors shall teach? Is the popular voice to be consulted with more deference in matters of religion than in questions of politics? All or some of these questions must be answered in the affirmative, in order to make out the position as assumed in the arguments for the Catholic claims. But, if the morals of the people be, indeed, the main source of the happiness or misery of the nation, and if those morals essentially depend on their religious opinions, it is the duty (even merely with reference to this world) of those rulers, in whose hands Providence has placed the government of their country, to watch over those morals, to direct those religious opinions, and to provide for their subjects instruction in those principles of religion which those rulers deem most conducive to public morality, not those which may suit perhaps the depraved taste, or gratify the corrupt inclinations, or encourage the blind prejudices of the people. And if those rulers have a due sense of the momentous charge committed to them, and duly appreciate the infinitely superior importance of eternal things over the things of time and space, they will be sensible, that a further duty is required of them; that it is incumbent on them not merely to watch over the morals of their subjects, but to afford them every opportunity of receiving that knowledge which is unto everlasting life.

Φίλος.

To the Editor of the Christian Observer.

SIR,

HAVING been fortunately informed that three young ladies of my acquaintance are now in the very act of buying Latin grammars and engaging masters to instruct them in

that language, and happening to know that they are your constant readers, I can think of no plan so likely to deter them from their project as to convey my advice to them through the medium of the Christian Observer.

I can only assign two probable motives for a woman's wishing to be mistress of the learned languages; curiosity, and a desire of distinction.

With respect to the former, the universality of the failing will hardly operate as an excuse, nor will it need many words to shew the impropriety and danger of admitting such a motive of action. But I would besides beg leave to assure my fair friends, if they will take my word for it, that the study of the dead languages will supply to them no gratification of curiosity in any degree proportionate to the time and labour which it necessarily requires.

It cannot be very interesting to ladies to learn how one hero tumbled another from his car, how goddesses fought, or how gods intrigued. What is fabulous in profane history, they would not relish, what is true and important, they may read with tenfold facility and nearly equal advantage, in the works of approved modern authors.

As for the moral and philosophical discoveries of Greece and Rome, they may rest contented in "blissful ignorance." Be it sufficient for them to know that a single page of their Bibles contains lessons of morality more striking and sublime than all the writings of Plato or Seneca can furnish.

But female curiosity is interested in the ancient lore of Greece and Rome, less perhaps in its primitive use, than in its modern application. Not only is almost every Spectator, Rambler, and Adventurer intrenched behind some formidable scrap of Greek or Latin, but every book or pamphlet of more modern date which makes its appearance, whether profound or trifling, serious or

comic, is loaded with the same excrescences; and a very favourite production of the latter class, owes a great deal of its success to happy equivoques, unintelligible for the most part except to those conversant with the learned languages*. In short all modern productions are universally either decorated or defaced with classical allusion and quotation, down from a speech in the House of Commons to a lottery advertisement.

All this is certainly very hard upon the ladies, and doubtless it is one of their chief stimulants to the daring attempt which it is the object of this paper to discourage; but if they had any idea how little they lose by not entering into the spirit of these favourite literary appendages they would probably no longer regret their ignorance.

For instance, one of the most common, and therefore it is fair to conclude, the most generally approved and admired mottoes in modern use, is the following:

— "Si quid novisti rectius istis
Candidus imperti; si non his utere mecum."

This then of course will be supposed by those who are unacquainted with its meaning to contain some original and profound thought, some striking and noble sentiment, or at least some brilliant and happy allusion. It will probably therefore be some disappointment to learn that it expresses simply this: "If you have better information upon this subject than I, impart it without ceremony; if not, take that which I offer you:" a sentiment sufficiently modest, but not perhaps, it will be thought, particularly new or important. Again, authors frequently plant at the beginning of their work two significant words "*Utile, dulci*," which just means this, that their work combines instruction and entertainment. This, though not equally modest with the former, is certainly not more striking or original. It must be con-

* The Miseries of Human Life.

fessed that those cannot be said to lose much, who lose the meaning of such quotations, and that they must have a most insatiable and undistinguishing appetite for knowledge who feel any anxiety to enrich their stock of information with treasures like these.

If it be not a desire to *know*, which stimulates to these unfeminine pursuits of literature, it is of course a desire to *shine*. And here as before I would ask, if the desire is likely to be gratified by the means proposed. A woman who is mistress of the learned languages is undoubtedly *distinguished*; but there is such a thing as an unenviable distinction. Cleopatra, Messalina, and Catharine of Russia, were all *distinguished* women. Something more than is necessary, and one must *please* as well as *astonish*. Now neither reason nor experience at all lead us to believe that learned women are agreeable either to their own sex or to the other. To the former they hold out a mortifying superiority, to the latter an alarming and pride-revolting rivalship. Envied on the one side, and feared on the other, they are considered as the common enemy of both, and having it in their power to console themselves with Homer and Virgil, to mix with heroes, and converse with shepherds, it is not thought hard that they should be deprived of the attentions of such men as live in these degenerate days. Among the scanty list of learned women few have been the favourites of history, or have been handed down in a favourable light to posterity.

If therefore scholastic attainments supply no food either to female curiosity or to female vanity, what inducements do they hold out adequate to the time and labour which they necessarily demand? If it be answered, "It is a *duty* to improve

the understanding, and enlarge the stock of useful knowledge," I reply that it is admitted. The only question is, whether with respect to women such studies be improving and such knowledge useful. I would do the sex the justice to believe, that they are disposed to act from higher and more proper motives than those which have been commented upon; but where will they find the study of the learned languages, or the abstruser parts of science, inculcated as one of the duties of women? The general tendency of the scriptural exhortations to the sex is undoubtedly adverse to such pursuits. The same precepts which inculcate that women are not to teach, not to be forward, and to be submissive and obedient to their husbands, evidently tend to repress in them all intellectual ambition, and all the pride of mental superiority.

I know not, Sir, whether any apology be necessary for offering to the notice of the Christian Observer a subject unimportant in comparison with those which he is accustomed to treat; but those who dictate to us upon the highest subjects will generally have considerable influence with us in matters of less importance. The Christian Observer, which is very justly considered by the religious world as of high authority on points of Christian practice and belief, naturally obtains respectful attention when interests less weighty are discussed, and duties less sacred inculcated. Nor is this a privilege, as it appears to me, by any means trifling, or lightly to be valued, when it is considered that upon a combination of minute excellencies, and an observance of trifling decorums, depends the perfection of moral character and the happiness of social life.

RASSELAS.

REVIEW OF NEW PUBLICATIONS.

Primitive Truth, in a History of the Internal State of the Reformation, expressed by the early Reformers in their Writings: and in which the Question concerning the Calvinism of the Church of England is determined by positive Evidences. London. Hatchard. pp. 283. 8vo. 1806.

It requires no great experience to discover, that men do not differ more widely in their opinion of things, than in their ideas of demonstration. On subjects of religious as well as political discussion, honest and upright characters frequently adopt sentiments which no ingenuity can reconcile, and from the same first principles arrive at conclusions diametrically opposite; whilst each is surprised at the folly or obstinacy of his antagonist, who can shut his eyes against the light of truth, and persist in error, purely because he will not be convinced. We remember to have heard of a very worthy man, who had an unconquerable dislike to serve upon a jury; for he had always to contend with eleven obstinate fellows, who were quite above the reach of reason and argument. The moral of this story we would recommend to those, who expect that the controversy on the Calvinistic or Arminian tendency of our Articles can ever be settled to the entire satisfaction of the contending parties. Moral demonstration, notwithstanding the judgment of Mr. Locke, differs widely from mathematical proof. After all that has been said by the ablest combatants, and though we have often expressed something like a decisive opinion on this much agitated point, it is very possible that two persons of the utmost probity and fairness may differ widely in their judgment; but he, who after due examination should doubt, whe-

ther the three angles of a triangle are really equal to two right angles, would scarcely be complimented either for his sagacity or candour.

Dr. Kipling undertook to settle the controversy by scholastic syllogism; but his syllogisms failed; there were in them indeed so many chinks and gaps, so many holes and openings, at which truth might steal out and error might creep in, that they were not well calculated to furnish much support to his cause. His learned opponent Academicus advanced to the contest with no ordinary display of reasoning and argument; but neither was he wholly successful. The work before us professes to determine the question by positive evidence. The testimony of those who composed the Articles, if that testimony were clear and unequivocal, is worth all the arguments that ever were produced; and though we perhaps have not exactly the same notion of proof with the respectable Editor of this volume, yet we are willing to admit, that his extracts from the writings of the Reformers are in general judicious; that he writes in a spirit of mildness and conciliation; and that those who peruse his book without deriving from it both pleasure and instruction, are either very happy or tolerably learned already.

After stating in the Preface what is the precise nature of the question; viz. "Whether the Church of England maintains the doctrine, whatever it be, which distinguished this reformer Calvin from all other reformers, and the Church in Geneva, the Gallic Church, from all other Churches *," the author pro-

* This mode of considering the subject, we think it but justice to the Calvinists to state, will not be admitted by them to afford by any means a fair view of the question. They contend that almost all the re-

ceeds to call his evidence. The principal witnesses are the Bishops Jewel and Grindal. Of the former of these great men Burnet observes, that he had reason to look on his works as a very sure commentary on our Articles, so far as they led him. Their testimony is supported by that of Hooper in 1550, and of Samson and Humphrey in 1566; by selections from Bullinger's Decades, and from the Confession of the Helvetic Church; and by other evidence from the writings of the reformers in the reign of Elizabeth.

As the work consists almost entirely of these selections, we shall do little more than present some of the best for the judgment of our readers.

Jewel to Peter Martyr, 1559 :

"We have presented all the Articles of our religion and doctrine to the Queen, and we have not departed even in the smallest point from the Confession of Zurich" that is, 'from the Helvetic Confession.' (p. 38.)

In 1562, he writes thus :

"As to opinions we have cut off every error to the very quick, and we are not so much as a nail's breadth distant from your doctrine," viz. 'in the Helvetic School.' (p. 38.)

Grindal to Bullinger, in 1566, states, that

"Many did endeavour to bring into the Church a doctrine different from the pure and sincere profession, as it was embraced by the Churches of Helvetia;" but "to that day the Church of England did fully consent with the Helvetic Churches and their Confession lately published." (p. 40.)

Humphrey and Samson to Bullinger in 1566 :

"God be praised, our doctrine is pure and uncorrupt: In the form of worship, which is not the least important part of religion, why do we halt? Why imitate the Papists, our enemies, in the reformation of religion, rather than your own brethren?

formed Churches coincided with Calvin in doctrine; and that therefore there was nothing in his system which distinguished him from all other reformers, and the Genevise Church from all other Churches.

The Confession of our Church is the same as yours; our doctrine and faith stand upon the same foundation; the seal of it is the same, and we have the same Christ for our Lord and King." (p. 41.)

To shew the perfect similarity of our Articles to those of the Helvetic Churches, we are presented p. 42, with the Helvetic Confession of the year 1536, "more largely written in 1566." Of this the tenth chapter, p. 54, treats of "God's Predestination and Election of Saints."

"God has from the beginning, freely and of his mere favour, without any respect of persons, predestinated or elected the saints, whom he will save by Christ; according to what the Apostle has said, God has chosen us in Him before the foundation of the world; and again, Who has saved us, and called us with an holy calling, *not according to our works*, but according to his own purpose and grace, which was given to us through Christ Jesus before all time, but is now made manifest by the appearing of our Saviour Jesus Christ.

"Therefore God did not choose us without some medium, although that medium be not any merit in us; but he chose us in Christ and for Christ's sake; so that they, who now are grafted into Christ by faith, are also his elect; and they, who are not in Christ, are reprobates, according to that of the Apostle, *Examine yourselves, whether ye be in the faith: know ye not your own selves, that Jesus Christ is in you, except ye be reprobates?*

"Lastly, the saints are chosen in Christ by God to a certain end; which also the Apostle declares, saying, *He has chosen us in Him, that we should be holy and without blame before him in love. Who has predestinated us, that he might adopt us to be sons through Jesus Christ to himself, and that his glorious grace might be praised.*"

The rest of the chapter guards chiefly against the abuse of the doctrine.

The following extract is from Bullinger's Answer to the Pope's Bull in 1571.

"That she (Queen Elizabeth) chose not to have the opinions of men followed by herself and her kingdom, but the pure Word of God, heretofore received by King Edward the VIth: nor that she appointed

impious rites and institutions as the said bull charged her. That she received and delivered to her subjects nothing else to observe, than what her brother of holy memory before had piously and prudently out of the Word of God, judged fit to be received and believed, and so to be delivered to his people. For the King having called together to London all the chief nobility, bishops, and doctors out of the whole kingdom, admitting also among them very eminent doctors of other nations, being the servants of God, commanded that they should shew him out of the *Holy Scriptures*, what he and his kingdom in so great a diversity of opinions should follow. And that they, faithfully discharging the trust committed to them by the King, drew up and framed certain Heads or Articles, at that time unanimously, out of the *Word of God*; which the King both received, and without delay set forth, under this title, 'Articles, &c.' (p. 80.)

In the Convocation of 1586, it was agreed that every minister with a cure, and under a certain degree, should provide a Bible and Bullinger's Decades; part of these he was enjoined to read every day, to make notes from them, and to shew his notes at certain intervals to a preacher in the neighbourhood. We are furnished, p. 83, &c., with extracts from some of the Decades: of these, the 13th section relates to Providence and Predestination. (p. 108.)

The plain object of this section is to assert these doctrines as nearly as possible in the language of Scripture, and then to guard them from abuse. The subject is evidently discussed with an awful impression, how improper it is to pursue such difficult mysteries and to "creep into the seat of God's Council." (p. 115.)

In proof of the assertion, that neither Elizabeth nor her Bishops were inclined to pay any deference to the Ministers or Church in Geneva, Beza is introduced (p. 250,) as writing to Bullinger in these terms:

"As for their Church of Geneva, he left him to judge, how it was hated by the Queen, in that she had never by the least word signified, that his present to her of his Annotations was acceptable: that the

cause of her hatred was twofold," &c.; "that their Church (viz. of Geneva) therefore was not fit to send either messenger or letter to the Queen, for the regulation of these disorders."—"But he did earnestly desire that some person might be sent from Zurich, for that theirs was the Church alone, by whose authority both the Queen and the Bishops did seem to be moved."

As a confirmation of this argument, our reformers in Elizabeth's reign are stated on the authority of Burnet to have written many letters to the Helvetian doctors, "full of respect and love, and of great deference to their opinion and judgment, in what related to the reformation of religion:" But no such letters are to be found in Geneva, (p. 252.)

Our readers will be enabled from these quotations to form a tolerably correct estimate of the work before us. Whether the author has completely established his argument, that our Articles and Liturgy exactly correspond with the Confession of Zurich or Helvetia, and with no other, may still seem to admit a doubt. Jewell and others have been introduced, as affirming the perfect similarity of the Helvetic and English Churches: but in estimating the value of such affirmation, we must always bear in mind, what were the great objects for which at that time the reformers contended, and what doctrines they considered as of the first importance. Our readers need not to be informed, that the struggle at that period was for the establishment of the Protestant faith in opposition to the Catholic: the avowal of Arminian against Calvinistic tenets, or the contrary, was necessarily a point of very inferior moment. In proof of this we need only look at the nature of the case, or refer to the history of the time. If positive evidence be required, we would refer to Bishop Jewell's "explicit and full Declaration of the Faith of the Church of England," expressed in her public apology; though other topics are introduced the main controversy was between

Protestantism and Popery: and it was extremely natural, whilst the mind was diverted to these great points, to assert the perfect similarity of doctrine in the Churches of England and Zurich.

But admitting the identity of the English and Helvetic Confessions to be demonstrated, will it thence follow as a necessary corollary, that the Church of England is not Calvinistic in doctrine? We apprehend that this inference will be denied by all those who give to our 17th Article a Calvinistic interpretation; for they will find in the tenth chapter of the Helvetic Confession of 1566, as quoted above, precisely the same indications of Calvinism which they have discovered in that mysterious Article. It does not appear to us, therefore, that our author, even if he succeeded in establishing the point which he aimed to prove, has advanced one step towards the definitive settlement of this unhappy controversy. It still remains to be shewn that the doctrines of the Church of Zurich are not Calvinistic.

It is worthy of notice, that the Helvetic Confession of 1536 had no Article on Predestination. Might it not then be inferred, from the existence of our 17th Article, that our reformers were more inclined to Calvinism than the compilers of that Confession? It is true, that in that Article "the doctrine of election and predestination is expressed none otherwise than in the very words of Scripture;" but the circumstance of this Article being superadded to the Confession of 1536, was no trifling alteration. The Helvetic divines, in 1566, composed a chapter on this subject, and have guarded the doctrine much more at large than our own reformers. These facts seem at least to establish one point; that Jewel, and Hooper, and others, who so early as the years 1559 and 1562, declared that "the Articles had not departed *even in the smallest point—not so much as a nail's breadth* from the confession

CHRIST. OBSERV. No. 64.

of Zurich," ought to be understood as speaking with considerable latitude: they had secured the great points, and considered the rest as comparatively non-essential.

Our reformers appear to have lived on terms of greater intimacy with the ministers of Zurich than with those of Geneva. For this fact many reasons might be assigned, besides a difference in doctrine*; for "Grindal was known to have a great respect to the name of Calvin."

We throw out these ideas rather to convince the respectable editor of this volume, that the question is not yet exhausted, than by way of directly controverting his positions. The great and important doctrine of Justification by Faith through Jesus Christ, without which creeds are nugatory, and Churches an empty name, was alike the doctrine of Calvin and of Luther, of Arminius, and of the Church of England. If we ask then with Jewel, "what say we of the fathers," what say we of the reformers? "What account may we make of them?" We would answer in his words, "they were learned men, instruments of the mercy of God. We despise them not; we read them; we reverence them; and give thanks to God for them. Yet may they not be compared with the Word of God. We may not build upon them; we may not make them the foundation and warrant of our conscience; we may not put our trust in them: they are stars, fair, and beautiful, and bright; yet they are not the sun:

* Our author indeed assigns, in the words of Beza, what appear to have been the real reasons of the dislike which Queen Elizabeth felt to the Church of Geneva, and these have no reference to doctrine. One was that the ministers of Geneva "were esteemed too severe and rigid, which especially displeased such as were afraid of being rebuked;" the other that "two books were published at Geneva, one against the Government of Women by Mr. Knox; the other of the Right of the Magistracy by Goodman." (p. 250.)

K k

they bear witness of the light; they are not the light. Christ is the Sun of Righteousness: Christ is the light, which lightens every man that comes into the world. His Word is the Truth: He is the day-spring, which has visited us from on high. He came from the bosom of the Father: he shall guide our feet into the way of peace." Jewel on the Scriptures, as quoted p. 207.

A Letter on the Abolition of the Slave Trade, addressed to the Freeholders and other Inhabitants of Yorkshire.
By WILLIAM WILBERFORCE, Esq.
London, Cadell and Davis. 1807.
8vo. pp: 396.

THE feelings with which we commence our review of this work may more easily be conceived than described. After twenty years of unremitted exertion, the advocates for the abolition of the slave trade, whom we hesitate not to pronounce the best friends of this country and of human nature, have reached the termination of their labours. They have conducted the struggle to a successful and glorious issue. They have gained the eminence so long contested, and can now survey in retrospect the plains through which they passed, the stations they occupied, and the passes which were most vigorously defended, the scenes of their momentary discomfiture, but of their final and everlasting triumph. They have carried the lines. They have relieved the city.

"Ergo omnis longo solvit se Teucra luctu;
Panduntur portæ; juvat ire, et Dorica
castra,
Desertosque videre locos, litusque relic-
tum.
Hic Dolopum manus, hic sævus tendebat
Achilles,
Classibus hic locus, hic acies certare sole-
bant."

The same event, which occasions these feelings of exultation in every reflecting mind, will also materially affect the nature of our present

strictures. Had the momentous question lately decided been still at issue, we should have felt it our duty to give a full synopsis of the contents of the work before us, with large extracts of the facts and reasonings it contains, that we might have been assistant, according to our power, to their general circulation. But this great measure having been carried, we feel ourselves justified in indulging a greater latitude of mixed observation, presenting to our readers only a general view of the nature and object of the work, and pausing on such of the more remarkable passages as shall seem peculiarly to deserve our notice.

The writer, in the present address to his constituents, evidently intends to present to the world a full and authentic statement of the merits of that case which he has so long zealously advocated, cleared of the misrepresentations to which it has been subjected, and fortified by the principal evidences and arguments on which its claim to the public attention has always rested. This intention he has very successfully executed. The letter before us contains a view of the question upon which it was written, full and satisfactory. No great branch of the subject is omitted. No principal objection is left unanswered. Yet it is neither encumbered by too large a mass of detailed evidence, nor drawn out into unreasonable length by a painful exposition of every inferior argument, or an analysis of every puerile and captious cavil. The author seldom digresses, and never declaims; but pursues a manly march of statement, reasoning, and observation, from the opening avowal of the motives which prompted the undertaking, to the conclusions he at last irresistibly establishes, and the awful corollaries flowing from them. He insists on general truths; he collects important facts; and, disposing his materials in a manner which is neither too loose nor too technical, he has the art of carrying his reader along with him from step

to step, through a vast range of intermediate inferences, without fatiguing his attention; or bewildering his understanding: and though the work is rather too long, if considered as written only to produce an immediate effect; we cannot wish it shortened even by a single line, when we recollect, that this must be (if we may so term it) the recorded memorial, to be transmitted to posterity, of the grounds on which their ancestors abolished a traffic so long the disgrace of the British empire. In the general character of his work we immediately recognise the author of "The View of Practical Christianity." It is distinguished by the same broad and liberal principles in every branch of philosophy; the same ardour of religious feeling; the same prevailing simplicity, candour, and tenderness; the same exuberance of ideas, and felicity of diction. The style is pen, popular, and eloquent; though less rich, and less perfect, than in his former work. The composition indeed is evidently hurried; but this is rather defrauded it of excellencies within the writer's reach, than occasioned any very striking faults. Viewed as a work destined to live for ages, as, what Thucydides boldly called his history, "*Κριμα ες αις*," it is wanting in compactness and sententious dignity; but considered as an address primarily intended for present effect, perhaps a more philosophical habit would have diminished its attractions. The author has this peculiar faculty, that he communicates the most profound and extensive truths in a manner so cheerfully familiar, that the reader is surprised at the ease with which he apprehends them. They are stated as if they were without difficulty; and, so stated, they really are.

Yet it may not unnaturally be asked, why was it necessary to write at all? Has not the question of the slave trade been long since fully examined? Undoubtedly it has; and we may say with Mr. Wil-

berforce, "Were it as easy to prevail on mankind to read publications which have been some time before the world, as to peruse a new one, the present task might have been spared." Those, however, who have attended to the latest discussions of this subject in parliament, will not be disposed to question the propriety of a fresh publication, when they recollect how little acquainted the anti-abolitionists appear to be with the most established positions respecting the slave trade, even after the extensive circulation of this pamphlet. Need we ask, whether information was wanted, when we find one of the principal advocates of that traffic straining for proofs that wars have always existed in Africa, and talking learnedly of Leo Africanus and Elzevir Editions; just as if his opponents had affirmed that this quarter of the world was exempted, by an original benediction, from those miseries which the great Creator has ordained in every place to be the consequences and the punishment of guilt? Need we ask, whether the re-statement of some general truths in morals and politics can be useless, when we hear the same grave senator declare, that he loves to linger around the institutions of his ancestors; and endeavour to protect himself by the authority of great names, without daring to trust those institutions to a trial by the country? We doubt not that such "lay loiterers," if at an early part of the last century a monument had been proposed to Sir Isaac Newton, would have risen to inform us, that this new system in astronomy was purely theoretic; that Ptolemy, and Archimedes, and Kepler, and Descartes, and Tycho Brahe, had all discountenanced the hypothesis; and perhaps have challenged the principal supporter of such a motion "to descend from his philosophic elevation to the level of plain experience." Surely these schoolmen require to be tutored in a few of the elementary principles which a more

enlightened age has recognized. They are so much in love with antiquity, that they have taken their station in knowledge somewhere about the fourteenth century; and would doubtless be delighted to revert to the old feudal system, to reconnect the judicial and executive authorities, and restore the dispensing power to the crown. Indeed we must say for our anti-abolitionist friends in general, that they are but very moderate tacticians; their forces, we admit, were raw and miserable enough; but they have conducted them so poorly, that we have doubted whether the weakness of the army or its commanders was the most pitiable, and have sometimes thought to ourselves with the old satyrist,

“*Horum simplicitas miserabilis, his furor ipse*

Dāt veniam.”

Should the point of compensation be hereafter agitated, we really advise the slave traders and planters to retain new counsel. One other observation we must hazard before we proceed further. The agitation of this subject in parliament has afforded us a practical explanation of the nature of occult causes. To an uninformed observer it seems a strange phenomenon, that some twenty or thirty individuals should separate themselves so boldly from the body of their fellow-legislators, and pertinaciously deny what to a common understanding appears self-evident. A philosopher might not unreasonably delight himself with the discovery of a new genus in the animal world; which, under a common exterior, possessed a peculiar class of tastes, feelings, and apprehensions. But a more curious inquirer will soon explain the mystery. Ask why Chremes opposes the abolition? Your informant will whisper, Chremes has an estate in Jamaica. — But Simo? He has the consigneeship. And Sosia? is the mortgagee. And Crito? Crito thinks himself delegated to protect certain local interests; and the world knows how

to estimate his representative opinions. Well but Carneades*, he is not influenced by such motives? Alas! it is his nature and his habit. He is fond of prize-fighting; and whether the match be in the schools or palæstra, the little chaplet of ivy has for him irresistible attractions. The justice of abolishing the slave trade being generally allowed, he determined to deny it, and has struck out, for that purpose, a whimsical paralogism, though he has been at no pains to examine into the real merits of the question.

But to return to the work before us. After a few introductory remarks, the author commences his undertaking by an inquiry into the African part of the question, and presents his readers, first with a short account of the sources from which information has been procured, and then with a more extended view of the devastation and miseries which this traffic has created, acuminated, or perpetuated throughout that wretched continent. His opponents' pleas are next considered, and principally the bold assertion, that negroes are incapable of improvement; which leads to a full and very masterly examination into the causes of the incivilization of Africa. On this branch of the subject we shall have some remarks to offer. Other inferior allegations, as to the effects of the proposed measure on the negro race, are incidentally noticed; and the reader is then carried across that detested middle passage, of which may be truly said,

“*Cocyti stagna alta vides, Stygiamque paludem.*

Portitor ille Charon, hi quo velit unda sepulti.”

Buried indeed in a living sepulchre, far from joy, and hope, and consolation. The great topic of inquiry which the western hemisphere presents must obviously be, how far it

* Carneadem, qui ad id pervenerat, quod academix suæ summum erat, ut pro falso non minus quam pro vero vires eloquentiæ posset intendere. Grotius de jure belli et pacis. Prolegomena.

is possible to keep up the present stock of negroes in the colonies, without further importation. This therefore is amply discussed, and the discussion introduces a survey of the principal vices of the present system. That topic, with its incidents, comprehends in fact the whole of the West Indian part of the question. The author, however, whose tenderness for the feelings and prejudices of his opponents is equal to his anxiety for the conviction of his unbiassed readers, employs near an hundred pages in replying to the principal objections which have been urged from every quarter, and in demonstrating the expediency as well as justice of an immediate abolition. At the conclusion, a summary view is taken of the several branches of the argument, and the whole case presented again in miniature; and the work closes with a few, but most awful, reflections, flowing naturally from the preceding discussions.

Before we proceed to extract and comment on particular passages, we must observe upon the evidence which this subject has furnished to the value of general principles. That the slave trade is in both quarters of the world a source of the deepest and most complicated wretchedness, no impartial man, who is not grossly ignorant of the facts indisputably established, can now doubt. Yet it is very possible, that this mystery of iniquity might have remained for ever concealed, but for those theories which some men so idly ridicule. We are become at last pretty well acquainted with slave traders and the managers of West Indian estates, and know how to value their testimonies. In truth it is evident, from the nature of the case, that such men would never voluntarily have made even the qualified and imperfect discovery which has been extorted from them. They are bred with a certain set of opinions and feelings; and the epithets good and bad, happy and miserable, reasonable and unreasonable, have refer-

ence to a standard in their minds quite different from that which is established in happier regions. Curious men, therefore, might have inquired earnestly into the circumstances of this traffic, and its correspondent system in the colonies, without a suspicion being raised in their minds of the atrocities really practised. The information given them would probably have seemed quite satisfactory, even with respect to the comforts of the captives during a middle passage; and this too without any studied duplicity on the part of the informants, who would certainly think the allotment of space for negroes reasonably large, if adjusted on a fair proportion to the stowage of a cargo of guinea pigs. The animals must be kept alive, if possible, in the one case and the other; but with that restriction the less they can cost in freight the better. But to a mind imbued with scientific principles, the elementary facts are sufficient to unravel all this complication of misery. Is a mart for slaves established on the coast of Africa? Then slaves will be furnished. Are men wanted? Men will be supplied. This being a commodity which is not created by natural industry, but by the chances of war, wars will be multiplied and prolonged. What follows? General insecurity. What next? General idleness. What next? General barbarism. And the last scene of all is, these several evils conspiring together, and engendering new and greater,

“All monstrous, all prodigious things,
Abominable, unutterable,”

to feed this cannibal Minotaur, whose ravenous maw must be glutted with human victims. Thus also with regard to the West Indian system. Had men been contented with inquiries after details, they would undoubtedly have learned that the negroes are happy, and their masters men of honour and virtue, with the usual abatements in favour of human frailty. But inform

a philosopher, that domestic slavery is there established, and he needs no testimony to be assured, that such representations are false. He knows that servitude will *necessarily* generate all the lower vices in the slave, and all the higher in the master: that he who is dependant on the caprice of another must lose self-estimation, and becoming careless of opinion, the only moral restraint in the absence of religion and knowledge, will soon become senseless to depravity; that he to whom caprice is law, will hasten with tremendous and accelerating speed to be capriciously insolent, cruel, and profligate. Such has been the importance of general principles in discovering the atrocities which, in their most aggravated form, are now, we trust for ever, crushed: nor has their value been less in establishing the proofs on which those atrocities have been condemned; for, to a reflecting mind, they are alone a sufficient reply to all the assertions hazarded by the anti-abolitionists.

That men who are, or fancy they are, deeply interested in this question, should shut their ears against general principles, and obstinately resist a measure which they have not virtue to support, is melancholy, but not extraordinary. It does, however, appear inexplicable, that others, (one in particular of great celebrity) who are too well acquainted with these truths to deny the effects of this odious traffic, should yet contend, on broad principles of morals, that we are under no obligation to abandon it. The reasonings offered have not perhaps been fully answered; and though we dread entangling plain precepts in the web of a fine-spun casuistry, yet we are disposed to think the maze in the present instance may be thridded by very moderate adepts in that art. The opposing argument is thus constituted. "It is affirmed by the abolitionists, that nothing must be tolerated which occasions robbery and murder; but

murder and robbery are incidental to slavery as well as the slave trade. If, then, the moral maxim enuntiated be imperative, both should be abolished; and they who refuse to adopt that extremity, admit by this inconsistency that their rule is not of universal application; or in other words, that its strictness does not shut out a consideration of circumstances." This is said only *ad homines*; but the author of the argument for himself maintains a different theory in morals; and adopting Dr. Paley's principle of expediency as the only true criterion, he insists that the quality of actions depends wholly on their consequences. The abolition of the slave trade, therefore, being, (as he affirms) inexpedient, its continuance is not contrary to justice; nay his reasonings legitimately followed must conduct us to this inference, that the abolition of that traffic is *actually immoral*. To these syllogisms we reply, that the first contains one assumption, and the second at least three. The abolitionists, though referring undoubtedly to the code of divine precepts as paramount in authority, are too well instructed to say generally, "that what occasions murder and robbery can never be tolerated." They insist only that the *crimes themselves* must not be continued. "Thou shalt not kill."—"Thou shalt not steal." These injunctions they contend are of strict obligation, not to be construed down or evaded; and to continue the slave trade is to kill and steal, unless he who employs the thief and hires the assassin is not a principal in guilt. The difference is this. Revelation has expressly inhibited certain crimes. These, therefore, are placed out of the sphere of discretion. They are "*hors du combat*," and no supposable state of things can justify their commission. What acts amount to the crimes forbidden may at times be disputable; but the rule is inflexible as to every thing it covers. The morality of other actions is to be discovered by analogy to the

written law, and their conformity to its general spirit; by reference to our moral feelings; by the inherent beauty or deformity of the thing; and by its expediency, that is, its *general* tendency to promote happiness in this world. It is obvious, therefore, that circumstances, though excluded from exercising any influence in the first department of morals, have a powerful control over the second. Now slavery, and all other institutions which, without being in themselves forbidden, are incidentally productive of evil, fall under the last division. They who affirm that nothing may be tolerated which occasions robbery and murder, must not only emancipate our slaves in the West Indies, but raze our great cities, and fire our mines and manufactories. The abolitionists however are not chargeable with this paradox. They only assert that the Author of all moral obligation has enjoined us to renounce certain actions, without any inquiry as to reasons or consequences; and that his will must be obeyed. They say also that the Slave Trade, as now practised, is one of those, and that slavery is not. Of what inconsistency are they guilty? Surely, however, the subtle casuist who undertook to detect the illogical reasonings of his adversaries, should have been cautious in constructing his own. Yet to expose his sophistry is in truth a much easier task than to answer his objections; for he first assumes that Dr. Paley's theory of expediency is sound; next, that the abolition of the Slave Trade will be inexpedient for this country; and lastly, that what is nationally inexpedient for us, must be likewise so generally inexpedient, as to fall within the limits of Dr. Paley's principles, forgetting totally, that even if his two first hypotheses were made out, the last would still be more than questionable. The actions of great kingdoms are precedents; and if that empire, to which freedom and

virtue have flown as to a sanctuary, maintain the precedent of slave-dealing, what hopes are left for the civilization of Africa? And can it be *generally* expedient that Africa should be for ever barbarized? Oh! let not Britain, the seat of religion, and arts, and science, the nurse of liberty and patriotism, the pride of Europe, the hope of nations, let not Britain be the patron of such iniquity. If we cannot secure every blessing in the celebrated description of virtuous happiness, if we cannot command the

"Secura quies, et nescia fallere vita,
Dives opum variarum"—

let us at least retain its highest boast:

"——— extrema per illos
Justitia, excedens terribus, vestigia fecit."

It would be easy to multiply observations on the tendency of the reasoning which we have noticed, but our comments have already been too extensive. One thing only we must add. It is greatly to be wished that they who are ready to swear fealty to Mr. Burke as their liege lord, would pay a practical homage to his authority. "No theatric audience in Athens," (says that great master of philosophy and eloquence) "would have borne to see a principal actor, weighing as it were in scales hung in a shop of horrors—so much actual crime against so much contingent advantage—and after putting in and out weights, declaring that the balance was on the side of advantages. In the theatre, the first intuitive glance, without any elaborate process of reasoning, would shew that this method of political computation would justify every extent of crime. They would soon see that criminal means, once tolerated, are soon preferred. They present a shorter cut to the object, than through the highway of the moral virtues. Justifying perfidy and murder by public benefit, public benefit would soon become the pretext, and perfidy and

murder the end *." We must indeed honestly confess, that we are never more suspicious of subtlety than when employed upon practical questions in morals. We have no objection to scientific refinements, but let us not refine away our duties. Our heavenly Father has made the highway of virtue too plain to be missed by those who are honestly desirous of finding it; and in answer to the acuteness of political metaphysicians, the great advocate of the abolition, simple even when most profound, and profound too in that very simplicity, might say with the old poet;

"Ilæc sum profatus, patres, haud ambagibus

*Implicita, sed quæ regulis æqui atque boni
Suffulta, rudibus pariter et doctis patent."*

The most interesting discussion which we meet with in the earlier part of this work, is that on the incivilization of Africa, which commences at the 71st, and is continued to the 89th page. But before we present to our readers the prominent features of that argument, one passage peculiarly characteristic of our author must be extracted. It is to be found in the 4th and 5th pages, where the writer seems to make a solemn oblation of his labours to the Lord of heaven and earth, as the heroes of old were wont to commence their enterprizes with sacrificial rites.

"But farther I hesitate not to avow to you: on the contrary, it would be criminal to withhold the declaration, that of all the motives by which I am prompted to address you, that which operates on me with

the greatest force, is, the consideration of the present state and prospects of our country, and of the duty which at so critical a moment presses imperiously on every member of the community, to exert his utmost powers in the public cause.

"That the Almighty Creator of the universe governs the world which he has made; that the sufferings of nations are to be regarded as the punishment of national crimes; and their decline and fall, as the execution of His sentence; are truths which I trust are still generally believed among us. Indeed to deny them, would be directly to contradict the express and repeated declarations of the Holy Scriptures. If these truths be admitted, and if it be also true, that fraud, oppression, and cruelty, are crimes of the blackest dye, and that guilt is aggravated in proportion as the criminal acts in defiance of clearer light, and of stronger motives to virtue (and these are positions to which we cannot refuse our assent, without rejecting the authority not only of revealed, but even of natural religion); have we not abundant cause for serious apprehension? The course of public events has, for many years, been such as human wisdom and human force have in vain endeavoured to control or resist. The counsels of the wise have been infatuated; the valour of the brave has been turned to cowardice. Though the storm has been raging for many years, yet, instead of having ceased, it appears to be now increasing in fury; the clouds which have long been gathering around us, have at length almost overspread the whole face of the heavens with blackness. In this very moment of unexampled difficulty and danger, those great political characters, to the counsels of the one or the other of whom the nation has been used to look in all public exigencies, have both been taken from us. If such be our condition; and if the Slave Trade be a national crime, declared by every wise and respectable man of all parties, without exception, to be a compound of the grossest wickedness and cruelty; a crime to which we cling in defiance of the clearest light, not only in opposition to our own acknowledgments of its guilt, but even of our own declared resolutions to abandon it; is not this then a time in which all who are not perfectly sure that the Providence of God is but a fable, should be strenuous in their endeavours to lighten the vessel of the state, of such a load of guilt and infamy?" (p. 4—6.)

* Burke on the French Revolution, p. 208. A few pages afterwards we have this passage. "We know that we have made no discoveries, and we think that no discoveries are to be made in morality;" and the same writer, in another part of his works, which we cannot recover, declares against expediency as the criterion of morals, though he holds it a good rule in political philosophy.

Happy were it for Britain, and happy therefore for man in general, if the rulers of this land had always the wisdom to feel or the manliness to avow such sentiments.

After a full enquiry into the character of the negro race, in which the prejudices of colonial writers are combated and refuted by the narratives of African travellers, our author proceeds thus:

"But, notwithstanding all which has been here adduced in favour of the negro character, I am aware that there exists, not uncommonly, in the minds even of men of understanding and candour, a strong prejudice against the African negroes, on the ground of their never having advanced to any considerable state of civilization and knowledge, in any period of the world. Let me be permitted, in the first place, to consider that position more particularly. They were always, it is alleged, to a considerable degree barbarous. Still more, in the remotest times to which our accounts extend, slavery, and even a Slave Trade, have been found to prevail in Africa. Hence a presumption arises, that her inhabitants are incapable of civilization, and that Africa cannot much complain of a practice which has become so congenial to her, and which seems to arise, not from European avarice, or cruelty, but rather from the genius and dispositions of her people, or from some incorrigible vice in her system of laws, institutions, and manners.

"That Africa, which contains nearly a third of the habitable globe, should never at any period have been reclaimed from a state of comparative barbarism, is, indeed, on the first view, a strange phenomenon. But without stopping to comment on the precision of that reasoning, which, on this ground, should argue that it is justifiable for the European nations to make Africa the scene, and her sons the objects of the Slave Trade, we may confidently affirm, that a considerate review of the history, origin, and progress of civilization and the arts, in all ages and countries, will not only explain the difficulty, but will give us good grounds for believing, that, reasoning from experience, the interior of Africa is full as much civilized as any other race of men would have been, if placed in the same situation.

"How is it that civilization and the arts grow up in any country? The reign of law and of civil order must be first esta-

blished. From law, says a writer of acute discernment and great historical research, from law arises security; from security, curiosity; from curiosity, knowledge. As property is accumulated, industry is excited, a taste for new gratifications is formed, comforts of all kinds multiply, and the arts and sciences naturally spring up and flourish in a soil and climate thus prepared for their reception. Yet, even under these circumstances, the progress of the arts and sciences would probably be extremely slow, if a nation were not to import the improvements of former times and other countries. And we are well warranted, by the experience of all ages, in laying it down as an incontrovertible position—that the arts and sciences, knowledge, and civilization, have never yet been found to be the native growth of any country; but that they have ever been communicated from one nation to another, from the more to the less civilized. Now, whence was Africa to receive these valuable presents?" (p. 71—74.)

This is followed by a rapid survey of the progress of civilization from Egypt and Assyria, through Phœnicia, into Greece and her scattered colonies; till its limits spreading with the growth of the Roman empire, arts and knowledge were established through a large portion of Europe, the western provinces of Asia, and northern shores of Africa. Then followed the invasions of the tribes who descended from Poland and Tartary on the polished regions of the south; and last of all the conquests of the Saracens, who alone of all the nations, which, by pressing beyond their natural limits, have received or bestowed civilization, penetrated through the sandy desert into the interior of the African continent. How little the followers of Mahomet were qualified to teach, yet how much the negro race have improved by their intercourse even with these bigoted and barbarous conquerors, the accounts of our modern travellers testify.

"It may therefore be boldly affirmed, that the interior, to which may be added the western coast of Africa to the south of the great desert, never enjoyed any of that intercourse with more polished nations,

without which no nation on earth is known ever to have attained to any high degree of civilization; and that, contemptuously as we and the other civilized nations of Europe now speak of the Africans, had we been left in their situation, we should probably have been not more civilized than themselves." (p. 80.)

"But it may be even affirmed, that the Africans, without the advantages to be derived from an intercourse with polished nations, have made greater advancements towards civilization than perhaps any other uncivilized people on earth. Nor is this the state of those nations only, which, from their having received some tincture of the Mussulman tenets, may be supposed to have owed their improvement to their Mahometan invaders, but in a considerable degree of those countries also where there are no traces whatever of any such connection.

"Let us appeal to experience. In what state was Britain herself, when first visited by the Romans? More barbarous than many of the African kingdoms in the present day. Look to the aboriginal inhabitants of both the northern and southern continents of the new world, both when America was first discovered, and at the present day, with the exception, perhaps, of only the kingdom of Mexico. Look to New Holland, a tract of country as great as all Europe; look to Madagascar, to Borneo, to Sumatra, to the other islands in the Indian seas, or to those of the Pacific Ocean. Are not the Africans far more civilized than any of these? The fact is undeniable. Instead of a miserable race of wretched savages, thinly scattered over countries of immense extent; destitute almost of every art and manufacture (this is the condition of the greater part of the nations above specified), we find the Africans, in the interior, in the state of society which has been found, from history, next to precede the full enjoyment of all civil and social blessings;—the inhabitants of cities and of the country mutually contributing towards each others support; political and civil rights recognized both by law and practice; natural advantages discerned, and turned to account; both agriculture, and, still more, manufactures, carried to a tolerable state of improvement; the population in some countries very considerable; and a strong sense of the value of knowledge, and an earnest desire of obtaining it. How great is the progress which the Africans have made, compared with the scanty advantages they could

derive from their barbarous Mahometan invaders!

"But it has been the peculiar misery of Africa, that nations, already the most civilized, finding her in the state which has been described, instead of producing any such effects as might be hoped for from a commercial connection between a less and a more civilized people; instead of imparting to the former the superior knowledge and improvements of the latter; instead of awakening the dormant powers of the human mind, of calling forth new exertions of industry, and thus leading to a constant progression of new wants, desires, and tastes; to the acquisition of property, to the acquisition of capital, to the multiplication of comforts, and, by the more firm establishment of law and order to that security and quiet, in which knowledge and the arts naturally grow up and flourish: instead of all these effects; it has been the sad fate of Africa, that when she did enter into an intercourse with polished nations, it was an intercourse of such a nature, as, instead of polishing and improving, has tended not merely to retard her natural progress, but to deprave and darken, and, if such a new term might be used where unhappily the novelty of the occurrence compels us to resort to one, to barbarize her wretched inhabitants

"And now we are prepared both to admit and to understand a fact, which, though found to take place universally in Africa, is contrary to all former experience. In reviewing the moral history of man, and contemplating his progress from ignorance and barbarism, to the knowledge and comforts of a state of social refinement, it has been almost invariably found, that the sea coasts and the banks of navigable rivers, those districts which from their situation had most intercourse with more polished nations, have been the earliest civilized. In them, civil order, and social improvement, agriculture, industry, and at length the arts and sciences, have first flourished, and they have by degrees extended themselves into more inland regions. But the very reverse is the case in Africa. There, the countries on the coast are in a state of utter ignorance and barbarism, which also are always found to be the greatest where the intercourse with the Europeans has been the longest and most intimate; while the interior countries, where not the face of a white man was ever seen, are far more advanced in the comforts and improvements of social life.

"This is so extraordinary a phenomenon

tion, and it points out so clearly the pernicious effects of the Slave Trade on the prosperity of Africa, that it deserves the most serious attention. However extraordinary the statement may appear, it is confirmed by the unvarying testimony of all African travellers. Such is the result of the experience of Mr. Parke, who penetrated deep into Africa in one part; such is that of Mr. Winterbottom, who travelled about 200 miles inland in another: and the same extraordinary fact has since received a most striking confirmation, in the accounts, before recited, of the Booshuana and Baroloo nations.

"Surely more than enough has been stated, to shew how far the present state of Africa is from furnishing any just grounds for believing that the Africans are incapable of civilization. Our only cause for wonder is, not that on the coast, where all is anarchy and insecurity, the inhabitants should have gradually declined from the state of civilization to which they had attained, and should have at length sunk into a state of profound ignorance and barbarism; for they have long been in circumstances which have been ever found utterly incompatible with the rise and progress of civilization and knowledge; the more just subject of astonishment is, that the kingdoms in the interior should still be found in a condition of so much civil order and improvement, in spite of the pernicious effects of the Slave Trade on their moral and social state. But, through the gracious ordination of heaven, the political, like the natural body, can exist under severe and harassing disorders. They may materially injure its health and comfort, and yet not utterly destroy it. Thus the evils which the interior countries suffer from the Slave Trade, are great and many; but their effects are not, as they commonly are on the coast, such as to break up the very foundations of society, and destroy the cohesion of its elementary parts. In the interior, the Slave Trade exercises powers of destruction which justly entitle it to the character of one of the greatest scourges of the human race. But it is on the coast that it reaches its full dimensions, and attains to the highest point of its detestable pre-eminence.

"But if the foregoing remarks prove plainly that our slave dealers have no just grounds for arguing, from the present uncivilized state of the coast, that it is incapable of civilization; surely we cannot but be astonished at the finished assurance, as well as the consummate injustice and

cruelty, with which they would charge on the natives of Africa, that very barbarism of which they themselves are the authors; and not only so, but which, after having produced it, they urge on us as a plea for continuing that wretched land under the same dreadful interdict, not only from all the comforts of the civilized state, but from all the charities of life; from all virtue and all happiness; sealing her up for ever in bondage, ignorance, and blood." (p. 83—89.)

After perusing these copious extracts, our readers may be presumed to be tolerably acquainted with the causes, which, under the disposition of providence, have hitherto condemned Africa to barbarism. Let us turn our eyes then from this gloomy waste to a more refreshing prospect. The great bar to the civilization of that continent, we trust, is now removed by the abolition of a traffic, which (as moral causes are ever found to be more powerful than physical) has hitherto shut her out from improvement by a barrier more insuperable, than the mountains of Atlas or the sands of Zara. Her intercourse, therefore, with cultivated nations will, it may be hoped, hereafter be the channel through which her thirsty land may receive those streams of plenty which are spread so largely over happier regions; and Africa enjoy at last, in the evening of her days, "the benefits of knowledge and blessings of religion." How those benefits and blessings may most certainly and most quickly be communicated, is a problem which well deserves the attention of the greatest masters of political science. A profound knowledge of general principles, as well as an intimate acquaintance with details, are undoubtedly required for its solution. We need hardly say that our limits forbid a large investigation of this question; but a few cursory, and rather obvious remarks on this subject, cannot, we think, be uninteresting. In the following speculations, however, we must be understood only as submitting hints for a

general "projet," without embarrassing ourselves by enquiries into the practical difficulties which may oppose its execution. The first advance to excellence is to conceive greatly, and though it may prove impossible to effect all that seems desirable, still it is of great importance to establish a standard, to know what we pursue, and when we deviate.

The act lately passed in this country will, at least during the war (if the cession of Bissao * can be obtained from the Portuguese, and that nation can be induced to confine its Slave Trade within the line of its present operation) liberate a range of country from the ravages of the Slave Trade, extending from Cape Verd in latitude 15 north, to Congo in latitude 6 south. This is the field in which our beneficence may profitably display itself, for to this vast territory we have sufficient access. It is filled, to the distance of 100 or 150 miles into the interior, with a great number of petty principalities under the government of their several chieftains, who may for the most part be considered as absolute.

Many of these little states are independent of each other; while some are bound together by a loose federal union under a nominal head. A powerful vassal however pays little attention to the sovereignty of his liege lord. They can hardly be said to be controlled by any system of international law, or general policy; nor are they subjected to the jurisdiction of a legislative, or even of any regular judicial council. Their law is strength, and their strength men. Their territorial limits are ill defined, the rights of succession ill settled. The passions and caprices of their chiefs are unchecked by the power of privileged orders or national assemblies. The Slave Trade has nursed them for centu-

ries in habits of violence and insecurity; and the acts of mutual aggression, which the temptations afforded by that traffic have occasioned, remain deeply imprinted on the memories, both of chiefs and people, the seeds of eternal hostility thick sown in minds exasperated with the sense of injuries received and inflicted. A state of society more miserably dismembered, and in which the elements seem less capable of combination, can scarcely be imagined. Europe might be barbarized before Africa could civilize herself. On the other hand, the whole of this extensive track is washed by the ocean, and is therefore easily accessible from every quarter; the soil is rich, and capable of furnishing all those tropical fruits which are so largely consumed in the rich empires of Europe; and a vast multitude of rivers entering almost every part of this territory, and connecting the whole of that maritime belt we have described with the sea, supply great facilities, both for the production and conveyance of those commodities which may hereafter constitute the surplus wealth of this quarter of the globe. In short it would be difficult to determine, whether the physical advantages or moral impediments to the civilization of Africa be the greater.

Happily, however, man possesses a more absolute dominion over moral than over physical causes; and it remains for us to pay back to Africa some part of that enormous debt which has for ages been accumulating against us. Great Britain possesses several establishments on the windward coast, and a considerable number of forts or factories (for in such a traffic as the Slave Trade, forts and factories are synonymous) scattered along the line of coast which lies between Cape Three Points and Benin; while no other nation at present possesses any establishment in that quarter, if we except the small Portuguese colony of Bissao, and two or three Dutch

* Bissao is a small island at the mouth of the Rio Grande, and is the only settlement possessed by the Portuguese on the windward coast of Africa.

forts now wholly at our mercy. The greater part of these castles are at present in the hands of the African company, and we need not say to what purposes they have been hitherto applied. The expence however incident to these settlements has long been defrayed out of the public purse; and the African (which is a regulated, founded by the act of 1750 on the ruins of an old exclusive) company, is merely the channel through which these supplies are distributed. The first step then which seems desirable is, to obtain a surrender of all those settlements if possible; also the cession of Bissao, to the crown of Great Britain. The second is to consolidate the whole under one government, and to constitute a presidency. Whether the great objects to be embraced in this establishment can conveniently be left to form part of the details of our colonial office, it is the province of others to decide. This system of consolidation is requisite in the present case for the same reasons which render it generally desirable. Unity and consistency of design cannot otherwise be secured, and these are necessary, upon a principle of economy, to prevent a great waste of time, stock, and labour.

The next question which presents itself is much more intricate and extended. What are the means to be adopted for reclaiming Africa from her present unsocial state, and preventing or diminishing the evils which must spring from a constitution of things, such as we have above described? The first and most obvious measure is, by all possible means to encourage internal industry; and, happily, there are circumstances which, even in that unsettled state of society seem favourable to the attempt. The chieftains, we have said, are in a great degree absolute; and these are so numerous, that they bear perhaps nearly the same proportion to the general population, as the higher classes in Great Britain to the mass of the na-

tion. A large part of their dependents are in a state of servitude; that is, though possessed by the customs of Africa of many civil rights, their labour is to a certain extent the property of their masters. Hitherto this labour has been of little value. Every chieftain was a slave factor, and men being the only export article, his subjects were valuable to him only as they furnished means of *panyaring* his neighbours, or were themselves, in default of other resources, objects of legal conviction for witchcraft, which made not only the convict but his family liable to sale. These chiefs however retain a strong taste for the various articles of merchandize which they have been accustomed to purchase from Europeans, and will doubtless be willing to continue the commerce in those articles. This the labour of their vassals may enable them to effect; and labour thus becoming valuable will gradually grow in price, as the country advances in wealth, till the chiefs themselves will learn how to economize it, or, in other words, will discover that free is more productive than forced industry. That discovery being once made, every thing else follows in its order; and that issue is not far distant towards which every nation, advancing in general cultivation, but still retaining civil slavery, must hasten; namely the emancipation of the lower classes. Labour by degrees will be subdivided, and the march of civilization thus become simple and rapid*.

* We do not mean to affirm that the process here sketched will be exactly realized in Africa, nor that free is, in every possible case, more productive than forced industry. We only intend to say that some such process may (if we perform our parts) *very probably* take place, and that the last proposition is *generally* true. The grounds on which this truth rests, we shall have occasion to examine in the sequel of this review. Of the free part of the community we say nothing. Their advances in industry and cultivation will doubtless outrun the progress of their more dependent brethren.

Let every encouragement then be given by this country to the raising of those articles in Africa, which will find a demand in our markets. For this purpose, instruction must be highly useful, and to promote the same end we can see no objection to such Custom House regulations in the way of bounties, drawbacks, &c. as may serve to stimulate exertion in Africa, by enabling its inhabitants, at least for a time, to buy cheap and sell dear. The disadvantages under which their competition with other tropical countries is commenced, may render such measures necessary; and Great Britain ought not to regret some expense, where blessings so great may be bestowed, where injuries so aggravated are to be recompensed. As to the nature of the articles to be exported for Africa, rum and gunpowder certainly are dangerous presents, and some restrictions might appear at first sight advisable; but we do not see any peremptory obligation which binds our legislators "to hurl the thunder of the laws on gin." Industry can only be stimulated by temptations, and men are seldom pleased unless they chuse for themselves. The negroes as they become more peaceable and more happy will lose their passion for such commodities. We would not be understood to deny that management may be useful in these particulars, but we are disposed to think that absolute prohibitions would be impolitic, and in the present circumstances of the African coast the commerce of which is open to all the world, clearly impracticable.

2. The export wealth of Africa, it is evident, must be agricultural. Her soil and climate are fitted for the culture of fruits which no art can raise cheaply in our northern latitudes, and with these she may be able to supply us; while in manufactured articles, our advantages of capital and skilled industry are so enormous, as to render her rivalry hopeless. At the same time we think it of first rate importance, that

encouragement should be given to her manufactories for home consumption. The negroes may go on purchasing daily by their field industry more and more European luxuries, yet remain nearly as barbarous and as ignorant as ever; but if they can be taught to desire decent apparel, and comfortable habitations, innumerable blessings will spring up from these humble shoots. Habits of domestic virtue, order, and happiness, habits of self estimation, a sense of character and propriety, a desire of knowledge, prospective industry, and all the lovely family of social charities which peace and contentment engender, will rapidly be diffused. To this end we think it very desirable that they should be instructed without delay in some of the most useful arts and simplest machinery known among us. In the arts, for instance, of spinning, weaving, and building. Thus will they be enabled to procure the common comforts of life by their own labour, and therefore cheaply, which is of great importance; for what cannot be purchased cheaply, will by the poorer classes be seldom purchased at all; the real blessings of such acquisitions never being sufficiently known till they have been enjoyed. Much may be done in this department by the aid of schools, which we shall mention presently; but perhaps still more may be effected by the activity of British settlers at our factories, and their correspondents in the interior. Example works more rapidly than precept on all who are quick to perceive, but slow to reason; and such are children and uncultivated nations. A negro will discern characters as acutely as an Englishman, while much labour is required to make him comprehend a logical proposition. At least it is easy to supply them with specimens of the most useful mechanical contrivances. We will add to this section a short but general scholium. If regulation be ever advisable, we apprehend encouragement ought

generally to be given to manufacturing industry in the earlier stages of civilization, and to agricultural labour during the later; for the members of a poor community are too careless of comforts, and the inhabitants of a rich empire too desirous of luxuries.

3. One of the first steps towards the civilization of a rude people is to provide for general security; and in the state of society at present subsisting in Africa such provision is indispensable. It is difficult to speculate at a distance on the best means of effecting this object; yet we cannot but hope it may be possible gradually to establish, in different quarters, some description of federal court or council, whose jurisdiction may extend to the adjustment of all national rights and differences. Such institutions have, under various shapes, existed, in most countries, where a number of small principalities, either rightfully or practically independent, have been crowded together. Such was the great council of the Amphyctions among the Greeks; such probably in their original constitutions were the Cortes of Spain, the assemblies of the states held annually under the earlier monarchs in France, and the parliament of England; such in former ages was the secret tribunal of Germany, and the Imperial Chamber in later days. Among many of the negro chiefs we have already said an imperfect federal union subsists; a nominal sovereign is recognized, and palavers are held, in which complaints are presented and redressed. Here then are at least the elements of such establishments as we recommend. Their natures, forms, and the limits of their several jurisdictions, it would be idle to sketch in theory. Practical institutions must be governed by existing circumstances. But we see distinctly the benefits which would flow from the recognition of such judicatories; and we do not see sufficient reasons to suppose our in-

fluence inadequate to effecting their foundation.

4. The propriety of establishing schools and other seminaries of instruction as extensively as possible, will not be disputed. This measure, therefore, we may assume to be necessary, and its details are too numerous for our limits. We must observe, however, that the success of our schemes will naturally depend on the conduct of these little nurseries of knowledge; for the young are much better subjects for civilization than the old, and with due care the next generation may be as far removed above the present in general improvement, as they will themselves probably still remain below their European instructors. The Mahometans owe the ascendancy which they have acquired, and are daily acquiring, over the native princes of Africa, principally to their exertions in this line. Shall Christians be less active? What language should be taught in these seminaries is a great question. The decision of this point must depend in some measure on the determination of another, which will engage our attention presently; how far Great Britain ought to seek or reject all territorial sovereignty. If the negroes are to be her subjects, they should perhaps be instructed in her tongue; if not, in their own.

5. There yet remains one measure unnoticed, of primary obligation, and which to the readers of this work will doubtless be peculiarly interesting. We must not rest satisfied with making the negroes citizens, we must endeavour to make them also Christians. It is comparatively of little import, whether for a few years they enjoy a larger or more scanty portion of social blessings, but to raise them from darkness to light, and from the bondage of sin to the glorious liberty of the children of God; this is a work worthy of those who would claim the high title of benefactors of the human race. We do not, therefore;

hesitate to say, that missionaries should be dispersed through every quarter of the territory on which we hope to operate benevolently. We know indeed that some (who we fear are more anxious for the advancement of philosophy than religion) think slightly of the labours of these servants of God, and hold it preposterous to attempt the institution of a rude people in the high mysteries of Christianity, while they are uninstructed in most branches of common knowledge. We have no difficulty indeed in admitting that some of our missions have been injudiciously conducted, for want of a little plain practical philosophy; and we can sincerely applaud the measures adopted by the Quakers in America, considered as auxiliary to the promulgation of Christian truth; but we must protest against the general position, that an illiterate people are unfit for conversion. The truth is, that in one sense they are peculiarly fitted for it. The great doctrines of Christianity are easily received by those who are unacquainted with the nature of probabilities; more cultivated minds see the difficulties, and can estimate also the evidence by which those difficulties are overborne; but to an Indian or Esquimaux, the death of the ever-blessed Son of God, and the influence of the Holy Spirit on our hearts, are not at all more incredible than any other facts in natural or civil history. Compare the articles of faith embraced in the Christian creed with the dogmas of their native superstitions, and judge how far those who have accepted the last without reluctance, are likely to be staggered at the former. The creed undoubtedly is received on the authority of the preacher; but be it remembered, that this is a most reasonable ground of conviction to an uncultivated mind. It is plain, that those who are wiser than the poor savage Acolythe, themselves believe what they inculcate; for why else should they endure affliction, and what ground

of faith more strictly rational can an uneducated person adopt? Is not the honest conviction of an enlightened understanding strong evidence of truth? Is it not the strongest which he who is conscious of his own intellectual debility can discover? Besides all which, Christianity is not merely a speculative science. It speaks at once to the affections and the reason. The heart may be won, where the head is but ill-qualified to estimate evidence; and He, who from his high and holy place surveys the labours of his servants, will doubtless shed a blessing on their endeavours. "For the Lord heareth the poor, and despiseth not the prisoner. Them that are meek shall he guide in judgment, and to such as are humble shall he teach his ways—that they may bring forth fruit in due season." Let the missionaries then go forth into the vineyard with full assurance; wise indeed, yet not merely with the wisdom of this world. Let them "do the work of evangelists, and make full proof of their ministry;" retrenching not a single truth from the Gospel of Christ, not bending a single precept to favour the prejudices or the corruption of their hearers. Nor let them forget to publish aloud through the shores and provinces of Africa, that they, who by the labours of twenty years have rescued her sons from misery, are the avowed and zealous servants of Christ; that throughout this long conflict they have been impelled only by Christian motives; they have appealed only to Christian principles; and have devoted the spring and summer of their days to the service of a race of men, despised, distant, and unknown, without hope of reward, or desire of fame, only because they deemed their labours in that cause would be well-pleasing in the eyes of their beloved Master*.

* Our limits compel us to omit some other measures worthy of consideration; one of these is "commercial residents,"

There yet remains one great question to be examined, which our readers will long since have anticipated. Shall Great Britain rigidly confine herself to the factories now in her possession, and act on the surrounding principalities only by influence; or shall she accept the submission of such neighbouring states as may be willing to adopt her patronage? We feel so strongly the advantages and disadvantages of either alternative, that we shall merely offer a sketch of the general arguments, without attempting a decision. Two things, however, we must premise: first, that nothing like a project of encroachment can for a moment be listened to; and secondly, that the question ought to be considered as referring principally to the benefit of Africa.

Considering the present state of Africa, and the authority of Europeans in that quarter, it is probable, that a considerable number of the little states in the neighbourhood of our factories would willingly place themselves under our protection. At Sherbro' the sovereignty of the King of Great Britain is at this moment recognized, and the administration of justice among the natives has long been possessed by the governors of our castles on the Gold Coast. The facilities which the adoption of that system would furnish are obvious and important. All the institutions above noticed as necessary for the civilization of Africa would then become, in a great degree, matters of mere regulation. Our customs, manners, and opinions would spread rapidly, from the power of example, which always acts downwards with the greatest force. The pure administration of justice would secure private property, and national rights be protected, without an appeal to arms, by the authority of British arbitration. But the greatest advantage, and that alone which tempts us to consider the question as disputable, and, (if we may so term them) "secular missionaries."

CHURCH. OBSERV. No. 64.

is this; the extension of our territorial rights might prevent the future revival of the Slave Trade, by rendering such an attempt on the part of France or Holland impossible, without trenching on our authority, and furnishing thereby grounds of war. We cannot conceal our apprehensions, lest this odious traffic should, at the conclusion of the present war, once more ravage this devoted continent, if not then found reposing under the shade and shelter of the British empire. On the other hand, the attendant evils are of no common magnitude. Supposing even, (what we must be very sanguine to expect) that, in the assumption of sovereignty over the native princes, Great Britain should always act with scrupulous equity, merely accepting, and never exacting, still the inconveniences must be great. Those princes, though willing to recognize our national control, will certainly not be willing to relinquish the internal authority which they now possess within their respective dominions, and the evils flowing from such a constitution of things are very great, though not very obvious*. The existence too of a disposition in the British government, so liable to misconstruction, will probably give birth to apprehensions and jealousies, which, if we would benefit Africa, it is our duty by all possible methods to allay; nor would a satisfactory reply be easily found, should it hereafter be said that the princes of Africa had been robbed of their independence, and the people of their liberty, while too ignorant to understand the value of the privileges they surrendered. But the most alarming evil incident to such a system is, that it holds out a lure to injustice, too strong we fear for the political vir-

* We have not room to analyze this part of the subject, and fortunately it is unnecessary. The Edinburgh reviewers have ably exposed the mischiefs of such a system, in an article on Mr. Orme's *Historical Fragments*, contained in their last number. E. R. n. 18. p. 402.

tue of any nation; and when we see the vast strides which our ambition has so lately made in the East, under the plausible pretexts of consulting, in the measures there adopted, at once the happiness of the native principalities, and the safety of our own establishments, we dread lest the existence of similar temptations in another continent should lead to the perpetration of similar enormities. Should the same awful drama, which has been performed in Hindostan, be repeated in Africa, Britain will indeed be chargeable with having passed a solemn mockery on mankind, by professing to abandon injustice in one form while determined to pursue it in another. At the same time, it is fair to state the reasons which make it probable, that even under circumstances in some respects similar, Africa would not witness a repetition of those crimes, which have disgraced us during two centuries in the East. That continent is much nearer to the mother country, and the transactions of our government there being in consequence more immediately under inspection, its members will feel a stronger dread of responsibility. The princes of Africa are poor, her cities hamlets, her palaces huts. That the wealth of Asia should be

irresistibly attractive to European adventurers can excite no surprise; but here ambition will find fewer allurements, and avarice none. It cannot be denied that exclusive companies are very favourable both to the encouragement and shelter of delinquency, and much of our ancient mal-administration in India may justly be imputed to this cause. The direction of our African establishments, however, being committed to the crown, will of course be regularly subjected to parliamentary investigation. And, last though not least, this country is now become so wakeful to all her interests, foreign as well as domestic, the number of our political citizens so large, and general opinion so powerful, that neither public nor private rapacity are likely to escape without correction. These are some of the arguments which bear on this question. Its determination we shall leave to those who are willing to speculate, and bound to decide; only adding, that if it be advisable to confine our African settlements strictly within their present limits, such a resolution should be avowed from the first, and every measure adopted to secure credit to our protestations, and effect to our intentions.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—*An Account of the Black Empire of Hayti*; compiled from the most authentic and interesting documents:—*A Series of One Hundred Plates*, drawn and etched by JOHN AUGUSTUS ATKINSON, author of the *Russian Costumes*, containing a Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain; with Descriptions in English and French: in 3 vols. imperial folio, price 15 guineas in boards:—*A concise View of the Constitution and Laws of England*; by Mr. CUSTANCE, at Kidderminster:—*Poems and Miscellane-*

ous Essays; in 2 vols.; by the late Mr. H. K. WHITE, of Cambridge; with the *Life of the Author*, and plates; by Mr. SOUTHEY:—*An Architectural and Scientific Investigation of the Cathedral Church of St. Paul, London*; with plans, elevations, &c. from actual measurements; and an Essay on the Life, Writings, and Designs of SIR CHRISTOPHER WREN; by Mr. JAMES ELMES, Architect.

In the Press:—A new edition of the *Printer's Grammar*, containing the improvements of the last fifty years; by Mr. C. STOWER:—*An Account of the Navigation and Commerce of the Black Sea*; compiled

from official documents; by Mr. C. WILKINSON:—*JORTIN'S Life of ERASMUS*; in 8vo.; under the care of Drs. RAINE and HENLEY:—*Household Furniture and Decorations*; consisting of Perspective and Geometrical Views of Apartments, with their Chairs, Tables, Sophas, Candelabras, &c.; by Mr. THOMAS HOPE:—*A View of the Present State of Poland*; by Mr. BURNETT, who has lately visited that country:—*Historical Anecdotes, illustrative of the Charities, Manners and Customs, Eccentricities, Religious and Political Dissensions, Popular Tumults, Amusements, and Dress of the Inhabitants of London during the Eighteenth Century*; with a General Review of the Domestic and Ecclesiastical Architecture, Sculpture, &c. &c. now extant in the Metropolis of Great Britain; with numerous plates; by Mr. MALCOLM:—An octavo edition of Sir WM. FORBES'S *Life of BEATTIE*:—*A popular Essay on the Disorder familiarly termed a Cold*; with the means of obviating and removing it; by Mr. E. L. WHITE, surgeon:—A Second Volume of the *Life of the late Rev. Dr. JOSEPH WARTON*; by the R. V. JOHN WOOL:—*Oxoniana*; consisting of Anecdotes and Facts relative to the Colleges, Libraries, and Establishments of Oxford; comprising a History of the Rise and Progress of that University.

A splendid edition of the *Chronicles of HOLLINSHEAD* has been announced by some of the London booksellers; which they intend to be the first of a series of our early Chroniclers. Another set of booksellers have proposed to print a uniform octavo edition, in periodical volumes, of all the early British Historians and Chroniclers.

A new edition of the *Biographical Dictionary*, extended to 18 volumes, is in great forwardness. Several thousand Lives are added to this edition, and a regular series of references will be given throughout the whole.

A *Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan*, in quarto, by Capt. C. STEWART, is in the press. This library, which consists of about 2000 volumes of Arabic, Persian, and Hindostanee MSS., was preserved entire at the capture of Seringapatam; and was afterwards deposited in the college of Fort William. Captain Stewart, then Assistant Persian Professor at the college, formed a Catalogue of this Library, which he has since revised; and has added an Appendix, containing specimens in the Persian language, with an English translation, from

the principal authors contained in the Catalogue.

A new edition of the *British Essayists*, in 45 volumes, is in the press. The Historical and Biographical Prefaces are augmented and improved.

Mr. JOHNES, who has published a quarto and an octavo edition of his *Translation of the French Chronicle* FROISSART, has prepared a *Translation of the Memoirs of JOHN LORD DE JOINVILLE*, with the Notes and Illustrations of various French authors. Mr. Johnes has also finished the *Travels of the LORD DE LA BROQUIERE*. The *Chronicles of MONSTRELET*, who took up the history where Froissart ended, will next follow. The *Memoirs of COMINES* will succeed; and this Series of old French Historians, issued from the Hafod press, will be closed by the *Memoirs of OLIVER DE LA MARCHE*; other private Memoirs of those times being interspersed, to serve as illustrations. The recent calamity at Hafod, which befel that noble mansion on the 13th of March, when it was nearly if not wholly destroyed by fire, may retard the execution of this undertaking.

Lately published at the Clarendon Press: WHITE'S edition of POCOCKE'S *Specimen Historiæ Arabum*; with Notes and Illustrations, by the Author and Editor. A new edition of CLARENDON'S *History of the Rebellion*; in three large vols. 8vo. each divided into two parts:—A *Catalogue of the D'Orville MSS. and Books*, with MS. Notes, now in the Bodleian Library.

Engravings of *British Vegetables*, by Mr. BEWICK; with *Descriptions*, by Dr. R. J. THORNTON, are in the press. Two editions will appear, in royal and demy 8vo. corresponding with the editions of BEWICK'S *Quadrupeds, Birds, and Fishes*.

A prize of Twenty Pounds for the best copy of English verses, by Under-graduates, is announced by the Vice Chancellor, at Oxford. The subject is *Moses, under Divine Providence, conducting the Children of Israel from Egypt to the Promised Land*.

The Rev. F. WRANGHAM, M. A. of Trinity College, and the Rev. E. D. CLARKE, LL. D. of Jesus College, are appointed to preach Two Sermons on the subject of *Translating the Scriptures into the Oriental Languages*; in conformity to a proposal of the Rev. CLAUDIUS BUCHANAN, Vice Provost of the College of Fort William, in Bengal; for which each of them is to be presented with the sum of 50 guineas.

A practical farmer advises all noblemen and gentlemen, who wish to see their

hedge-rows well stocked with timber trees, to allow their tenants for every young tree which they shall preserve, at the rate of sixpence each, at the expiration of their lease; whether the lease be for 7, 14, or 21 years. And where gentlemen cultivate their own farms, he advises them to give the hedgers one penny for every tree which is left in the hedge, and is likely to become timber; by which means, in the course of a few years, the hedge-row will be full of young Timber Trees.

From a Collection of Reports and Papers, published by the Society of Ship Owners of Great Britain, it appears, that from 1789 to 1800, according to Lloyd's List, 2967 vessels belonging to the British Empire have been lost by the perils of the sea; and that from 1795 to 1800, there were captured 4344, of which 705 were recaptured, leaving the total loss by capture 3639; and the whole amount of loss by sea and capture 6606. Many vessels belonging to the British Empire have, doubtless, been lost and captured, which are not mentioned in Lloyd's Lists.

From the same publication it appears, by a Report from the Custom House, printed by order of the House of Commons, that, in 12 years, from 1793 to 1804, there were built and registered in the several ports of the British Empire 11,259 vessels of all sizes, from three tons and upwards; containing 1,205,847 tons. In 1803, the number of vessels was 1,407; and that of tons 135,692; which fell in 1804 to 991 vessels, containing 95,979 tons.

It appears from DERRICK's *Memoirs of the Rise and Progress of the Royal Navy*, published under the administration of Lord Barham, that in the year 1546, under Edward VI. the number of vessels belonging to the Royal Navy was 53, and the tonnage 11,268. In 1793, the vessels were 498, and the tonnage 433,226. In 1805, the vessels were 949.

GERMANY.

GALL's System of *Craniology* is said to be now ridiculed throughout Germany; and he is unable to procure an auditory at any of the places where he has lately attempted to deliver lectures.

SPAIN.

The Supplement to the Madrid Gazette of the 14th October, 1806, contains the following intelligence:—"On the 7th September last, Dr. Francis Xavier Balmis, surgeon extraordinary to the king, had the honour of kissing his Majesty's hand, on

occasion of his return from a voyage round the world, executed with the sole object of carrying to all the possessions of the Crown of Spain, situated beyond the seas, and to those of several other nations, the inestimable gift of Vaccine Inoculation. This undertaking was committed to several members of the faculty, carrying with them 22 children, selected to preserve the vaccine fluid, by transmitting it successively from one to the other during the voyage.

The expedition sailed from Corunna on the 30th November, 1803, and went thence to the Canary Islands, Porto Rico, and the Caraccas. One part, under Don Francis Salvani, sailed from La Guayra to South America, and was shipwrecked in one of the mouths of the River de la Magdalena. Salvani, however, the members of the faculty, and the children, were saved, with the fluid in good preservation, which they proceeded to extend throughout South America, leaving every where suitable instructions for the management of the disorder, and the preservation of the fluid. Towards the close of March, 1805, 50,000 persons had been vaccinated in South America, without one unfavourable result; and the members of the expeditions were continuing their labours in the different provinces of Peru, and intended to proceed afterwards to the districts of Chili and Charca, and to return thence by way of Buenos Ayres to Europe.

The other part of the expedition, with Balmis on board, steered for the Havannah, and thence for Yucatan. Here a subdivision took place, and the different parties, after communicating this specific from the Small-Pox through the whole of Spanish North America, and instituting boards in each city, charged with preserving it as a sacred deposit, for which they are accountable to the king and to posterity, reunited themselves at Mexico. Balmis then embarked with his expedition at Acapulco for the Philippine islands, carrying with him from New Spain 26 children, as successive depositaries of the vaccine fluid. In two months Balmis arrived at the Philippines, and having propagated the fluid in these islands, concerted with the Captain General the means of extending the king's beneficence to the remotest confines of Asia. The Cow Pox has accordingly been disseminated through the vast archipelago of the Visayan Islands, "whose chiefs, accustomed to wage perpetual war with us, have laid down their arms, admiring the generosity of an enemy, who conferred upon them the blessings of health and life,

at the time when they were labouring under the ravages of an epidemic Small Pox." The principal persons of the Portuguese colonies, and of the Chinese empire, shewed themselves no less beholden to Balmis. He introduced the virus at Macao and Canton, which the English had failed to do, the fluid brought in their ships having lost its efficacy on the passage. Having confided the further dissemination of this specific to the English physicians at Canton, Balmis embarked for Lisbon on the 15th August, 1805. In the way he stopped at St. Helena, where, "by dint of exhortation and perseverance, he prevailed on the English to adopt this astonishing antidote, which" (we use the words of the Gazette) "they had undervalued for the space of more than eight years, though it was a discovery of their nation, and though it was sent to them by Jenner himself."

Besides thus extending the knowledge of this invaluable discovery, Balmis ascer-

tained the existence of an indigenous matter in the cows of the Atlitexo, near Puebla de los Angeles: A similar discovery has been made in the neighbourhood of Valladolid de Mechaacan, and in the province of Caracas.

Much information will shortly be published respecting the efficacy of vaccination, not merely in preventing Small Pox, but in curing other morbid affections of the human frame. Balmis has also brought with him a large collection of exotic plants, and a number of drawings in natural history, together with a valuable assemblage of trees and vegetables, in a state to admit of propagation. He has also amassed much important information on many points of science. In short, this expedition, which has no parallel in history, will prove as memorable in the annals of Agriculture and general science, as in those of medicine and humanity.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Beneficial Effects of the Christian Temper on Domestic Happiness. 2s. 6d.

Husbandry Improved by Religious Meditations, with some Forms of Prayer, designed for the Instruction and Comfort of the Lower Classes of Society. By the Rev. John Bull, B. A. 3d.

The Importance of Domestic Discipline: and Youth admonished of the Evils of bad Company, Two Sermons preached at Newport Isle of Wight, Dec. 1806 and January 1807. By the Rev. Daniel Tyerman. 8vo. 1s. 6d.

A Sermon preached at St. John's Church, Blackburn, Lancaster, on Wednesday, Feb. 25, 1807. 1s. 6d.

The History of the Effects of Religion on Mankind, in Countries Ancient and Modern; Barbarous and Civilized. By E. Ryan. 8vo. 8s.

Future Punishment of Endless Duration; a Sermon preached at Knight's Meeting House. By R. Winter. 1s.

A Sermon preached in the Chapel of Lambeth, on the 1st of February, 1807, at the Consecration of the Rev. Charles Moss, D. D. Lord Bishop of Oxford. By the Rev. Charles Barker, B. D. F. A. S. 4to. 1s. 6d.

Eight Lectures on the Occurrences of the Passion Week, delivered in the Parish

Church of All Saints, Southampton, on Palm Sunday, and Good Friday, and Easter Day, in the years 1803, 4, and 6. By Richard Mant, D.D. 12mo. 3s. 6ds.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church, Westminster, on Friday, Feb. 30, 1807. By the Bishop of St. David's. 2s.

A Charge delivered to the Clergy of the Diocese of Durham, at the Visitation of that Diocese. By Shute, Lord Bishop of Durham. 4to. 1s. 6d.

A Sermon preached at Durham, July 17, 1806, at the Visitation of the Hon. and Right Rev. Shute, Lord Bishop of Durham. By Henry Philpott, M. A. 4to. 2s.

A Commentary on the Prophecy of Daniel relating to the Seventy Weeks. By the Rev. John Butt, A. M. 12mo. 1s.

MISCELLANEOUS.

Memoirs of the Life and Writings of the Honourable Henry Home, of Kaimes, one of the Senators of the College of Justice, and one of the Lords Commissioners of Justiciary in Scotland. By Lord Woodhousele. 2 vols. 4to. 3l. 13s.

Campagnes du Maréchal de Schomberg en Portugal, depuis l'Année 1662, jusqu'en 1668. Par le Général Dumoriez. 4s. 6d.

Authentic Materials for a History of the People of Malta. By W. Eton, Esq. 6s.

Memoir containing a Description of Instruments designed to ascertain the Heights and Distances of inaccessible Objects, without the necessity of reference to Logarithmic Tables. By George Grigby. 4to. 5s.

Lord Bacon's Distribution of Knowledge into particular Sciences, reduced to a Map. Engraved on a large folio sheet, 7s.

The Transactions of the Linnæan Society of London. Vol. iii. 11. 11s. 6d. bds.

An Abridgment of the Light of Nature pursued by A. Tucker, Esq. originally published in 7 vols. under the name of Edward Search, Esq. 8vo. 13s.

Specimens of later English Poems, with preliminary Notes. By Robert Southey. 3 vols. 8vo. 11. 11s. 6d. boards.

Substance of a Bill for promoting and encouraging of Industry among the Labouring Classes of the Community, and for the Relief and Regulation of the Criminal Poor: 1s.

The State of the Population, the Poor, and Poor's Rates of every separate Parish within the Bills of Mortality, in the Cities of London and Westminster, the Borough of Southwark, and County of Middlesex. 2s.

A Letter to W. Wilberforce, Esq. M. P.

On the proposed Abolition of the Slave Trade. By W. Smith, Esq. 1s.

A Short Enquiry into the Policy, Humanity, and past Effects of the Poor Laws. By one of his Majesty's Justices of the Peace for three Inland Counties, 8vo. 8s.

Observations on the Necessity of Introducing a number of Clergymen into our Colonies in the West Indies, and the Expediency of establishing for that Purpose, by Subscription, a College in this Country, in which Persons may be fully educated. 1s.

Travels in the Year 1806, from Italy to England, through the Tyrol, Styria, Bohemia, Galicia, Poland, and Russia; containing the Particulars of the Liberation of Mrs. Spencer Smith from the Hands of the French Police, and of her subsequent Flight through the Countries above-mentioned, effected and written by the Marquis de Salvo, Member of the Academy of Sciences and Literature of Turin, &c. 6s.

The Stranger in America. By Charles William Janson, Esq. 4to. 2l. 2s.

Illustration of the Scenery of Killarney, the surrounding Country, and a considerable part of the Southern Coast of Ireland. By Isaac Weld, Esq. M. I. R. A. 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

AFRICAN INSTITUTION.

On the 14th inst. a very numerous and highly respectable meeting of noblemen and gentlemen, was held at Free Mason's Hall, for the purpose of concerting means for improving the opportunity presented by the abolition of the Slave Trade, for promoting innocent commerce and civilization in Africa.

His Royal Highness the Duke of Gloucester, who took the chair on the occasion, opened the business of the day in a manner highly honourable to him. He congratulated the meeting on that great and happy event, the abolition of the Slave Trade, adverted in terms of warm eulogy to the merits of Mr. Wilberforce, and pointed out the advantageous opportunity, which was now presented, of attempting to introduce into Africa a beneficent

commerce, agriculture, and the other arts of social life; and concluded with proposing to the meeting for their adoption, the following resolutions, which he had received from Mr. Wilberforce, viz.

"1st. That this Meeting is deeply impressed with a sense of the enormous wrongs which the natives of Africa have suffered in their intercourse with Europe; and, from a desire to repair those wrongs, as well as from general feelings of benevolence, is anxious to adopt such measures as are best calculated to promote their civilization and happiness.

"That the approaching cessation of the Slave Trade, hitherto carried on by Great Britain, America, and Denmark, will, in a considerable degree, remove the barrier which has so long obstructed the natural course of social improvement in Africa; and that the way will be thereby opened for introducing the comforts and arts of a more civilized state of society.

"3d. That the happiest effects may be

reasonably anticipated, from diffusing useful knowledge, and exciting industry among the inhabitants of Africa, and from obtaining, and circulating throughout this Country, more ample and authentic information concerning the agricultural and commercial faculties of that vast Continent; and that, through the judicious prosecution of these benevolent endeavours, we may ultimately look forward to the establishment, in the room of that traffic by which the African Continent has been so long degraded, of a legitimate, and far more extended commerce, beneficial alike to the natives of Africa, and to the manufactures of Great Britain and Ireland.

"4th. That the present period is eminently fitted for prosecuting these benevolent designs; since the suspension, during the war, of that large share of the Slave Trade, which has commonly been carried on by France, Spain, and Holland, will, when combined with the effect of the Abolition Laws of Great Britain, America, and Denmark, produce nearly the entire cessation of that traffic, along a line of coast extending between two and three thousand miles in length, and thereby afford a peculiarly favourable opportunity for giving a new direction to the industry and commerce of Africa.

"5th. That for these purposes a Society be immediately formed, to be called The African Institution.

"6th. That the Nobility, Clergy, and Gentry of the United Kingdom, be generally invited to become Members thereof; and that a Subscription be opened in the Metropolis, and all the Cities and Chief Towns in Great Britain and Ireland, for supplying the Expenses of the Institution."

These resolutions were seconded by Earl SPENCER, who signified his cordial concurrence in the objects of the meeting; and his satisfaction at seeing so large and respectable a body convened for so noble a purpose. He had been the more anxious thus publicly to testify his approbation of their design, as he had been prevented by illness from contributing his aid to the bill for abolishing the Slave Trade, a measure in the highest degree honourable to the national character.

Mr. WILBERFORCE briefly explained the general objects of the proposed institution, the detail of which was obviously fitter for a

committee. He trusted it would be found practicable, by making or encouraging attempts at improvement, on a small scale, in different parts of the coast, to give examples of successful industry, and moral and intellectual improvement, which might soon be widely imitated and extended, to the unspeakable future happiness of Africa, and the great benefit of our own manufacturing and commercial interests. He concluded with moving the following resolutions in addition to those already submitted to the meeting, viz.

"7th. That His Royal Highness the Duke of GLOUCESTER be requested to do the Society the honour of accepting the Office of Patron.

"8th. That a Committee be immediately appointed to draw up Laws and Regulations for the government of the Society, and to report the same to a General Meeting, to be held for that purpose at Freamasons' Hall, on the 12th of May next.

"9th. That the following Noblemen and Gentlemen be requested to be Members of the said Committee :—

"His Royal Highness the Duke of Gloucester; Earls Spencer, Moira, and Euston; Viscounts Howick and Valentia; the Bishops of London, Durham, Bath and Wells, and St. David's; Lords Grenville, Ellenborough, Erskine, Holland, Teignmouth, Headley, and Henry Petty; the Chancellor of the Exchequer; the Right Hon. T. Grenville, G. Canning, J. C. Villiers, Sir J. Newport, J. Foster, J. Smyth, and N. Vansittart; Sir P. Francis, Sir S. Romilly, General Vyse; Messrs. Banks, Babington, Baring, J. H. Browne, Barry, Grant, Huskisson, Lushington, Montague, W. M. Pitt, Roscoe, Sharp, Simeon, R. Thornton, H. Thornton, Whitbread and Wilberforce, (Members of Parliament); and Messrs Bernard, Barclay, Brougham, Clarkson, Gisborne (Rev.) Martin, Morritt, Macquay, G. Sharp, W. Smith, Stephen, and Venn (Rev.).

All these resolutions were put and unanimously carried, after which several resolutions of thanks to Messrs. Wilberforce, G. Sharp, and Clarkson, for their unwearied exertion in the cause of Africa, were moved and agreed to with general applause.

The business of the meeting closed with a vote of thanks to the

Duke of Gloucester, which was moved by Mr. Wilberforce, and received by the meeting in a manner which manifested the strong sense they entertained of the zealous support his Royal Highness had given to the cause of Africa in parliament, and of the honour he had done the institution in consenting to accept the office of patron. His Royal Highness expressed his high sense of the honour done him, and declared that it should be his constant endeavour to promote, to the utmost of his power, the noble and interesting objects of the institution.

The meeting adjourned to Tuesday the 12th of May, when a still more numerous meeting of the friends of civilization and social improvement in Africa is expected to take place.

It is impossible for the Christian Observer to contemplate the formation of such an institution as this without the most lively emotions of satisfaction; and the distinguished patronage under which it has commenced, together with the favourable manner in which it has been received by the public, seem to encourage the hope, that, through the divine blessing, it may be instrumental in an eminent degree in making reparation to Africa for her multiplied injuries. That such an institution has powerful claims on the justice and benevolence of this country, it would be a waste of the time of our readers formally to prove. The spontaneous sentiments of every Christian will long since have decided that question. He will feel the obligation which lies not merely on his country in general, but on himself in particular, to contribute to the noble ends which are proposed by this association. The present wretched and degraded condition of Africa is in a peculiar degree to be attributed to this country; and the refusal to concur in any rational attempt to raise her from that condition would be a dereliction of those great principles on which the legislative abolition of the African Slave

Trade has been effected. This we believe to be a very general feeling among religious persons; and we understand that it has impressed itself so strongly on the minds of many, as to lead them to agree to set apart a day on which they may unite, throughout the kingdom, in expressing their thanks to the great Author of all good for the unexpected success with which it has pleased him to crown the labours of those who had undertaken the cause of Africa in parliament; and in imploring his providential favour and blessing in behalf of any endeavours which may be used to ameliorate the social and moral state of the inhabitants of that continent. Our readers will be prepared to expect that such a proposal; a proposal which the whole tenor of our work will shew to be in unison with our own feelings; should meet with no discouragement from us. On the contrary, we are disposed to hail it as a pleasing indication of the interest which the public, and more especially the religious public, are likely to take in every benevolent scheme which may be formed for the benefit of Africa and her much injured race. We very readily, therefore, comply with the desire which has been expressed to us of informing our readers that it is the intention of a large body of persons, both in and out of the establishment, to consider the first Sunday in June next, as a day on which they may unite, both in their closets and in their families, in offering up their devout acknowledgments to the Almighty for having relieved Great Britain from the disgrace and pollution, and Africa from the misery of this guilty commerce; and for having thus opened a way for the admission of civilization, liberty, and Christian light, into that immense continent, which our crimes have so long and so largely contributed to retain in "ignorance, degradation, bondage, and blood:" and on which they may present their earnest supplications to the throne of grace, for the divine blessing on

the means which may be employed for improving this great event, and for conveying knowledge and happiness to the inhabitants of Africa, and to the enslaved population of our islands.

We would merely suggest to those who have conceived, or who may adopt this idea, that on such an occasion, the Institution of which we have now given an account, and the various societies which have been formed for extending the kingdom of our Redeemer, not only in Africa, but throughout the earth, will claim a share in their prayers. They may also unite in calling down the best blessings of heaven on the heads of those friends of God and man, who, for so many years, unmoved by reproach, unwearied by difficulty, and unshaken even by defeat and disappointment, have persevered in this great contest, till it has issued in final victory. Nor on such an occasion will his king and his country be forgotten by the Christian. He will ardently implore for them the favour of the King of Kings. Regarding the abolition of the Slave Trade as a signal token of the kind intentions of heaven towards this nation, he will pray that we may proceed with undeviating steps in the march of wisdom, justice, benevolence, and mercy, until every chain which our unfeeling avarice has forged is broken, and until every dark corner in this and the sister kingdom, and in every distant land which owns our dominion, is enlightened by the beams of divine truth.

How far the clergy will feel themselves at liberty, in their public discourses, to take notice of the abolition of the Slave Trade, must be left to their own judgment. Where this can be done, it might serve at least the purpose of impressing on the minds of their people, the immense debt of humanity and justice which this country has contracted to Africa, and the consequent obligation which is imposed on every member of the community to contribute to

CHRIST. OBSERV. No. 64.

its discharge, even if he can do so in no other way yet by his prayers. But whether on that or any other occasion ministers shall make a call on the liberality of their people, with a view to promote the benefit of Africa, must also be left to their own discretion. Such a contribution would, doubtless form a very suitable part of the devotions of any day; and it might be applied, according to the inclination of the donors, in aid of the funds either of the AFRICAN INSTITUTION, the SOCIETY FOR MISSIONS TO AFRICA, or some other Society which embraces African purposes.

BRITISH AND FOREIGN BIBLE SOCIETY.

We are desired to state, that on Wednesday the 6th of May, the British and Foreign Bible Society will hold their third annual meeting at the 'New London Tavern, Cheapside. The proceedings of the committee during the last year in carrying into effect the important object of the institution, both at home and abroad, will then be reported; and highly interesting intelligence on the circulation of the Scriptures from various parts of the world will be communicated to the members of the Society, and to such other friends to the Holy Scriptures as may be disposed to give their attendance on the occasion. The Right Hon. the President will take the chair at 12 o'clock precisely.

BENGAL.

Accounts relative to the Baptist Mission in Bengal have lately appeared, from which we proceed to make a few extracts. The following is a general letter from the Missionaries to the Society, dated Aug. 6, 1805.

"We are aware that many missions have been established for a time, and then given up; and that others have been continued, which yet have never made a powerful impression on the body of the people. We pray God that neither of these events may be the result of our labours; but that we may be instrumental

N R

in so putting the gospel into the hands and hearts of the Hindoos, as that they may not very long stand in need of the assistance of foreigners.

"In order to insure, as far as our powers extend, the universal diffusion of gospel light, we have, as you know, been long employed in translating, printing, and circulating the oracles of God, knowing that this is a seed which can never perish, be the soil ever so barren, and the seasons ever so unfavourable. The progress made in this work calls for many thanks to him who is eminently styled *THE WORD OF GOD*. By these means, and the circulation of tracts, knowledge spreads wide and fast. Further to accomplish this great object, we are now forming subordinate stations in different parts of the country, that, should any thing happen to the work at Serampore, the cause may live and spread from other quarters. With this object in view we also encourage the gifts of our native brethren; and to put them forward in publishing the word of the Lord, we inculcate upon them that this is *their* cause, and that it is *their* country which is sinking into ruin beneath the load of abominable idolatry. Further: We have done as much as in us lies to promote a disposition to read among the natives at large, by establishing schools; and in this part of our labours we have been assisted by several benevolent Europeans.

"We have begun to translate the sacred Scriptures into the Orissa, Mahratta, Persian, and Hindoostana languages. A beginning is made in printing the Mahratta New Testament, and a font of types for the Orissa is partly cut. We have long had it in mind to station a brother in Orissa, near to the temple of Juggernaut. We think of doing this in a short time. These types will then be of great importance.

"Since the 25th of March, five persons have been added; and though we have not been without trials respecting our members, yet we have had less necessity to exercise painful discipline than in some former periods.

"We have all had our health in a great measure preserved. In those cases in which it was affected for a short time, God graciously interfered, and removed every complaint."

On the 25th of December, 1805, they thus write:

"It is with pleasure, dear bre-

thren, that we again address you. Since we wrote last, the goodness of God has been such towards us, that our hearts are inspired with renewed zeal to go forward in his work.

"Though our successes come greatly short of our desires, yet we have abundant reason to bless the God and Father of our Lord Jesus Christ, that he still permits us to labour for him, and does not leave us without some pleasing testimonies of his approbation. *Twenty-one* have been baptized and added to us during the last three months. You may easily suppose that these additions fill us with hope and encouragement. Some of them meet with a good deal of opposition; but they seem to bear it well, which encourages us to hope that they are the real followers of Christ. This has been such a season as we have never witnessed before in this country. Bless the Lord, oh our souls; and all that is within us, bless his holy name!

"Our brethren Moore, William Carey, and some of the natives, have itinerated as far as Dhacca, and distributed many thousands of papers. Brother Ward and brother Mardon have also gone into Jessore, with a view, if possible, to fix upon a new missionary station, where the latter might reside. They thought *Sahibgunge* an eligible situation, being a very populous part of the country; but were not able fully to execute their plan. We hope it may, nevertheless, be accomplished."

This last letter is dated on the 21st of March, 1806. They observe in it, that,

"The church received last year an addition of *thirty-four* members, thirty-one of whom are natives. Three of them are at this time suspended from communion; but we have hopes of two of them at least being speedily restored. Since the beginning of the year we have baptized *eight* persons.

"At present we have several enquirers, one of whom comes from near Benares. The church at Serampore now consists of *eighty-two* members, whose walk and conversation, with a few exceptions, afford us much pleasure. We are sorry to inform you that *Krishno Presaud* has been ill for several months; and if he does not soon recover, we are doubtful, from the nature of his disorder, whether we shall not be called to mourn the loss of that valuable

brother. He is a young man in whom is united, promising talents, with prudence and affection.

"In the beginning of January, brethren Ward, Fernandez, and Moore, went to Saugur Island, a celebrated bathing-place of the Hindoos; and the day after their arrival they were joined by three native brethren, who left Serampore soon after their departure. An immense multitude of people were assembled at the Island, amongst whom they preached, and distributed pamphlets.

"A new church has been formed for Dinagepore. On Feb. 26, brother Fernandez, sister Biss, with two of her children, and three native members of the Dinagepore church, left Serampore. They preached and distributed tracts in their way, and the people were eager to hear and read.

"Brother Chamberlain's active exertions afford us much pleasure. He has frequently an opportunity of preaching to large assemblies, and is often employed in preaching and distributing tracts for hours together. We hope our brother will soon see with joy the fruits of his labours at Cutwa. He has baptized the wife of our brother Kangalec. The following is an extract of his letter to us in February.

"The last has been a week of great exertion and of great affliction. Some thousands of people have passed through Cutwa, in their way to (the idol) Jaggernaut; amongst whom Kangalec and I have been very much employed in preaching and distributing tracts. Many will acknowledge that they are going this long

journey for nothing, and yet cannot be dissuaded from it. Last week some great people passed through Cutwa, with an elephant and two horses, a present for the idol. Mr. W. and myself, went to see them. They behaved with great politeness, and conversed with freedom. One was an elderly man, who had seen the Scriptures, and professed to approve of them.

"Extract of a letter from him in March — 'I informed you in my last that I was going to Keble-eshor. Brother Kangalec and I went, and were absent from home four days. There was a vast concourse of people: they heard the word with great attention. We were two days amongst them, and distributed, I cannot say how many, perhaps five thousand tracts. Last Lord's day week was a great day among the Hindoos. Few less, perhaps more, than twenty thousand people were at Cutwa, to bathe in Gonga, among whom we were engaged four days without intermission. The people among whom we were to-day, were generally intelligent, and could read and write. Two or three disputed. This evening, reviewing the work of the day, I gave thanks to God with a heart full of joy. What a pleasure to be able to preach to a hundred villagers at once, and to proclaim the glad tidings of salvation to thousands in a day!'

"Our beloved brother Fernandez has appropriated 10,000 rupees to the mission. He wished the brethren to accept the sum immediately; but this we declined: he however applies the interest to the support of the mission.

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

No decisive engagement has yet taken place between the hostile armies which are opposed to each other in Poland; though, from the situation which they respectively occupied, one was speedily expected. Both sides appear to be intent on concentrating all the force which they can bring together, before they venture to put to risk the mighty stake of empire for which they are contending. Large reinforcements are said to have joined the Russian armies; and Bonaparte, induced

by this circumstance, and probably also by the waste of troops which he has lately sustained, has abandoned the projected siege of Stralsund in Pomerania; and has ordered all the troops in the rear of his present position to join him without delay. But the most satisfactory proof of the weakness of the French, or rather of the powerful resistance which they have met with from the allied armies in Poland, is to be found in Bonaparte's recent message to the Senate, wherein (before the first three months of 1807 are expired) he directs

them to call out, without delay, the conscription of 1808. Among other reasons for this extraordinary measure, we find a levy by England of 200,000 men particularly insisted on. He alludes, doubtless, to the calling out and disciplining of a part of our population under the training act; a measure which appears to make more noise on the banks of the Vistula than on those of the Thames. This decree for anticipating the conscription of 1808 is said to be executed with uncommon rigour and dispatch throughout the different departments of France, and to cause there very serious murmurs. But notwithstanding these vast preparations, the rumours of a negotiation between Russia and France become more frequent. Bonaparte is obviously very desirous of peace at the present moment. His message to the Senate expresses his readiness to grant to England and Russia peace on the same terms which were last year rejected at Paris. His policy will probably be to tempt the latter power to suspend hostilities by large offers; and if he can thus succeed in detaching Russia from the confederacy, he will extricate himself from his present difficulties, and have time to organize fresh plans of plunder and encroachment.

War may now be considered as actually subsisting, though it be not formally declared, between England and the Porte. On the refusal of that power to dismiss the French envoy, Sebastiani, from Constantinople, and to renew its former treaties with Russia and this country, an English squadron appeared before Constantinople, and notwithstanding some resistance from the forts, passed the Dardanelles. If we may believe the French accounts, this fleet has found itself under the necessity of repassing those straits, without effecting its purpose of intimidating the Porte into a compliance with the demands of England. No official report of the affair has yet arrived, the vessel carrying Sir J. Duckworth's dispatches having been captured by the Spaniards.

Spain has professed to adopt in their full extent the interdictions decreed by Bonaparte against British commerce and manufactures.

Some commercial regulations have lately been adopted by Russia, which are supposed to have an unfriendly aspect towards this country. There is, however, good reason to hope that such a modification of them may be obtained, as will obviate the apprehensions of our merchants on that subject.

EAST INDIES.

Very serious disturbances appear to have broken out among our native troops on the Madras establishment. The immediate cause of these is supposed to have been some petty alteration in the dress of the Seapoys, which was prescribed by the commander in chief, but which was regarded by them as an infringement of their religious liberties. At Vellore they broke out into open revolt, and murdered several officers; and it was believed that the sons of the late Tippoo Sultan, who resided at that place, may have fermented the disaffection. They have since been removed to Bengal. A hope was entertained, when the last accounts left India, that the spirit of insubordination had been effectually suppressed.

SOUTH AMERICA.

On the 4th of February, the fortress and city of Monte Video, in the Rio Plata, were taken by assault by his Majesty's troops, under the command of General Achmuty, after a most determined resistance. Our loss on the occasion was considerable, amounting in killed and wounded to about 560. Among the killed were Lieutenant Colonels Vassal and Brownrigg, and Major Dalrymple. The achievement of this conquest, however creditable to British valour, we greatly fear will not be attended with those beneficial consequences which many have conceived would result from it. The enmity of the Spaniards in that quarter towards us appears to be deep rooted; and whatever momentary superiority we may acquire, it can hardly be expected that we should long retain it in opposition to the force of a large continent, which the Spanish government may direct against us. And even if we should succeed in maintaining our present conquest, we shall probably find it useless for any purpose of commercial advantage, while the power of the government and the hatred of the people combine to obstruct our progress.

UNITED STATES OF AMERICA.

It is generally believed, that some impediment has arisen in America to the acceptance of the treaty with this country which was lately sent over. Mr. Jefferson is reported to have expressed himself so much dissatisfied with it, as not even to intend to submit it to the consideration of the Senate.

The newspapers of America are filled

with accounts of the measures which have been taken by the government to prevent and punish a project supposed to have been formed by Colonel Burr, formerly Vice President of the United States, for detaching a portion of the Western territory from the Union, erecting it into a sovereignty for himself, and employing its force against Spanish America. A variety of processes have been instituted against him in the courts of law, but hitherto without throwing light on the transaction, or affording any proof of the alleged criminality. There appears, however, very generally to pre-

vail throughout America a belief that some such plan has been in the contemplation of Burr, and that he has even been employed in preparing the means for carrying it into execution.

ST. DOMINGO.

The peace of this island has been lately disturbed by the dissensions of two rival chiefs, Christophe and Petion; but we are not sufficiently acquainted with the circumstances of their difference, to warrant our giving any details, or pronouncing any opinion respecting it.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

THE only very interesting circumstance in the parliamentary proceedings of the present month, has been the attempts made by the friends of the late ministry to procure a vote of the two Houses of Parliament, which should express dissatisfaction with the late change of administration. On the 11th inst. Mr. Brand moved a resolution in the House of Commons, declaring that it was subversive of the principles of the constitution, for his Majesty's ministers to restrain themselves by any pledge from giving to his Majesty such advice as they should deem in their consciences to be conducive to the security of the realm, the honour of the crown, or the well being of the subject. This motion, after a long and animated debate, was negatived by a majority of 258 to 226, on the ground chiefly, that admitting it to be wrong in Ministers to restrain themselves by any such pledge, yet it was unprecedented and most unconstitutional to propose a vote, which must be regarded in no other light than as a vote of censure on his conduct, and which went to shackle the free exercise of the prerogative of the Crown in the choice of Ministers. On the 13th inst. the Marquis of Stafford moved a resolution in the House of Lords, expressive of the regret of the House at the recent change in his Majesty's Councils, and condemning, as in the motion of Mr. Brand, the giving of any pledge to withhold advice on any point which Ministers might think involved the honour and security of the country. This motion was negatived by a majority of 170 to 90. On the 15th, Mr. Lyttleton renewed the agitation of the same question

in the House of Commons by a motion of a similar kind, but somewhat varied in its form, which, after a long debate, was also decided in the negative — 244 voting against, and 198 for the question. On these different occasions Lord Sidmouth and his friends voted with the present administration. It is greatly to be regretted, that, at a crisis like the present, when the whole energies of the nation ought to be concentrated for its defence and security, the time of the legislature, and the talents of its members, should be wasted in such unprofitable debates.

In consequence of a report from the Committee of Finance, a very salutary resolution was moved and carried in the House of Commons, to prevent in future the granting of any places in reversion. In the course of the debate it was asserted of the late administration, that, although they had had several opportunities of granting valuable places in reversion, they had uniformly refrained from doing so. A rumour having got abroad, that it was intended to grant to Mr. Perceval, as an inducement to accept the office of Chancellor of the Exchequer, the Chancellorship of the Duchy of Lancaster for life, this being a place usually held only during pleasure, an address to his Majesty was moved and carried, requesting him not to grant for life any offices which had hitherto been granted only during pleasure.

The thanks of both Houses of Parliament were voted to the commanders, officers, soldiers, and seamen, concerned in the capture of Monte Video.

The bill for reforming the Scotch system of jurisprudence has met with much oppo-

sition since the administration has been changed. Unquestionably there is no part of our interior economy which stands more in need of correction than this.

Sir Christopher Hawkins having been found guilty, by the Committee of the House of Commons appointed to try the merits of the election for Penryn, of bribery and corruption, an address has been presented to his Majesty, praying him to direct the Attorney General to institute a prosecution against that Baronet.

On the 24th inst. a discussion took place in the House of Commons respecting the education of the poor, in consequence of a motion being made by Mr. Whitbread, that his bill on that subject should be committed. The motion was agreed to, but not without strong symptoms of a disposition in many members to oppose its farther progress. Mr. Windham, on this occasion, employed the same wit and ingenuity which he formerly exerted in defence of Bull-baiting and the African Slave Trade, in proving the injurious tendency of a system of instruction for the poor. He saw a stronger probability of their imbibing error than truth, if a knowledge of letters were generally afforded them. They would be more accessible in that case to the interested and designing. He maintained, that the idea of curing either their poverty or their immorality, by teaching them to read, was altogether visionary; and that we might just as reasonably hope to effect a cure by teaching them to play the fiddle. What could the most dexterous advocate of the Romish Church have urged that was better calculated to defend its usurpations over the minds of men, and that system of blindness and ignorance by which those usurpations are upheld?

DOMESTIC INTELLIGENCE.

The arrangements for the new Ministry are now completed. The Treasury Board consists of the Duke of Portland, first Lord, Mr. Perceval, Chancellor of the Exchequer, the Marquis of Titchfield, Hon. W. Elliot, and Mr. Sturges Bourne. Sir James Pulteney is appointed Secretary at War; the Duke of Richmond, Lord Lieutenant of Ireland; and the Duke of Montrose, Master of the Horse. The Lords of the Admiralty are, Lord Mulgrave, First Lord, Admiral Gambier, Admiral Bickerton, Lord Palmerston, Messrs. W. J. Hope, R. Ward, and J. Buller. The

Board of Control for India consists of Mr. Robert Dundas, President, Lord Teignmouth, Lord Lovaine, Mr. Wallace, and Mr. Johnstone, together with the great officers of State.

The Earl of Pembroke is appointed ambassador to the Court of Vienna, and Lord G. L. Gower to that of Petersburg.

Viscount Lowther is created Earl Lonsdale; the Earl of Dalkeith, Baron Tyndale; and the Marquis of Huntley, Baron Gordon.

The Duke of Gordon is made Keeper of the Great Seal in Scotland.

Lord Melville is restored to his seat in the Privy Council.

Admiral Holloway is appointed Governor of Newfoundland; Hugh Elliot, Esq. Governor of Barbadoes; William Lukin, Esq. Governor of Dominica; and Sir James Cockburn, Bart. Governor of Curaçoa.

Charles Grant, Esq. Sweny Toone, Esq. William Thornton, Esq. George Smith, Esq. have been re-elected, and Campbell Majoribanks, Esq. and John Jackson, Esq. elected Directors of the East India Company for the ensuing four years.

A great many addresses have been presented to his Majesty from different towns and counties, thanking him for the noble stand he has made in favour of the Protestant religion, and in support of the independence of the Crown. Among those who have presented addresses on this occasion have been London and Edinburgh, and the universities of Oxford and Cambridge.

NAVAL INTELLIGENCE.

The Court of Sweden has ordered the river Peene, in the Baltic, to be closely blockaded.

The Ajax 74 has been destroyed by fire. A considerable part of her crew were victims to the flames. The captain has been saved. The Nautilus sloop of war had been wrecked on a barren rock, where many of the crew, including the commander, had been starved to death. The survivors were on board the Ajax at the time of the conflagration.

A fleet of ships, consisting of sixteen, from Madras and Bengal, has arrived in the river.

The Gazette announces, as usual, the capture of several of the enemy's privateers.

DEATHS.

At Alverstoke, near Gosport, aged 74, the Rev. ISAAC MOODY BINGHAM, rector of Birechanger, 1759, and Runwell, 1780, both co. Essex.

At Limerick, the Right Rev. Dr. MICHAEL PETER M'MAHON, Titular Bishop of Killaloe, aged 70 years, more than half of which time he was in that see.

At his house in Kettlewell, Craven, Rev. TENNANT BOLLAND, curate of Hubberholm.

At Barnstaple, Devon, aged 72, Mrs. ANNE HARE, youngest daughter of Dr. Francis Hare, formerly Bishop of Chichester.

At Thimbleby, near Horncastle, Mr. POSTER, farmer and grazier. Returning home from a convivial party, he fell from his horse into a dyke full of water, and, lying there for two or three hours before he

was discovered, caught so violent a cold as to occasion his death.

At Somercoates, near Louth, in her 96th year, Mrs. SMITH.

Miss HOLMES, daughter of the Rev. Mr. Holmes, rector of Colesbourn, co. Gloucester.

At Bristol, in her 98th year, Mrs. POMPHREY, relict of George Pomphrey, Esq. formerly of Stoke Bishop. Her only son, Mr. George Pomphrey, died a few weeks before her.

In her 96th year, Mrs. TAYLOR, mother of William Taylor, Esq. of Tillington, co. Hereford.

At Bury, in her 95th year, Mrs. ANNE BURROUGH, a maiden lady, niece of the late Sir J. Burrough, Knight, master of Caius College.

ANSWERS TO CORRESPONDENTS.

C, J. C. ; H. O. S. ; and U. ; will appear.

PHILALETHES ; HENRY ; AN IMPARTIAL OBSERVER ; RUSTICUS ; C. A. ; A. S. ; and WILLIAM, are received.

LAICUS ; SCRUTANS S. S. ; J. Y. S. R. ; J. M. W. ; GROSIADÉ ; A REAL MEMBER OF THE CHURCH OF ENGLAND ; PACIFICATOR ; and O. M. R. ; are under consideration.

We can assure J. B. C. that if we had been able to discover any ground for his complaint, we should have thought it our duty to insert his paper. We certainly are of opinion, that the Psalmody of the Church of Scotland is very defective ; but neither we, nor the writer to whom he alludes, could have any intention, by expressing that opinion, to convey a censure on the Church of Scotland.

POSTSCRIPT.

THE DISSOLUTION OF PARLIAMENT IS RESOLVED ON, AND WILL TAKE PLACE IMMEDIATELY. IT WAS PROROGUED ON THE 27TH. WE HAVE ONLY TIME TO REMIND OUR READERS, THAT IT IS NO LESS IMPORTANT NOW THAN IT WAS BEFORE THE LEGISLATURE ABOLISHED THE SLAVE TRADE, THAT MEN SHOULD BE RETURNED TO PARLIAMENT WHO WILL PREVENT ANY REVERSAL OR COUNTERACTION OF THAT GREAT MEASURE ; AND WHO WILL WATCH OVER ITS EXECUTION, AND PROMOTE ITS EFFICACY.

To the Editor of the Christian Observer.

HEARING that it is the purpose of many persons to join, on some early day, in acknowledging the mercy and kindness of God in having put a period to the Slave Trade, I inclose a form of prayer, which may be added to the customary devotion of individuals or families on that occasion, and which, if you see no objection to it, I will thank you to insert in your miscellany.

PRAYER.

O gracious God, who lookest down from Heaven, the height of thy Sanctuary, to hear the groaning of the prisoner, and to loose those that were appointed to death; we give thee hearty thanks that it has at length pleased thee to put a stop to the Slave Trade, the miseries of which have so long oppressed Africa, and the sin of which has so loudly cried to thee for vengeance upon Europe. Thou delightest in exercising loving kindness, righteousness, and judgment; and blessed be thy name for that spirit of benevolence which thou hast implanted in the hearts of many, leading them to relieve the oppressed; that sense of right which has been awakened in our land; and that regard to justice which has led us to do to others in this instance as we wish that they should do unto us. Cherish and prosper, O Lord, the good work which we trust thou hast begun. Pardon our accumulated and dreadful guilt, and enable us to repay to Africa that heavy debt which we have incurred by the wrongs we have done unto her. May our vessels now sail under thy protection, to bear thither with a guiltless commerce, the blessings of peace and civilization, and the glad tidings of the gospel of thy Son. Give thy blessing to the endeavours used to promote this good purpose, whether by individuals or societies. May their plans be formed with wisdom, executed with sound discretion and persevering zeal, and crowned by thee with signal success. Hasten the time, O Lord, when the Morian's Land shall stretch out her hands unto thee. Pour down thy blessing also we pray thee on our Colonies and West Indian possessions, and may a spirit of justice and equity, of mercy and Christian charity mitigate, and at length put an end to the bondage which still subsists there. Extend thy kindness to our sister kingdom of Ireland, and may the light of thy truth, and the influence of thy peace and love, prevail more and more among all classes of its inhabitants. Put a stop to the ravages of war; disappoint the plans of ambitious and violent men; and may peace and happiness, religion and piety, everywhere abound. Visit with the light of thy Gospel the nations which yet lie in darkness and the shadow of death. May idolatry, superstition, and impiety, be banished from the face of the globe, and the earth be filled with the knowledge of the Lord as the waters cover the sea.

Bless, O Lord, our most gracious Sovereign, and every branch of the Royal Family. Direct and prosper all the consultations of our rulers and governors to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his dominions. And may every person through these realms labour in his station to promote the good of his fellow creatures and the glory of thy holy name.

Finally, we pray thee to accept our unfeigned thanks for all the various privileges and mercies, civil and religious, which we enjoy. We bless thee that we have lived in a day when the cause of humanity and justice has so signally triumphed. Let it be the beginning of a new era in the world, when tyranny and oppression shall every where cease, and righteousness and peace be established throughout the earth. Hear these our prayers, we humbly beseech thee, most merciful Father, in the name and for the sake of Jesus Christ our Lord. *Amen.*

THE
CHRISTIAN OBSERVER.

No. 65.]

MAY, 1807.

[No. 5. Vol. VI.]

Religious Communications.

THE QUESTION CONCERNING THE AUTHENTICITY OF 1 JOHN V. 7. BRIEFLY
EXAMINED. *Continued from p. 228.*

CHAPTER V.

OF THE ANCIENT VERSIONS.

THE space allotted in the two foregoing chapters to the enquiry concerning Stephens's MSS., is to be attributed, not so much to their intrinsic importance, as to the intricacy of the subject, and the curious points of criticism which it involves. For, their authority, even if their reading were less doubtful, can be of little weight, when opposed to the universal consent of all ancient MSS. now extant.

The ancient versions furnish us with another source of information. Wherever the reading which the translator found in his Greek original can be determined with certainty, his version is of equal authority with a MS. of the same age. But it is sometimes difficult to acquire this certainty. Those versions, in which the Greek is rendered word for word, are of more value in ascertaining the readings, than others which excel in freedom and elegance of style. The latter may have the advantage in conveying the true sense, but the former are chiefly to be relied upon for the words of the original. Several of the versions are of higher antiquity than any of the MSS. which have been preserved to the present day; hence it is not to be wondered at, if they sometimes point to readings long since lost. And by their means the authenticity of a passage may

be established, even where the evidence of MSS. is wanting.

The New Testament, at different, but early periods, was rendered into the Syriac, the Egyptian, the Persian, the Arabic, the Ethiopic, the Armenian, the Sclavonian, the Latin, and the Gothic languages. There are two Syriac versions, the Old and the New. The Old was made probably about the middle of the second century; that it existed in the fourth is certain. It points to readings which now exist only in one, two, or three Greek MSS., and sometimes in none. Even where this happens, such readings are not immediately to be condemned; for we may easily imagine errors to have crept into the Greek copies, in the interval between the date of the old Syriac, and our earliest MSS. of the Greek Testament. The New Syriac was made in 616, and contains five books, which are wanting in the older versions, as not having been originally received into the canon of Scripture. These are the second epistle of Peter, the second and third of John, the epistle of Jude, and the Revelations. It is more literal, but inferior in accuracy to the former, which was its basis.

We have also two Egyptian versions, the Coptic, in the dialect of Upper Egypt; the Sahidic, in that of Lower Egypt; the Coptic not

later than the fourth century; the Sahidic supposed to be of the second. They are independent one of the other, both being rendered from the Greek original.

The Persian is a translation from the Syriac.

The Arabic was probably not made till after the era of Mahomet, in the seventh century. It is rendered partly from the Syriac, the Coptic, and the Vulgate.

With the Ethiopic we have very little acquaintance. Mr. Bruce thinks it is of the fourth century.

The Armenian is said to have been finished in 410; and to be the result of two translations from the Syriac version, and one from the Greek original. It has not come down to us uncorrupted. A new edition was published, in the thirteenth century, after the alliance between the Armenian and the Roman Churches, and was altered in compliance with the Vulgate.

The Sclavonian or Russian version was made from the Greek in the ninth century; and copies of it are extant, which were written in the eleventh, twelfth, thirteenth, and fourteenth centuries. It has a great agreement with the most ancient Greek MSS.

Of all the western versions, the Latin is the most ancient, and may be considered as the common parent of the rest. The English of Wycliffe, in the fourteenth century, was from the Latin; and Luther, though he translated from the Greek, never forsook the Vulgate, but where it was evidently erroneous. The Latin translation was made in the first century, but not by public authority. Individuals, who had a moderate skill in the Latin and Greek languages, and could procure a Greek MS., thought themselves sufficiently qualified to translate into Latin; and hence, as Augustine observes, the number of such translations was almost incalculable. Jerome complained, that no one Latin version resembled another. They were also confused by a mixture of

the Evangelists, the expressions of one of them being transposed into the parallel passages of another. To this was added a further evil, the insertion of marginal notes in the text.

Among the old Latin versions one is preferred to the rest by Augustine, and denominated *Itala*, unless this word is a false reading, as the most learned critics, Bentley and Potter, conjectured. Perhaps it is a mistake for *usitata*, and the passage might originally stand thus, INIP SISAUTEMINTERPRETATIONIBUSUSITATACAETERISPRAEFERATUR. A transcriber, after writing interpretationibus, on returning to his MS., might mistake the *us*, at the beginning of *usitata*, for the *us* final of the word which he had just written, and read ITATA; which he concluded to be an error for ITALA. This is the conjecture of Potter, and appears very probable, especially as the *Itala* is nowhere mentioned but in this passage of Augustine, and as a syllable which is repeated, is often given but once, by the mistake of the transcriber.

For our knowledge of the Latin version, before it was corrected by Jerome, we are indebted chiefly to the Codices Græco-Latini, or those MSS. which contain both the Latin and the Greek text *e. g.* the Codex Cantabrigiensis, printed by Dr. Kipling. To these may be added the quotations in the Latin Fathers of the first three centuries, particularly Tertullian and Cyprian.

In the fourth century, Jerome, one of the most learned of the Fathers, undertook to publish a corrected text of this version, and to expunge the spurious readings. His work was completed in 384. It was afterwards mixed with the more ancient versions, and thus the Latin text again fell into great confusion. At length, by an order of the Council of Trent, a new edition was published in 1573, by the divines of Louvain. The text underwent a new inspection, at Rome, by the command of Sixtus the Fifth, and the edition of 1588 was pronounced

by this Pope to be authentic ; but has been depreciated, perhaps for that very reason, by some Protestants of the sixteenth century. Greek MSS. have been preferred, without sufficiently considering, that they were modern, in comparison of those from which the Vulgate was taken ; and without knowing, what has since been discovered, that the more ancient the Greek MSS. are, the closer is their agreement with the Vulgate.

There remains another version of considerable antiquity, the Gothic, by Ulphilas, in the fourth century, rendered immediately from the Greek.

The preceding account of the versions, as well as that of the Greek MSS., I have extracted from Michaelis's Introduction, and the notes of his learned translator, not neglecting also to consult Bengelius. From the same authorities, and Griesbach's Appendix, and the letters of Mr. Marsh to Archdeacon Travis, it appears that the ancient versions want the disputed passage ; particularly the two Syriac versions, the Ethiopic, the Arabic, the Coptic, the Sahidic, and the Slavonian. The Gothic is not to be reckoned, because the remains of it, which have reached our times, do not contain St. John's Epistles. The same may be observed of the Persic. The Armenian and the Vulgate have been chiefly depended upon. But the disputed passage is not found in any MS. of the Armenian, though it is in the first printed edition, published in 1666, four centuries after the Armenian Church had submitted to the Pope.

We are told by Bengelius, that only five copies of the Vulgate, out of twenty-four of the most ancient MSS. collated by Hentenius, wanted this passage. Bengelius however proceeds, in the same page, to refer to Athanasius Schiuda, who says the greater number of MSS., and the more ancient have it not, though in some it is found, either interlined in the text, or in-

serted in the margin, and written in a more modern hand. But a particular account of MSS. of the Vulgate which want this reading, will be more satisfactory than general assertions. Of these MSS., one, collated by Simon, in the library of St. Martin des Camps at Paris, is of the ninth century. Two are quoted by Mill from Bishop Burnet, according to whose account they are now not of less antiquity than 900 or 1000 years. Wetstein collated 25 of great antiquity, one of them probably the most ancient Latin MS. now extant. Griesbach inspected a Harleian MS., and Mr. Porson two other Harleian MSS. all three not more modern than the eleventh century. Lastly, Archdeacon Travis saw ten MSS. in the Royal Library at Paris, not containing the disputed passage. Now it appears from the catalogue, that the number of MSS. of the Vulgate, in that library, which were more ancient than the twelfth century, is exactly ten. But as two of these have been already quoted from Simon and Wetstein, these are only to be reckoned eight. Thus we have evidence of 31 MSS. known to be ancient, and eight more which are probably so, all of them wanting the disputed passage ; and these are certainly of more weight than any number, of modern date. Perhaps the seventh verse was first written in the margin, as a gloss or comment upon the eighth, and afterwards interpolated in the text. This is not a naked hypothesis, but supported by fact. For the Latin MSS. which do contain this verse, are not agreed among themselves ; some placing it after the eighth, with the insertion of the connecting words *sic* or *sicut*—some admitting it into the text ; others, in a different hand-writing, into the margin ; some inserting, others omitting, the last clause of the eighth verse ; some putting *Filius* for *Verbum* ; many omitting, after the earthly witnesses, *Hi tres unum sunt* ; others repeating these words, but adding *in Christo Jesu* ; varieties which give great probability to the

hypothesis, that the seventh verse was originally written in the margin, as an explanation of the eighth, and afterwards introduced into the text.

But may not the absence of the disputed passage from the MSS. be accounted for by an equally probable hypothesis, viz. that some ancient transcriber, after writing the words, "*qui testimonium dant*" in the seventh verse, happened to cast his eyes upon the same words, in the eighth, and thus undesignedly omitting the whole of the testimony of the heavenly witnesses, led succeeding transcribers into the same error? That the repetition of a clause, or even of a word, has frequently been the occasion of omitting the intermediate passage, is generally acknowledged. A remarkable instance occurs in Matth. xxvii. 35. "They crucified him, and parted his garments, casting lots [that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.]" The whole passage between brackets is wanting, says Michaelis, in about 100 MSS., yet as it is found in 12, and its omission in the hundred may be accounted for, upon the principle just mentioned, the passage has been admitted into the text, and its admission is approved by Bengelius and Michaelis. Why then may we not suppose an omission in the First Epistle of St. John to have arisen from a similar cause, since the words, "*Tres sunt qui testimonium dant*" in the seventh verse, are repeated in the eighth?

I need not stop to examine whether the judgment of Bengelius and Michaelis concerning Matth. xxvii. 35 is well founded; because the truth of the observation, which that verse is designed to illustrate, is generally acknowledged, and does not depend upon any single example. But when it is asked, why may not we suppose the omission of the disputed passage in St. John to have arisen from the repetition of *tres*

sunt qui testimonium dant? the answer is, Because the supposition does not agree with the fact. It accounts for the omission of the testimony of the heavenly witnesses, but not for that of *in terrâ*, and yet almost all the Latin MSS. that omit the heavenly witnesses, omit also the words *in terrâ*.

Having thus examined the Greek MSS., and the ancient versions, without discovering in either any good argument for the disputed passage; our last resource is the authority of the Fathers. If they have frequently quoted it, we shall naturally conclude, that they had access to MSS. not only more ancient than any now extant, but prior even to those from which the ancient versions were derived.

But whether this is the fact, is only to be gathered from an actual inspection of the works of the early Fathers.

CHAP. VI.

OF THE QUOTATIONS OF THE GREEK FATHERS.

To some of my readers it may perhaps appear superfluous, to search the writings of the Fathers, for a passage which has been sought for in vain, in the most ancient MSS. of the Greek original. But readings collected from the Fathers, where they profess to quote Scripture accurately, are of great value. "Wherever," says Michaelis, "among the testimonies in favour of a reading, I find the names of Clemens Alexandrinus, or of Origen, they excite in me a high degree of respect. Even in cases where no MS. can be produced for the same reading, I am often induced to prefer the authority of an ancient Father to that of all MSS. written since his time. If it could be shewn that the celebrated passage, in the First Epistle of St. John, was quoted by a Greek Father of the third or fourth century, I should consider this as a much stronger proof of its authenticity, than if it were discovered in our

most ancient MSS." The reason is evident: the MSS. which existed in the third or fourth century, being of much higher antiquity than any which now remain.

A remarkable instance of the respect paid to the quotations of the Fathers occurs in Matth. vi. 13, where, in most editions, the doxology is subjoined to the Lord's Prayer. But though it has the authority of almost all the Greek MSS., yet being omitted by the Greek Fathers, even when copiously explaining the Lord's Prayer in all its parts; and being mentioned by Gregory Nyssen, but not as forming a part of the sacred text; and by Cæsarius, as taken from the Greek Liturgy, in which it was the final clause of other prayers, as well as the Lord's Prayer; and by Euthymius as an addition of the Fathers; and being omitted in the Latin version, and by all the Latin Fathers; it is considered as extremely doubtful by Bengelius, marked as an interpolation by Mill, and rejected from the text by Griesbach.

But though the authority of the Fathers is of great weight, it is to be used with considerable caution. We cannot always collect from their quotations the readings of their copies. However, this may be done with safety, when they quote the same passage repeatedly, without variation; and still more so when they assure us that they exactly follow the reading of their MSS. Sometimes other circumstances may give us the same assurance, *e. g.* the scope of their argument, or the nature of the work in which they are engaged. In a commentary it may be presumed, that the book which they expound is not quoted from memory, but from the MS. But in practical works they might sometimes think it sufficient to give the sense rather than the words of the original.

JUSTIN MARTYR was of the second century, and the most ancient of the Fathers, since the days of the Apostles, whose works have reached

our times. In his discourse on the Holy and Co-essential Trinity, he says, "It remains to shew that the Son, and the Holy Ghost, are of divine nature, and I will begin with the most apt and forcible passages: Our Lord, when about to return to Heaven, said to his Apostles, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.' Again, St. Paul, at the end of his Epistle to the Corinthians, adds, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you.'" To these texts Justin subjoins Ephesians ii. 21, 22. "In whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together, for a habitation of God, through the Spirit." And ch. iii. 14—16. "I bow my knees unto the Father of our Lord Jesus Christ; of whom the whole family in heaven and earth is named. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." 2 Cor. i. 21, 22. "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts." Gal. iv. 6. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." And he observes that the Scriptures every where represent the Father, the Son, and the Holy Ghost, as undivided. In this place, 1 John v. 7, which asserts that they are one, might have been quoted with effect: indeed it is difficult to assign a probable reason for the omission, if Justin had any knowledge of that verse, which would have been so peculiarly suitable to his purpose.

IRENÆUS, the next in order, and of the same century, is supposed to allude to 1 John v. 7, when he mentions the Father, the Word, and the Holy Ghost; "there being no other passage in Scripture relative to the Trinity, where the Son is called the

Word." This is Bengelius's argument, but is confuted by the very words of Irenæus. The words in the Latin (for the Greek original has not been preserved) are, *Testimonium perhibet his et Joannes Domini Discipulus, in Evangelio.* The reference is plainly to the Gospel, not the Epistle of St. John. Bengelius understands by the relative *his*, the Father, the Word, and the Holy Ghost. I do not see with what propriety; for the verses quoted by Irenæus, viz. 1, 2, 3, 10, 11, 12, make no mention of the Holy Ghost. The proper antecedent, to which that relative belongs, must therefore be the arguments in the preceding part of the chapter, (Lib. v: c. 18, *adversus Hæreses*) of which the title is "*Creaturas universas, quibus Deus Pater et ejus Verbum utuntur, suâ propriâ virtute et sapientiâ condiderunt.*" A proposition which is clearly proved from the exordium of St. John's Gospel, but not from the testimony of the heavenly witnesses in his Epistle.

Among the Fathers of the third century, the first whom I shall name, is CLEMENS ALEXANDRINUS. In the Adumbrations of the Catholic Epistles, attributed to him, the 6th, 8th, 14th, 19th, and 20th verses of 1 John v. are commented upon; but the seventh verse passed over without notice. On the eighth the observations are, "The spirit is life, the water is regeneration and faith, the blood is knowledge; these three are one in the Saviour, for they are virtues that bring salvation."

DIONYSIUS I. Patriarch of Alexandria, was a contemporary of Origen, and the supposed writer of an Epistle to Paul of Samosata, in which the seventh verse is omitted, but the eighth quoted; from which acknowledged fact it has been urged, that he was not acquainted with the former. His Epistle is a reply to ten queries proposed by Paul; the fourth of them is in these words; "It is written in the Gospel, he took the cup and gave thanks, and said, Take and divide it among yourselves: this

cup is the New Testament in my blood, which shall be poured forth for you." "How then," says Paul, "is his blood incorruptible?" To this query Dionysius replies, by referring to the sacrifice of the Goat, in Leviticus, chap. xvi. and of the clean bird in chap. xiv. which he considers not only as typical of the sacrifice of Christ, but of the presence of the Father and the Holy Spirit at his crucifixion. And to this he imagines St. John to allude, when he says, "the water, and the blood, and the spirit [in the form of a dove] are one."

From such a passage it cannot be clearly ascertained that this fanciful writer was not in possession of 1 John v. 7: he was not required to quote it by the train of his argument.

ATHANASIUS was Archbishop of Alexandria, in 326. The reader, if he expects in this celebrated Father, references to the disputed passage, will be disappointed. The scope of his argument against the Arians is to prove the divinity of Christ; it contains no citations in support of the divinity of the Holy Spirit, or of the doctrine of the Trinity. In the epistle of the Bishops assembled at Sardis, Athanasius being one of them, it is affirmed, that the Father, the Son, and the Holy Ghost are of the same substance. The text "I and the Father are one," is quoted, and the interpretation which confines it to unity of will is rejected. But no notice is taken of 1 John v. 7.

In a dialogue between an Athanasian and an Arian, printed with the works of Athanasius, but supposed to be written by Maximus, in the seventh century; the following passage occurs, which has been thought to allude to the heavenly witnesses. "Is not the remission of sins procured by that quickening and sanctifying ablution, without which no man shall see the kingdom of Heaven, an ablution given to the faithful, in the thrice-blessed name? And, besides all these, John says,

and the three are the one, *καὶ ὁ πρῆξις τὸ ἐν εἰσι*," perhaps the allusion might be to the eighth verse, under the idea that it was an allegorical description of the Trinity. For the words, though not exactly corresponding either with the seventh or the eighth, resemble the latter more nearly than the former; differing from the seventh by the insertion of *τὸ* and the omission of *ἑσσι*; from the eighth, only by the omission of *εἰς*, which probably was absorbed by the three preceding letters in *πρῆξις*, a species of mistake not uncommon in transcribing, and which actually happened in one MS. of 1 John v. 8.

EPHRIANUS was Bishop of Constantine in Cyprus, and a contemporary of Athanasius. In his sixty-second oration, which is against the Sabellians, he proves the Father and the Son to be distinct persons, from the text, "*I and the Father are one*;" and the same concerning the Spirit, from the words of the baptismal institution; but omits to mention 1 John v. 7.

GREGORY NAZIANZEN, it has been observed, omits the seventh verse, in a passage where he quotes the eighth, and this has been thought a decisive proof that the former was not in his copy. But the true reason seems to be, that the seventh was foreign to his purpose. In the passage referred to, viz. oration xxxvii. § 47. Gregory contends that things different in their nature may properly be reckoned together, the effect of number being to express not quality but quantity. This he illustrates by a reference to 1 John v. 8. "There are three that bear witness, the Spirit, the water, and the blood." It is plain, that Gregory could not with any propriety produce, as another example, "*The Father, the Word, and the Holy Ghost*," since these are of the *same* nature. Still it is not to be denied, that the omission of the disputed passage, in this oration, which contains a long train of the names and titles attributed to the

Holy Spirit, is not easily to be accounted for, if Gregory knew that oneness with the Father and the Son had been ascribed to him in 1 John v. 7.

BASIL, Bishop of Cæsarea, was a contemporary of Gregory. In his fifth book against Eunomius, there is a chapter near the end, in which an objection to the divinity of the Holy Ghost is considered, viz. that the Father and the Son are frequently mentioned together in Holy Writ; but the Spirit, only in the form of baptism. In confutation of this assertion, Basil quotes numerous passages, where the Spirit is mentioned together with the Father, and without the Son, *e. g.* "Thou sendest thy Spirit, they are created," Ps. civ. 30, where the work of creation is attributed to the Spirit, sent by the Father. Again, in Is. lxi. 1, the Prophet says, "The Spirit of the Lord God is upon me." One passage is produced which seems to place the Holy Ghost above the Son, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall *not* be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall *not* be forgiven him, neither in this world, neither in the world to come." Matth. xii. 31, 32. Other texts are cited, in which the three persons are named in conjunction, such as, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." And again, in 1 Cor. xii. 4, 5, 6. "There are diversities of gifts, but the same *Spirit*; and there are differences of administrations, but the same *Lord*. And there are diversities of operations, but it is the same *God* which worketh all in all." Here he might have added, if he had been acquainted with it, "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three

are one." Indeed the omission cannot fail to excite a doubt whether the passage was in his copy.

GREGORY NYSSEN, a brother of Basil, in his book on the Trinity, argues, that because the same efficacy is ascribed to the Father, the Son, and the Holy Ghost, there cannot be a difference of essence; but he is very sparing of quotations, omitting all the texts which are usually produced.

DIDYMUS, of Alexandria, a writer of the fourth century, in his commentary on the First Epistle of St. John, omits the seventh verse. If he had dwelt upon every other verse of the chapter, it would have appeared that the seventh was not in his copy; but he passes over all the verses from the fifth to the fourteenth. He also wrote an excellent treatise on the Holy Ghost, which is preserved in the works of Jerome. In this no reference is made to the disputed verse of St. John, though one passage occurs, where it would have been much to the purpose. "I and the Father are one—the Holy Ghost, which cometh from the Father, shall testify of me; my Father, that sent me, beareth witness of me." To these quotations the testimony of the heavenly witnesses would have been a valuable appendix; and indeed is so obvious, that it hardly could have been overlooked by Didymus, on this occasion, had he been acquainted with it.

CYRIL was Patriarch of Alexandria, in the beginning of the fifth century. His Thesaurus was written, to prove that the Son, and the Holy Ghost, are one God with the Father. In B. xiv. c. 5, he proves the divinity of the Holy Spirit, by the following quotation, in which the disputed verse is omitted. "It is the Spirit that witnesseth, and the Spirit is truth. For there are three that bear witness, the spirit, and the water, and the blood; and these three are one. If we receive the witness of men, the witness of God is greater." 1 John v. 6, 8, 9. "Observe," says Cyril, "in this place

the preacher of truth declares the Spirit to be, by nature, very God of very God; for, after he had said, 'it is the Spirit that witnesseth'—presently he adds, 'the testimony of God is greater.' How then shall the Holy Ghost be a creature, who, no less than the Father, is called, by the Apostles, God." The same passage is quoted, and with the same omission of the seventh verse, in another of Cyril's works, entitled, "Arguments that the Holy Ghost is God." Even so late as the eleventh century,

CECUMENIUS, in his commentary upon the Catholic Epistles, though he writes diffusely upon the whole of 1 John v. takes no notice of the heavenly witnesses.

EUTHYMIUS ZYGABENUS, a writer of the twelfth century, in his Pannoplia, where he professedly follows Cyril, quotes 1 John v. 6, 7, 8; on which he observes—"See now again how the preacher of truth calls the Spirit by nature God, and of God; for having said—'It is the Spirit of God that witnesseth;' a little onward he adds—'the witness of God is greater,' how then is he a creature?" From his adoption of the reasoning of Cyril, Mr. Porson infers, that he was ignorant of the seventh verse; for all the reasoning receives its vigour from the close conjunction of the sixth, eighth, and ninth verses, and is only clogged by the insertion of the seventh, which therefore was probably interpolated, in printing. This supposition is confirmed by the three Greek MSS. of Euthymius, collated by Matthæi, and two by Mr. Porson, as well as by the Latin translation; for in all these the seventh verse is omitted.

I do not find that it was quoted by any Greek writer prior to the Greek translation of the acts of the Lateran Council, which was held in 1215. Calecas, a Dominican, who lived in the fourteenth century, quoted it imperfectly, omitting *ἐν τῷ ἁγίῳ* and *ἔστιν ὁ ἰσχυρὸς ἐν ἡμῖν*; at last, in the fifteenth, Bryennius

quoted v. 7 and 8, only omitting, like many copies of the Vulgate, the last clause of v. 8.

On a review of the Greek Fathers, we discover no proof that any of them were acquainted with the disputed passage. The omission of it in Justin Martyr, in the Adumbrations attributed to Clemens Alexandrinus, in the epistle of the Bishops at Sardis, in the sixty-second oration of Epiphanius, in the treatises on the Holy Spirit by Basil, Gregory Nazianzen; and Didymus, is hardly to be reconciled with the supposition, that they had it in their copies. And Cyril clearly either had it not, or suspected its authenticity. And though we might allow the omission in a single Father to arise from some unknown cause, yet the universal silence of all the early Greek writers forms a presumption against its authenticity, to which I know not what can be opposed, unless it be suggested that they understood the words *these three are one* as relating merely to unity of testimony, not of essence; and therefore thought that no argument for the doctrine of the Trinity could be built upon it. But does it appear that they actually put such a construction upon these words? Is there any trace of such an interpretation in their works? Or is it at all probable from analogy, that they would unanimously refuse the aid of a passage, which almost all modern defenders of the Trinity have employed without scruple?

Even if these Fathers approved the interpretation above mentioned, it remains still to be shown, why they never quoted 1 John v. 7, in proof of a trinity of persons, or as an example of Christ being called *The Word*.

The Latin Fathers, remain to be examined. Indeed it is much more upon their authority than that of the Greek Fathers, that the advocates for the disputed passage have been accustomed to rely. This will be the principal subject of my next communication, in which this en-

CHRIST. OBSERV. No. 65.

quiry will be brought to a conclusion.

(To be continued.)

ON DR. TAYLOR'S KEY. NO. V.

CHAP. II. Continued from p. 232.

The Christian Covenant. Its Nature and Object; its Privileges, with the Terms expressing them. Remarks on the coincident Part of Dr. Taylor's Work.

As the fundamental blessing of the Jewish nation was God's election of them to be his people, in the sense which has been described, so the fundamental blessing of Christians is *their* ELECTION, whence they derive the title of *elect* or *chosen*. In whatever sense we understand this election, it is that act, originating in the mercy of God, from which all the other blessings of Christians proceed. Whatever be my own private sentiments on this mysterious subject, it is certain, that the Scriptures of the New Covenant represent it as of the most sublime and consolatory description; and the same may be said of the seventeenth article of our Church. What I shall say here interferes with neither the Calvinistic nor the Arminian hypothesis on the doctrine of election. The point for which I am concerned to contend is, that the blessing is a spiritual, individual, one, not an external and corporate one; a blessing partaking of the general superiority of the Christian covenant, and not confined to its Jewish sense. Now, to adduce none but what appears to be *decisive* instances, St. Paul seems to have determined this question, when, in answer to the objection that God had cast away his people, he affirms, that this was not strictly the case, for that there was "a remnant according to the election of grace." He proceeds, a few words after, "Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were

P p

blinded¹." Here then is an election out of an election. How then can they be of the same kind? Indeed what necessity was there for the Jewish nation to be re-elected at all, either on a national or any other scale? As the appellation *called* expresses, on the lowest interpretation, the members of the visible, or externally professing Christian Church, our Lord has certainly distinguished the title of *elect* or *chosen* from and above it, by the sententious and solemn declaration uttered on two memorable occasions, "Many be *called* but few *chosen*²." At the day of judgment, the judge, we are told, will "send his angels with a great sound of a trumpet, and they shall gather together his *elect* from the four winds, from one end of heaven to the other³." Are his *elect* those only who call him, Lord? When the Apostle asks, "Who shall lay any thing to the charge of God's *elect*?" and adds, yet more triumphantly, "God that justifieth⁴:" can it be supposed, that the term implies any thing short of a spiritual quality? What, finally, can be intended by St. Peter, when he calls the strangers to whom he wrote "*elect* according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, &c.⁵?" These instances, I trust, will determine the general sense in which the term under discussion is to be understood, even when it would bear the inferior interpretation, which, notwithstanding

ing, will, I think, in every case, appear to be the least probable⁶.

The terms used as expressive of what was done by God in execution of his purpose of election with regard to the *whole world*, such as, *delivered, saved, purchased, redeemed*, shall now be examined. Of all these acts, Christ is represented in the New Testament as the immediate author; and when the *full object* of his incarnation and mission are considered, it can hardly be doubted in what sense they are to be understood. Deliverance is the general idea which runs through them all; and it hardly requires to be observed, that the great deliverance wrought by the Messiah was deliverance from sin and the punishment of sin. This blessing was procured for, and offered to, both the Jews and the Heathens. The Heathens being by far the greater part of the world, and having been hitherto unconcerned in any revealed covenant, they bear the most conspicuous part in the evangelical scheme. If the Heathens were delivered from sin, they must be delivered from heathenism, as the greater implies or includes the less deliverance; and to say, that, because these were the persons chiefly addressed, deliverance was necessary and offered to them, *merely as Heathens*, would be no less absurd, than to say, that it was necessary and offered to them, as Corinthians, Romans, Ephesians, or citizens of any other denomination, who might happen in the first ages to have the Gospel particularly directed to them. The deliverance was from sin, its attendants, and consequences, whatever might be their form, and in whatever persons they might reside.

Christ then "gave himself for our sins, that he might deliver us from this present evil world," as the Apostle writes to the Galatians⁷.

⁶ Rev. xvii. 14, is remarkable, and perhaps might have been added.

⁷ i. 4.

¹ Rom. xi. 1—7.

² At the close of the parable of the labourers in the vineyard, Matth. xx. 16.; and at the close of that of the marriage entertainment, where a guest appeared without the proper garment, xxii. 14.

Matth. xxiv. 31.

⁴ Dr. Taylor, in his notes on the place, is against the interrogative reading in the latter members of this and the following verse. He might almost as reasonably object to the interrogative reading of the latter member of the 35th verse.

⁵ 1. Pet. i. 3.

The last part of this proposition must be interpreted consistently with the first. St. Paul, in his first epistle to the Thessalonians, characterizes the same person thus: "Jesus which delivered us from the wrath to come⁸." This act is likewise ascribed to the Father, "who," says the Apostle, "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood⁹."

Christ is our *Saviour*. An angel before his birth, was commissioned to command, that, when born, his name should be called "Jesus: for he shall save his people from their sins¹⁰." His people, therefore, real Christians, are said to be *saved*, as being, in their present penitent and believing state, saved from the guilt and power of their sins, hereafter to be eternally saved from their punishment, if they persevere to the end. It is hardly necessary to prove, that salvation, as applied to Christians, is to be understood in this sense; for the ultimate reward of their calling has scarcely a more appropriate name. Although it is at the same time, as evident, and as little denied, that the word may be applied in many inferior senses, particularly to the healing of diseases,

Christ purchased his Church with his own blood¹¹. Christians therefore are not their own: they are *bought* with a price¹².

Christ is made to believers *re-*

*demption*¹³: he gave himself a ransom for them¹⁴: he obtained *eternal redemption* for them¹⁵: he gave himself for us that he might *redeem* us from all iniquity¹⁶: and we are *redeemed* with the precious blood of Christ¹⁷. All these passages, more or less decisively, (for I would not lay an equal stress upon all,) describe blessings, which cannot rationally be assigned to any but to those who answer the required *character* of Christians.

Christians are very frequently denominated. *called*, evidently from their being called or invited, to the participation of the blessings prepared by God for them. That this calling pertained to the *Jews*, as well as the *Gentiles*, we are expressly told by St. Paul, when he writes, "even us whom he hath called, not of the *Jews* only, but also of the *Gentiles*¹⁸." But although the word, in its original application, even in the Christian dispensation, signified nothing more, it very clearly acquired a higher signification in its future use. St. Paul could never place "them that love God" and "them who are *the called* according to his purpose¹⁹" in opposition, as the Grammarians speak, unless the persons described were conceived by the writer to be real Christians. In fact the term appears to be used as synonymous with *elect*; and of both I think it may be fairly affirmed, that, when applied to Christians, they are not only consistent with the present interpretation, but favour it as the most suitable.

As, wherever the Gospel was truly received, the converts, whether *Jews* or *Heathens*, were delivered from the guilt and power of sin, to be delivered for ever hereafter from its punishment, if they

⁸ 1 Thess. i. 10.

⁹ Col. i. 13, 14. Some MSS omit the words which follow, "even the forgiveness of sins," see Wetstein, and therefore I have not quoted them: but the passage is evidently parallel with Eph. i. 7, where they appear. The word "deliver" in our version is the translation of different Greek words.

¹⁰ Matth. i. 21.

¹¹ Acts xx. 28. The reading of *αγορα* in this verse is certainly supported by the best MSS. See Wetstein. Something, however, may be said on the opposite side.

¹² 1 Cor. vi. 19, 20.

¹⁴ 1 Cor. i. 50.

¹⁴ Matth. xx. 28.

¹⁵ Heb. ix. 12.

¹⁶ Tit. ii. 14.

¹⁷ 1 Pet. i. 18, 19.

¹⁸ Rom. ix. 24. This verse is quoted by Dr. Taylor himself. He appears embarrassed by it, and no wonder.

¹⁹ Rom. viii. 28. Read likewise what immediately follows, and 1 Cor. i. 24—26.

continued faithful unto death, God is said to *create* them, and they are his *work*, or *workmanship*; to *quicken* them; to have *begotten* or *regenerated* them.

"If any man be in Christ," says the Apostle, "he is a *new creature*: old things are past away, behold, all things are become new²⁰." He assumes, in his epistle to the Ephesians, that, if they have been truly and effectually taught by Christ, they are renewed *in the spirit of their mind*; and have put on the new man" (or character) "which after God," or after his similitude, alluding to the creation of our first parent, "is *created in righteousness and true holiness*"²¹. The other passages, in which this term occurs, and which may be found upon reference to any Concordance, must, even when generally applied, be understood in a sense consonant with the natural one of those just adduced. The whole world being guilty before God, they are represented as dead in trespasses and sins, and it is from this state, that God, who is rich in mercy, "hath *quicken*ed us together with Christ"²². In the same universal and spiritual sense, the Church of Sardis, although not entirely corrupt, is said to have a *name to live*, and to be *dead*²³. God is frequently represented in the New Testament as peculiarly the Father of Christians. And to prove that, in the mind of our Saviour at least, this was not to be understood of a corporate relation alone, he replied to the Jews who claimed that relation, "if God were your *Father*, ye would love me"²⁴. St. John, when he speaks of Christians as *sons of God*, gives us to understand what sort of persons he intends by presuming, as a thing of course, upon their future felicity and glory²⁵. He

affirms likewise, "Whosoever," (not a nation or society, but an individual) "is *born of God* doth not commit sin; for his" (God's) "seed remaineth in him: and he cannot sin, because he is born of God"²⁶. So again: "whatsoever is *born of God* overcometh the world," and farther, "we know that whosoever is *born of God* sinneth not, but he that is *begotten of God*, keepeth himself, and that wicked one toucheth him not"²⁷. In conformity with one of the expressions of St. John, St. Peter says of Christians, that they are *born again of incorruptible seed* by the word of God²⁸. But as the state, as well as character, of real Christians is likewise new, the same Apostle has used the term *regenerate*, or being born again, with reference to their living hope of immortality²⁹. The "laver of regeneration," if the expression denote baptism, may be derived from the supposed, and almost constant union of baptism with the spiritual change in the primitive ages: but to secure it from any abuse, the "renewing of the Holy Ghost" is immediately coupled with it where it occurs³⁰.

Christians accordingly are considered as *brethren and sisters*, and as the *house or family* of God.

Being sons they are heirs, and they are entitled to an *inheritance*, not the earthly one of Canaan, but a heavenly, incorruptible, eternal one. Their *rest* is of the same de-

²⁰ 1 John iii. 9.

²⁷ Ibid. v. 4—13. It is worth while to observe how Dr. Taylor has managed this last verse. "He that is *begotten of God* keepeth himself [is obliged, is furnished with means proper to enable him to keep himself] and [keeping himself] *that wicked one toucheth him not*." § 101. Why is not the following parallel as good logic, and criticism too: he that is wicked is holy [is obliged, is furnished with means proper to enable him, to be holy] and [being holy] he shall be happy in the world to come.

²⁸ 1 Pet. i. 23. See James i. 18.

²⁹ 1 Pet. i. 3, 4.

³⁰ Tit. iii. 5,

²⁰ 2 Cor. v. 17.

²¹ Eph. iv. 21—24.

²² Eph. ii. 1—5. Read onwards for a confirmation of the advocated sense. See likewise Rom. vi. 13.

²³ Rev. iii. 1.

²⁴ John viii. 42.

²⁵ 1 John iii. 1, 2.

scription³¹. They are the *people* and *servants* of God.

The Christian Church is denominated by other allusions to the Jewish, and with the same difference expressed or implied. She is the *city of the living God*; the *new Jerusalem*; the names of her members are written in the book of God. The Gentiles, who, not as Gentiles, but as Sinners, were enemies are become *fellow citizens of the Saints*, and the *people of God*; and the Jews, not as Jews, but as rejectors of the Messiah, are become enemies³².

The Church is *espoused* to Christ, is a *mother*, and may be *unfaithful*: but then she is so far no longer a wife.

There are descriptions of the Christian Church, as visible simply, and therefore including the unworthy; as in some of the parables of our Saviour. But wherever this is the case, or wherever it is doubtful whether it be or not, we may safely, I think, affirm, that whenever any description expresses a good moral quality and a well grounded hope of future happiness, it is applied in an improper sense to those who have not the quality and are not entitled to the hope.

Hence it is, that although the term *sanctified* may be applied even to inanimate objects; yet when sanctification is used in the New Testament to express that spiritual change, which it is the peculiar office of the Holy Spirit to effect, and those who were before notorious sinners, are said to be *sanctified*, as the Apostle says of them, *by the spirit of God*³³, is it not reasonable to suppose, that this appellation, when given to Christians, is generally to be understood in this sense.

The same may be said of the term *washed* which is used of the

same Corinthians in the same verse. And when Christians in general are said to be *saved* by the *washing* of regeneration and *renewing of the Holy Ghost*³⁴, it can hardly be doubted, that baptism, if there intended, which is most probable, is considered in connection with spiritual sanctification. For to interpret the latter expression of the miraculous gifts of the spirit is really to put one's forbearance to some trial.

The substantive *ἀγίασμος*, sanctification, or holiness, in the twelve places where it occurs in the New Testament, is used exclusively in a moral or spiritual sense; and if no particular and satisfactory circumstance should forbid, it is probable that *ἀγιοι*, *saints*, a very common appellation of Christians, should at least generally be used in the same sense. Accordingly there are several decisive instances, which prove that it is to be understood in the highest sense, and by no means to be lowered to that in which it is applicable to mere professors of Christianity. The *spirit dwelling in their hearts*, "maketh intercession for the saints, according to the will of God." The same persons are described immediately after as those *who love God*³⁵. The Apostle asks the Corinthians, "Do ye not know, that the *saints* shall judge the world"³⁶. Christians are said by St. Paul to be chosen of God, that they "should be *holy*, (*ἀγιοι*) and *without blame* before him in *love*"³⁷. He writes thus to the Colossians: "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you *holy* (*ἀγιοι*) and *unblameable*, and *unreprovable in his sight*"³⁸. The Apostle expresses his wish respecting the Thessalonians, that God would establish their

³¹ All this is the substance of which Dr. Taylor himself has said. Had he applied the same principle uniformly, his work would be very different from what it is.

³² Eph. ii.; and Rom. xi. 28.

³³ 1 Cor. vi. 11.

³⁴ Tit. iii. 5.

³⁵ Rom. viii. 26—29.

³⁶ 1 Cor. vi. 2.

³⁷ Eph. i. 4. Ver. 18, should be understood in the same sense.

³⁸ Col. j. 21, 22.

hearts in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints³⁹."

The saints are again represented as the companions of their Saviour at that awful season, when he shall be revealed from heaven with his mighty angels, and "when he shall come to be glorified in his saints, and admired in all them that believe"⁴⁰ St. Peter exhorts the Christians, to whom his first epistle is directed, not to fashion themselves according "to the former lusts in their ignorance, *but*," he adds, "as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy."⁴¹ From these, which are the most decisive instances I have been able to find, I think it may very fairly be concluded that Christians are called Saints properly and principally, in the intention of the scriptural writers who so denominate them, with relation to their moral character, in the same manner as the Heathens are called sinners, enemies, in their minds by wicked works, &c., with relation to *their* moral character. And although in both these denominations there might be exceptions, it is utterly incredible, that an individual, when particularly and separately addressed, under whichever denomination his external profession classed him, would be designated by the names respectively belonging to those denominations, if his character was known to be at variance with them; and we can as little conceive, that the incestuous professor among the Corinthians would have been called by St. Paul a Saint, as that the cen-

turion Cornelius would have been called by St. Peter, even before he became a Christian convert, a sinner.

After the proofs already adduced, and considering their influence upon every portion of the present enquiry, it seems scarcely necessary to enter into a particular examination of those passages of Scripture, in which the Christian Church, under images drawn from the Old Testament, is called a House; a Temple; a Separated, a Peculiar people; a Church; a Heritage.

From what has now been said, it will appear, in what sense the term *Grace*, a term of high importance in the evangelical scheme, is used in the New Testament. The Grace or Favour, and the Mercy and Love of God, which on the present subject are synonymous terms, are the original, the constantly operative and the perfecting, cause of the salvation of man, and of all his blessings under the New Covenant. The grace of God is adapted to the double exigency of our condition, our actually contracted guilt, and our corrupt nature; the first of which it atoned for by the death of Christ, the second it removes by the sanctifying influence of the Holy Spirit. As *all* men are concerned in the evil here described, they are likewise all concerned in the remedy provided for it by divine grace. The grace of God, in the pardon of human guilt, or in the free justification of sinners for the sake of Christ, is expressed in the following passages. "All have sinned, and come short of the glory of God; being justified freely by his *grace*, through the redemption that is in Jesus Christ⁴²." "By whom," (Christ)

"also we have access by faith into the *grace* wherein we stand⁴³." "Where sin abounded, *grace* did much more abound; that, as sin hath reigned unto death, even so might *grace* reign through justification unto eternal life, by Jesus

³⁹ 1 Thess. iii. 13. ⁴⁰ 2 Thess. i. 10.

⁴¹ 1 Pet. i. 15, 16. Perhaps Rev. xxii. 11, might be added. It would have been easy to have collected instances which *determine* nothing and given them my own sense, as Dr. Taylor has done. And if I had taken even his own instances, I think this might have been done with more plausibility, because, as I conceive, with more truth.

⁴² Rom. iii. 23, 24.

⁴³ v. 2.

Christ our Lord⁴¹." In order to prepare the way to the proof of the other member of the assertion, which interprets grace by the influence of the Holy Spirit upon the soul, it will be proper at first to advert to the reality of the doctrine itself. What it is to be born of the spirit, and its necessity has already been shewn. We have appealed to the beginning of the eighth chapter of the epistle to the Romans in proof of the same point: likewise to the fruits of the spirit, the Christian virtues, of which doubtless only a specimen is there given, in the fifth chapter of the epistle to the Galatians. St. Paul further asserts, that it is God, which *worketh in us both to will and to do of his good pleasure*⁴². He prays for the Thessalonians, that God would establish their hearts *unblameable in holiness before God*⁴³; and that he would comfort their hearts, and *stablish them in every good word and work*⁴⁴. So the author of the epistle to the Hebrews expresses the prayer or wish, that the God of peace would *make them perfect in every good work to do his will, working in them that which is well pleasing in his sight*⁴⁵. It seems hardly possible not to recognize this doctrine under the term *grace*, when the Apostle in the midst of a long discussion of the nature and obligation of holiness, says to the Romans, "*For sin shall not have dominion over you: for ye are not under the law, but under grace*"⁴⁶." He immediately after describes the spiritual conflict of an awakened man, who is represented as groaning under the dominion of sin, and exclaiming, "O wretched man that I am, who shall deliver me from the body of this death!" The answer immediately follows, "The grace of God, through Jesus Christ our Lord"⁴⁷." The Holy Spirit is

then described as having possession of his soul, and ruling there as the principle of action. The grace of God, which was bestowed upon the Apostle, was not in vain, but he laboured more abundantly than all the rest; "*yet not I,*" he says, "*but the grace of God which was with me*"⁴⁸." Again he asserts respecting himself, after his conversion, "*the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus*"⁴⁹." St. Peter exhorts his readers to "*grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*"⁵⁰." We may conclude, therefore, in the words of Dr. Taylor, that "*our full and final justification is of grace*, 2 Tim. i. 18. Jude 21⁵¹."

The result of this whole discussion seems to be,

1. That the converts to Christianity, Jews as well as Gentiles, were introduced into a covenant essentially new, one peculiarly distinguished from the Jewish, by its spirituality and respect to individuals.

2. That the principal blessings and privileges of this covenant are of the same description, spiritual, worthy (which they otherwise would not be) of the extreme solicitude discovered by the sacred writers respecting them, and enjoyed by none but such, whose internal character renders them suitable partakers of them.

3. That, consequently, the terms expressive of these blessings, although generally applied, and in that manner applied to the unworthy members which may be supposed

to *be*, following the most respectable authority of MSS, &c. the acquiescence of many learned moderns, and the almost necessary sense of the passage. See Wetstein on ver. 25.

⁵¹ 1 Cor. xv. 10.

⁵² 1 Tim. i. 14.

⁵³ 2 Pet. iii. 18.

⁵⁴ § 377. How consistent the Doctor is with himself is another question, which will be considered. The word is "*mercy*," in the places referred to by him. I might have introduced the numerous passages, chiefly in the salutations of the epistles, in which *grace*, with *mercy* or *peace*, is implored in behalf of the persons written to.

⁴⁴ 20, 21. The reader may likewise, if he be yet unsatisfied on this plain point, consult Rom. xi. 5, 6; Eph. ii. 8—10.; 2 Thess. ii. 16.

⁴⁵ Phil. ii. 13.

⁴⁶ 1 Thess. iii. 13.

⁴⁷ 2 Thess. ii. 17.

⁴⁸ Heb. xiii. 20, 21.

⁴⁹ Rom. vi. 14.

⁵⁰ Rom. vii. 24, 25. I have read ἡ χάρις

to exist in most Christian societies, are to such persons totally unconnected with the blessings which they imply when *properly* applied. Hence the dilemma entirely vanishes, which would otherwise oblige us either to suppose hypocrites, and even infidels or atheists, provided they were Christian professors, to be in possession of the spiritual blessings of the Gospel, or so to depress the quality and value of those blessings as to accord with the character and just expectations of such persons.

It might be imagined scarcely necessary to add, that the foregoing scheme is perfectly consistent with exhortation, both to a retention of the virtues, or graces already possessed, and to an increase in them. Even those who hold the doctrine of final perseverance, except in the extreme and antinomian sense, do not deny the propriety and necessity of exhortation.

(To be continued.)

To the Editor of the Christian Observer.

THE writer of this paper is classed with persons, whose religious system is distinctly termed *evangelical*. Yet long before I became connected with this party, I refused to believe, that the moral notions and the manners current among mankind, were substantially one with the principles and practical conduct taught by the Gospel. Neither did I conceal my incredulity from certain of my then associates; from whom at the same time I gathered, that there was to be found among us, a people distinguished from the rest of the world, by their opinions and habits of life; but whose most obvious features of character, were austerity, preciseness, and an hypocrisy not always open to detection. This faction, confederacy, sect, or whatever it might be called, was said to be sprinkled over the whole empire; and to number among its patrons, a few of the opulent, the

great, and even the learned; but by what mysterious process, wealth, influence, and erudition, could be persuaded to endure an alliance so strange, threw us all into the most irritating embarrassment. While we were busy in accounting for what was unaccountable; it fell out, that I had an opportunity of knowing something more of this confederacy. I soon after, rather hurt two or three grave gentlemen in my father's circle, by saying, that whether these people were right or wrong, I was certain of one thing, that with all their absurdity, they were better than we were, (meaning myself and some gay men about town); that is, I added, if we are to measure men's principles by their lives. I clearly perceived, that this was the fact; for as to myself and my comrades, we had no religion; and we knew that we had none. We never "trusted to our own righteousness;" for we trusted to nothing. We never troubled ourselves about faith without works, nor works without faith; and judged debates on such points just as interesting and important, as disquisitions on animal magnetism.

But my opinion particularly exasperated a gentleman, (to whom I then first became known,) who, according to his own account, was deep in the ecclesiastical literature of this country. He maintained, with a kind of phrenetic obstinacy, that I was miserably deceived in estimating character by outward conduct. He asserted it to be the antiquated artifice of fanaticism to "substitute the sins of devils for the sins of men;" that these people were too crafty to be externally wicked: "they are never surprised, for instance, into inebriety; but then, they are as proud as Lucifer himself." He insisted, that spiritual offences were far more heinous than such as were properly sensual*;—

* However this position may have been abused, especially to party purposes, the truth it contains appears to be too much overlooked, both in the spoken and pub-

and, finally, he assured me, that if I were well read in Grey's notes on *Hudibras*, and other unanswerable writings, I should soon see what it all meant. Yet the man who talked in this manner, could only be made eloquent by wine; and withal was the veriest slave of conceit and arrogance that ever made one laugh into sadness. So that acceding to his own system, he superadded, in his own person, to the guilt of that sensual crime from which he formally acquitted the objects of his condemnation, the guilt also of that spiritual wickedness, which, in his judgment, was their prime and damning sin.

Within the space of eighteen months from the date of this gentleman's last effort to undeceive me, (which was made one day after dinner, at a suburban villa,) I was myself stigmatized as austere, precise, and sliding into an hypocrisy not always open to detection. For so it was, that my fortuitous, rather my providential, introduction to the hated party, ended in an ardent, and, I trust, a lasting, attachment to their principles; and so soon as symptoms of this attachment were discernible, I was welcomed among them with expressions of interest and affection. And now, Sir, I imagined that I had reached the most auspicious epoch of my life, having burst the fetters of the world, and being honoured by the friendship of those whom I regarded as "walking high in salvation."

Such were the blissful visions of a young proselyte!

lished sermons of the age. "Of this party there were many that were possessors of an high degree of spiritual wickedness; I mean not those lesser sins which are more visible and more properly carnal, and sins against a man's self, as gluttony, and drunkenness, and the like; (from which good Lord deliver us!) but sins of an higher nature; because more unlike to the nature of God, which is love, and mercy, and peace; and more like the devil, (who is not a glutton, nor can be drunk; and yet a devil.)" Walton's *Life of Hooker*.

CHRIST. OBSERV. No. 65,

I hope, Sir, I shall offend no one by affirming, that the converse of a few months with my new familiars, taught me more affecting lessons of human infirmity and deceivableness, than I had gathered from any other source of instruction. I was strangely disappointed by finding the new world crowded with dubious or incomplete characters! experience has in some degree explained this circumstance; and I think, that I can hence throw some light on a very momentous enquiry, which was started in the last volume of the *Christian Observer*.

The enquiry was, Why are religious persons sometimes unhappy? As far as my own (very confined) observation reaches, the fact assumed is rare. The fact which is *not* rare, is, I conceive, that persons *esteemed* to be religious, are frequently unhappy. Not that they labour under such depression as amounts to actual sadness; but that they accidentally discover an undefinable disquietude and disappointment of mind, which indicates, that they are strangers to inward composure and peace. This then is the fact for which I may be able, in some measure, to account. Let it be admitted—however severe the admission—that the character of these persons is unreal; and we shall no longer ask, why such as are *esteemed* to be religious are frequently unhappy. Still; if this solution be plausible, the next enquiry is, whence originates this so foul adulteration of the Christian world? Does it not arise from *prematureness of religious profession*? The number of those who intend to be considered as upholding a scheme of faith and conduct distinct from that professed by such as themselves denominate nominal Christians, has, of late years, been so considerable, especially in the metropolis, and in some of our large commercial towns, that the assumption of the religious (perhaps I may be better understood by saying, *evangelical*) character, is scarcely regarded as an offensive singularity. At least, this

singularity does not, in every instance, involve any persecution, from which proselytes of a disposition naturally resolute and decisive, need to shrink. The spurious liberality, or rather the indifference of the age, has caused, in a very considerable measure, the world's direct opposition to religion to subside. Besides: in these times of hurry and turbulence, the attention of mankind has been diverted to home and foreign politics; and to these almost exclusively. They have been too busy to pursue with set malignity the advocates of truth; so that if a man can stand a laugh and a sneer, he has little else to dread. If, then it occur, that a person, particularly a young person, fall in with what are called evangelical views of Christianity; if by books, conversation, or pulpit eloquence, his imagination, or indeed it may be said, his judgment, begin to acquiesce in the principles exhibited to his survey; it is certainly possible, that he may regard this intellectual adoption of divine truth as its proper and complete effect, mistaking a partial change of opinion for a moral transformation. An objector to the statement may urge, that such an effect on the mind is seldom wrought, because, unless the heart be really touched, no effort purely mental can render palatable the doctrine of the cross. But it is *not* the doctrine of the cross that is rendered palatable; but such a modification of that doctrine as may consist with a practical denial of it. Let us beware of substituting for the *specialties* of the Gospel, a religion of loose, flexible *generalities*. There is something in the most exalted tenets of the Christian Faith, which may interest the fancy of the man, who notoriously derides their influence. And this may be one reason, why such sermons as somewhat elevate the Gospel above a system of ethics, by introducing a few ornamental traces of its spiritual and heavenly character, are generally more popular, than the

discourses which we have all learned to run down as *moral essays*. The mere phraseology of the Scriptures, especially when it refers to things not cognizable by sense, or situated "beyond the visible diurnal sphere," is eminently calculated to arrest the attention of all that can taste any species of rhetorical beauty. Infidelity has long since confessed this. Let then our speculative convert rest contented with his ideal faith, and it shall prove as useless, and as perilous, as unbelief. To confess, and even to assure others, that the assumption of the cross, the crucifixion of passion and appetite, the elevation of the soul above the world, and a conformity to the death and resurrection of the Redeemer, are characteristic marks of a Christian; and having confessed and taught this, to go no farther, barely indicates, that the imagination is captivated by truths, which, when contemplated at a vast distance, shew themselves too obscurely to create any disturbance. Accordingly, the admission of evangelical generalities is sometimes productive of effects at once melancholy and ludicrous. In minds, for example, of an ungoverned, fantastic cast, that admission shapes itself into what may be termed a *picturesque* religion; the patrons of which will even associate their principles with the imagery of romance. The cross which *they* too devoutly revere is mantled with ivy on the ruins of a mouldering abbey: or it waves on the banners of chivalry: or it is worn as a brilliant,—

"Which Jews might kiss, and Infidels adore."

But when the main principles of the Gospel are analyzed, and reduced into their practical consequences; when they are no longer permitted to glide before the mind's eye in visions of indistinct sublimity; when the speculator is minutely taught his personal, everlasting interest, in all he professes to admire and receive; then, then, "the

preaching of the cross" becomes "foolishness."

It is to be feared, that many persons professing religious, and yet unhappy, have in too great haste begun to side with the Christian world, before they have well computed their powers of self-denial. They have already advanced far enough to see, that their calculation was erroneous: but now it is found too late to effect a creditable retreat. Should it be asked, How it is, that the converts of this description are suffered to take their station in the Christian world? The enquirer may be told, that in these times, an individual's spiritual pretensions are not unfrequently recognized as easily as they are offered; and that those, by whom they ought to be examined, are either too indolent, or too timid, to subject the candidate to a scrutiny. It is much to be lamented, that fluency of religious talk is sometimes the only passport demanded of him that seeks the society of Christians; and where a mere *copia verborum* is all that is asked for, men of feeble but gaudy minds speedily attain a consequence in their own little world, to which no profession, except that of religion, could have introduced them. There would be some prudence in requiring proselytes to perform a kind of moral quarantine, before they were allowed to land, and associate freely with the inhabitants of the new region. By this precaution, a very important advantage might result to those by whom such discipline was exacted; they might escape the infection, which under the present unwary system, is perpetually imported. For what do you gain by your indiscriminate admission? Are you not in danger of marshalling numbers without efficiency? You are appointed to carry a strong post; and with a body of ten thousand picked men, and veterans, you mingle more than half that number of recruits; who by their awkwardness, indiscipline, and

cowardice, disorder the operations of the rest.

The language, Sir, of complaint and censure is not always discriminative. I wish to divert the application of this remark from the present communication, by observing, that in order to ascertain the validity of a proselyte's profession, respect must be had to the circumstances, by which it was called forth, and has been since maintained. There are some converts, whose earliest pretensions to religion bear an almost unquestionable stamp of sincerity. Such, I conceive, are they who commence their career, not so much by suddenly adopting tolerably correct notions of Christian doctrine, as by making some practical effort to disengage themselves from the toils of sin, and the world. Their doctrinal sentiments may be clouded and inconsistent when narrowly examined; but an honest, active principle has taken root. Whereas, in converts of a different kind, the evidence on which their profession rests, is less positive. These last are they whose most observable traits of religious character nearly resemble their original dispositions. A proselyte, for instance, offers himself to our notice, whose prime grace is said to be meekness. The truth may be, that this man, were he an infidel, would not be otherwise than, in his general behaviour, meek. His struggle was not with impatience and irritability of temper; but, perhaps, with indolence and sensuality. And his natural urbanity yet remains to be sublimated into that which St. Paul calls "the meekness and gentleness of Christ." He is possessed of amiable manners; but he wastes a great portion of his life in the vacuity of sloth. He sometimes treads the verge of gluttonous excess; and yet he is numbered with those who "have crucified the flesh, with the affections and lusts."

Again: it is not sufficiently recollected, that the present state of

society holds out baits to simulation, particularly to the lower classes, which few will be found to resist. Let, for example, the principal gentleman in a village be reported friendly to piety, and here is directly a temptation to every indigent profligate in the parish, to become a hypocrite. And the like allurements exist in every rank and department of life. It is impossible not to observe too the temptations offered to people of an ambitious and forward disposition. Religion, methinks, has been (perversely) suffered to create an unseemly equality. It does indeed teach the great to be humble; and those in a lower station to regard their civil superiors, as, in the highest sense, brethren. But these salutary lessons have been so far misunderstood, that the patrician and the plebeian have occasionally interchanged their rank. A fact of this nature never escapes notice: and forthwith the religionist likes his principles none the worse, if he sees that they can introduce him into the society of the great.

Should this paper meet the eye of any one who is esteemed religious, and yet is unhappy; and who suspects that he is the victim of delusion and insincerity, I would counsel him to enter, without delay, on a serious investigation of his spiritual character. And if he receives this counsel with a mixture of reluctance and alarm, the circumstance will too convincingly illustrate its opportuneness, and also the danger of his condition; since it is the very character of insincerity and guilt to shrink from an enquiry. But from this disquietude, from the depths of self abasement, must rise the first gleams of hope. In the order of the moral, as of the natural world, the severity of cure corresponds to the inveteracy of the distemper. Let him ask himself in all faithfulness, what course of conduct he would most eagerly pursue, were he released from all dread of

present disgrace, and future punishment? Let him search out those propensities to which constitution, situation, or accident, has imparted the greatest force. A Christian's religious attainments may justly be ascertained by the mastery he obtains over such inclinations. But in the case of the persons whom this remark concerns, it frequently happens, that *their* transgressions consist rather in irreligious dispositions of mind, than in the gratifications of sense. They are less incommoded by the turbulence of appetite, than by worldliness, ambition, indolence, and vanity. There is an habitual estrangement from divine things; not a course of profligacy. They are hence in danger of sinking into a state of spiritual insensibility. It is requisite, therefore, that they enquire, whither flows the general current of their wishes? whence spring their pleasures and disappointments? Chiefly; let that very serious question be again and again repeated, What do they propose to themselves as the object of their lives? Let them endeavour to cultivate just apprehensions of the Christian character and privileges. A grand mischief resulting from the adulteration of the Christian world, is, that our ideas of holiness are formed by the patterns of it which we find in the persons of professed Christians; nor do we trouble ourselves to examine sufficiently, whether these be modelled after the exemplar of Jesus Christ. Immediately human nature takes advantage of this uncertain criterion; for no sooner do we enter the society of the Christian world, but we interpret, by a thousand incomplete characters, the more austere doctrines of the Gospel. We go even farther, by selecting, for our own ease and false encouragement, the inconsistencies of good men, but take due care to pass by their virtues. Like the courtiers of the Macedonian prince, we can imitate the personal infirmity of Alexander, but are little

emulous of his military science and enterprise.

Then in respect to a Christian's privileges, it may be safely asserted, that the greatest, or one of the greatest, is *happiness*. But what is the character of this happiness? Christ did not promise to his followers a life of rapture, but of peace; or, as himself emphatically describes it, *rest unto the soul*. This is the tranquil result of a fiducial confidence in him. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." This peace is synonymous with happiness. What is Christ's invitation and promise to mankind? "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The premature professor of religion is one who labours and is heavy laden; and the burden is rendered more wearisome by a consciousness that he has not found among his new associates a compensation for the pleasures left behind in the world. He does not duly consider that the consolations of the Gospel are shared only by those who have embraced it for its own sake. A Christian's happiness is independent of every thing earthly; and though the infatuated world, while it *formally professes* to believe in *The Communion of Saints*, knows not what that communion is, and can deride the man who finds delight in the converse of those saints; yet, let not the speculative proselyte calculate upon any permanent satisfaction in religious society, while he is looking back to the cities of the plain. But none of this is said to discourage. It is thrown out with a view to induce the premature convert to recommence his career. Oppressed as he is with a sense of disappointment, yet to him, in common with all whose minds are ill at ease, is proposed the removal of disquietude.

Something then must be attempted on his part. Mark the gradation unfolded in the Saviour's words above; the necessity of access to him, the assumption of his yoke, the imitation of his example, and the consequent reward, peace of mind.

If this paper, Sir, be honoured by insertion in your work, the writer will probably be censured for unveiling certain of the deformities which he has discovered in his intercourse with the Christian world. Are we then so far gone as to dread a scrutiny? And are such as evince an anxiety to forward the work of reformation to be regarded as enemies? "Surely an earnest wish to turn" the attention of lukewarm Christians, "to objects calculated to promote their true dignity, is not the office of an enemy. So to expose the weakness of the land, as to suggest the necessity of internal improvement, and to point out the means of effectual defence, is not treachery, but patriotism." (Mrs. H. More).—If I am condemned, I have the consolation of being condemned with the conductors and correspondents of the *Christian Observer*; who have long since been eyed with jealousy, because (such is the apology I presume to offer in their behalf) they were less desirous of attracting popularity, than of leading men to the knowledge of themselves. There is a natural disposition in us all to assume the immaculacy of our own party. Yet of all men, they who hold and defend as a fundamental tenet, the doctrine of original depravity in its most humiliating sense, ought to be most suspicious of their own pretensions. To confess that we are "miserable sinners," and that "there is no health in us," and to regard such as enervate the meaning of these expressions, in the light of heretics, and then to fume and fret at the reproofs of a friend, argues no belief that the expressions refer to ourselves. How is it that we forget, that the history of the purest ages of the Church is the history of

practical self-deception and ignorance!

Nor let it be imagined, that I fondly dream of conciliating the esteem of mankind by expecting such a reformation in the Christian world as may finally silence the charges of its adversaries. We are not, I trust, so deplorably ignorant of human nature as to look for an entire reform, either among our associates, or our foes. If religious persons were as spotless as the seraphim, there is no ground to believe that the world's behaviour to them would be radically altered. Why did not the Son of God escape calumny? Why did he intimate, that whether he and his followers mourned or rejoiced, they could excite no corresponding sympathies in others? Why did he remind the world, that the characters of the solitary ascetic, and the domestic friend, as exhibited in the conduct of himself and his forerunner, subjected both to the imputation of imposture and deceit *! Alas! we too surely believe, that the children of this world retain the same malignity of mind, which discovered itself in the Sanhedrin of Jerusalem, and afterwards in the tribunals of imperial Rome.

* Vide Matt. xi. 16—19. Luke vii. 31—35.; and Mr. Gisborne's comment. Sermons, Vol. II. Ser. III.

But while we believe this, we recollect that the enmity of mankind is no excuse for the real negligence and sloth of those against whom it is directed. If the world be scandalized by any allowed inconsistencies of Christians, upon these last will rest a large measure of the guilt which the world incurs by its contempt of the cross of Christ. For our own sakes, therefore, how awfully important is it that we should exercise such vigilance and self-discipline as may contribute to preserve us from hardening mankind into a more insatuated indifference, and a more desperate hatred of the Gospel.

Before I conclude, I beg leave to apologize for meddling with a subject that has been discussed with so much ability in the *Christian Observer*; particularly by your distinguished and interesting correspondent Euphranor. The present communication, however, has only a collateral relation to the main point at issue; which, being of such importance, deserves a yet more ample investigation. It is a point nearly concerning a vast majority of the Christian world; and among the rest, your unworthy correspondent,

ALCANOR.

MISCELLANEOUS.

To the Editor of the Christian Observer.

SHOULD your observing eye, in the course of its comprehensive range, have lighted on any character in the religious world at all resembling the picture I am about to exhibit; I shall depend on the insertion of this paper for the benefit of the present generation of professed Christians.

Mr. *Anything*, an acquaintance of mine, is a man blameless in his morals, and amiable in his disposition. His views of religious truth so nearly

coincide, as to all material points, with my own, that I have no difference with him on the subject of Christian doctrine. But, as this intelligence will not much enlighten the *Christian Observer* as to my friend's orthodoxy, I shall make bold to add, that you, Sir, as far as I can judge from the principles of your work, would perhaps object as little as I do to the main articles of his creed. His natural understanding is of a respectable class. In conversation he is somewhat loqua-

cious, as you will presently perceive; but there is a vivacity in his discourse which atones (his friends say) in some measure for its rattle. In short, Mr. *Anything* is a benevolent member of society, a loyal subject, and, notwithstanding all his blunders, I verily believe, a sincere Christian.

I fancy, Mr. Observer, I see your curiosity on tiptoe to discover what failings can be justly imputed to a character to all appearance so excellent and amiable. To make short of the story, then, Mr. *Anything* is an Anarchist.—An Anarchist! I thought you just now told us he was a loyal subject. Patience: Mr. *Anything* is a downright Anarchist—in religious discipline; a person who, virtually at least, acknowledges no temporal jurisdiction in the Church, is subject to no ecclesiastical control, but assumes an unbounded licence to ramble *every where*, to hear *every body*, and to say his prayers (as far as *form* is concerned) *any how*. Do you ask him to what communion he belongs? He belongs to no Church but the Church of Christ. The old philosopher who, when questioned concerning his native country, boasted that he was a *citizen of the world*, was not more liberal and enlarged in his views of things. He was not more a citizen of the *civil*, than the other is of the *religious* world. My friend's notions of Church discipline are as flexible as his limbs; and these accommodate themselves with wonderful facility to any posture of devotion his circumstances may seem to require. Is he at Meeting? No poker can stand stiffer. Is he at Church? No Papist can bend more profoundly: and to him Church and Meeting are alike. Provided the doctrine be good in his estimation, he cares not for the form of worship; and, in such case he could listen; I will venture to say, with equal complacency to a prelate in a cathedral, or to an itinerant upon a common. He cannot divest himself of one unfortunate association which haunts

his understanding, and misguides his judgment. He constantly confounds an adherence to some particular system of religious worship, be that adherence ever so temperate, with bigotry. At least, if it be not bigotry, it has a *tendency* that way. He considers not that, in this particular as well as in most others, there are two extremes, of which bigotry is but one, and that human frailty is ever in danger of verifying the ancient proverb.—“*Incidit in scyllam qui vult vitare Charybdin.*” But, when my friend *Anything* becomes once possessed with the notion of bigotry, farewell to reason and moderation. The bugbear drives out every thing before it, and usurps the vacant throne of sobriety and reflection. It comes armed with all the frightful apparatus of persecuting zeal:

Clavos trabales, et cuneos manu

Gestans ahená; nec severus

Uncus abest, liquidumve plumbum*.

Anything is, in the main, a good tempered creature. I never see him in anger but when contending for moderation. I never find him to be a bigot but when declaiming against bigotry.

Overtaking Mr. *Anything* one day, I entered into conversation with him as we walked on together. One subject insensibly made way for another, till I happened to observe to him,—no matter in what connection,—“You, Sir, I think are in principle a Dissenter.”—“Why, truly,” replied my companion with a smile, “I scarcely know what I am:

“I’m every thing by turns, and nothing long:”

now a Churchman, now an Independent, now a Presbyterian, now a Moravian, now a Baptist, and now and then a Quaker. In short, my dear Sir, nothing comes amiss to me in the way of Church discipline. In this respect I am the very easiest creature in the world. Give me plain Bible truth, and you

* Hor. Lib. 1. Ode 35.

give me every thing. Would you believe it? two of my children have been christened by a clergyman, and two more by a dissenter: I wished to oblige a friend of each denomination, and so halved the business between them." "Pretty liberal," thought I. However, Mr. Anything proceeded: "Now you, for instance, are never in your element but when you are on your knees. For my part, I can sit, or I can stand, or I can kneel: what's posture? I wish nobody minded any posture but that of the heart." "Undoubtedly," interrupted I, "this is the most important of all, and I wish no one minded any posture in comparison of this; but, so long as we continue to be composed of two parts, body and spirit, (and I am no friend to the refinements of mysticism) perhaps the posture of the one may assist in some degree the devotion of the other." "Well," resumed Mr. Anything, "let that pass for the present. To convince you how easy a man I am in point of Church discipline, I'll just give you an account of a little tour I made last autumn, round part of the coast. In these sort of peregrinations, one may be permitted to ramble a little in all respects. No smiles, Mr. Something, I know you are one of those who can swallow nothing but a steeple. Well, as I was going to inform you, my first Sunday brought me to a village, where, according to the information I had received, the Church was supplied by a pious and exemplary Clergyman. This was enough: to the Church I went; for, trust me, I am no enemy to the Church. However, to proceed with my story, on the following Sunday I found myself at ———, where was both Church and Meeting. Having never heard of the Clergyman in the circle of my religious acquaintance, I immediately formed my own conclusions, and"—"Surely," interrupted I, "that was a little uncharitable. You had never heard of him! and was that a reason, pray,

why he should not be a godly character? Perhaps he was one of those who,

'Along the cool sequestered vale of life
Kept the noiseless, (but not *useless*) tenor
of his way'."

"Aye, aye," resumed my companion, "it is all very fine, but I'll take upon me to pronounce that there are not many godly clergymen in the kingdom I have not heard spoken of. Besides, to go to Church upon a pure chance: it would not do, Sir: and then again, having paid my homage to episcopacy only the last Sunday, the love of variety concurred to lead me to the Meeting. So, frown as you please, I went to the Meeting, and I think in my life I never heard a more able discourse. Well, Sir, my third Sunday brought me to a place—I can't now remember the name of it—where there was a Church but no Meeting. What was to be done now? Meeting there was none; and you may guess what opinion I formed of the Church, when, on alighting at my inn on Saturday afternoon, I spied a gentleman in his shooting jacket returning from his sport, upon which a poor fellow at my right hand called out: 'There goes the parson, that's the way he studies his *sarman*.' Now you must needs think I was in a pretty dilemma. To Meeting I could not go. To Church I did not care to go. However, by the rarest piece of good fortune in the world, whom should I hear of but an honest itinerant, who was to hold forth in an adjacent barn! Here, thought I, we shall have wholesome food, however plain it may prove: accordingly I went. 'Twas a simple soul to be sure! But, 'bating a total want of method, and a few digressions which were nothing to the purpose, he treated us with an excellent discourse. You begin, I see, to be wearied. I am come to my last Sunday;

"*Longæ suis Chartæque viæque.*"

My last Sunday brought me to ———

where, as you well know, there are Churches and Meetings of all descriptions. Here was room, you will say, for choice. Accordingly, I was not a man to confine myself to one dish. I went to Church in the morning, to a Baptist Chapel in the afternoon, and to a Quaker's Meeting in the evening. At the first of these places I heard a good sermon, at the next a better, and at the last—nothing at all, good, bad, or indifferent. This, Sir, is my way of life. I am pleased with all communions; and all communions, as far as I know, are pleased with me. I can take any Christian by the hand, and call him brother. I bear no malice nor hatred in my heart. I am not of Paul, of Apollos, or of Cephas. And, would you know my character, I am, I speak it, I trust, without vanity, A CANDID CHRISTIAN."

I was about to reply: but Mr. Anything, just as he had finished his narrative, turned into a friend's house, and took his leave of me, bidding me to beware of bigotry. I walked on, and the conduct of my acquaintance gave rise to a train of reflections, which I may make the subject of a future paper.

SOLOMON SOMETHING.

To the Editor of the Christian Observer.

SIR,

I AM not quite certain whether you will permit a female production to occupy a column in the *Christian Observer*: be that as it may, I cannot refrain from sending you a few remarks on the paper of *Rasselas*.

In the first place then, Mr. Editor, he sets out with paying us a very fine compliment, by supposing that we can have no other motives for studying the learned languages than curiosity and a desire of distinction. Now I appeal to you, as an impartial observer, whether the men are not as likely to be influenced by these motives as we are; unless indeed (as is more probable) they learn Greek and Latin from

the sole motive of avoiding the cane or the rod. I would ask, Is curiosity never laudable? Is ambition never directed towards a proper object? If this is ever the case, surely, Mr. Editor, *Rasselas* should not have condemned them in the present instance, until he had proved the end to which they are directed to be an improper one. But he must have been aware that in so doing he would have censured himself as well as us.

We are also much obliged to him for assuring us, that the study of the dead languages will not sufficiently reward our curiosity for the labour which it necessarily requires. In reply to this friendly piece of information I would only ask him, whether he thinks it a sufficient reward for his own curiosity? He must either answer, that it is not; or he must allow (what I am sure he will not be very willing to allow) that the curiosity of man is greater than the curiosity of woman.

That it cannot be very interesting to ladies to learn how one hero tumbled another from his car, is certainly an assertion, but I doubt if it be a fact. Are not ladies as fond of Pope's Translations of Homer as gentlemen are? Do they not read Dryden's Virgil with as much avidity as the men? Why then may they not relish the originals as much; especially if we are to believe what is so often told us, that the translations fall infinitely short of them? As for the remainder of this paragraph in *Rasselas*, and the whole of the next, I have no doubt but you will think with me, that it is equally applicable to the one sex as to the other. And indeed; the whole of what remains of his first head, appears to me to be as destitute of proof as the beginning, though he writes all the while as positively as if he were a lady.

Let me now notice two or three things in the second part of his paper, where he evidently tries to be somewhat more brilliant, and to make up by an attempt at wit what

R r

he wants in argument. However I certainly agree with Rasselas as far as this, "That to please is necessary as well as to astonish." But is a man of learning more likely to be pleased by the "blissful ignorance" of his wife, or by a mind well informed and cultivated? Is the knowledge of French and Italian (both of which I dare say he will not be so cruel as to deny us) more calculated to furnish us with useful information, than the perusal of the historians and philosophers of Greece and Rome? That a learned woman holds out to her own sex a mortifying superiority, arises merely from the uncommonness of the case, and this objection would be entirely removed by allowing to ladies the free use of the ancient classics. That she holds out to the men "an alarming and pride-revolting rivalry," is, I believe, the reason why Rasselas would restrain us from the use of them. But would not this rivalry stimulate the men to greater exertions, and be the means of improving both the one and the other? It is a fact well known (I should suppose) to most of your readers, that there are at present women who are well acquainted with the Greek and Latin authors, and are at the same time admired and beloved, not only by their own sex, but also by the other. The use they have been of to society, and particularly to the lower classes of it, should, we would suppose, convince every one of the injustice of withholding from women so copious a source not only of entertainment, but of improvement.

It now only remains for me to take notice of the argument from Scripture, which I shall do, merely by asking Rasselas this question: When will you find the study of the learned languages, or the abstruse parts of science, inculcated as one of the duties of men exclusively?

Whether these remarks are worth inserting or not, and whether if they are you will allow a female to be distinguished by the insertion of

them in the *Christian Observer*, remains for you to determine. Should they, or should they not appear, I shall be equally your constant reader and sincere well-wisher.

CLIO.

To the Editor of the Christian Observer.

WE have been informed that one of the titles assumed by Bonaparte, was, *Grand Pacificator*. How far he has succeeded in his attempts the state of Europe will shew. I am content to exert myself in an humbler sphere: and if you think the following letter, which was really sent to two friends with a view to make peace between them, is likely to be of any use to others, you may dispose of it as you please.

Dear Sir, happening to be at the house of a Mr. Peacemaker the other day, and having understood that he had been successful in composing some differences which had occurred between two intimate friends, I begged him to inform me how he had proceeded with them; because I thought that a proficiency in his art was very desirable. In reply, he told me the following story.

"Two friends of mine, for whom I had a great regard, had disagreed. Being in the confidence of both of them, I was made acquainted with the grounds of their misunderstanding. The difference did not appear to me so great, but that I thought it might easily be reconciled by the intervention of a common friend. I was afraid to offer my own services, because I knew how liable a mediator is to incur blame from both parties; each of them condemning him for not becoming his partisan, and entertaining hard thoughts of him for not adopting his own particular views. I therefore determined to call in a very worthy man, whom I wished to introduce to their acquaintance, a Mr. Forbearance. Accordingly I brought him with me, and recommended a willing attention to his suggestions: but to my great surprise they both flounced, and ex-

claimed nearly in the same terms, 'It is impossible to be *always* bearing such things as I meet with : as for the past, 'tis all very well ; there's an end of it : but I shall not readily subject myself to the same again : I bear him no ill will ; but to renew my former intimacy with him is impossible.'

"Being disappointed in my hopes from this gentleman, I begged to introduce another, a remarkably amiable man, and a near relation of mine, a Mr. Forgiveness. From their reception of him I began to think I had completely attained the great object of my wishes. They both listened to him with great pleasure for some time, and seemed perfectly ready to forgive ; but the moment he proposed to each of them to accept forgiveness, I thought they would have driven him out of the room. 'What do you mean?' cried each of them : *I am the only person that has any just ground of offence : I have done nothing but what was perfectly right and proper : it is the other, that was altogether to blame : therefore don't talk to me about accepting forgiveness : I am as willing as any man to exercise it ; but I have neither done nor said any thing that can give scope for the exercise of it towards myself. To accept it would be to acknowledge that I was in part to blame ; and that is an acknowledgment I can never make.'*

"Here my spirit sunk within me, and I began to despair of ever seeing their former affection renewed. But it occurred to me that there was another friend of mine, a very sensible man, who had done more good than almost any other person upon earth ; and if I could but prevail on him to come, I thought I might yet succeed. I was indeed much discouraged by the consideration, that both my friends were almost entire strangers to him ; and his habits were of so retired a cast, that I doubted much whether they would listen to him for a moment. On the other hand, I knew that if

they would let him open his lips, he would soon make them feel the weight of his words. On my proposing to introduce him, they both seemed very reluctant : they were persuaded that he could say nothing to them which they were not already perfectly acquainted with ; and I thought they would not suffer him to come into their presence. At last, after I had descanted largely on his virtues, they gave their consent that he should come into the room ; but both of them appeared determined to retain their own judgment in spite of any thing he should say. In fact, they seemed almost to be afraid of having their differences removed ; and to be contented, if not desirous, to sacrifice for ever the endearments of real friendship. Having however gained their consent, I introduced to them, as the most impartial of all men, my friend Mr. Self-knowledge.

"A statement of facts was proposed ; but Mr. Self-knowledge said, he thought that was unnecessary, and indeed inexpedient. 'How then can you judge between us ?' they both replied : upon which, he addressed them to this effect : 'I have generally found that differences between friends arise from both parties viewing things in their own light, and almost, if not altogether, overlooking the views which the other entertains of the same transaction. Each enters very largely into the peculiar circumstances which appear to aggravate the other's fault ; but entirely passes over, or regards with approbation, the things which the other is disposed to blame in him. Not contented with blaming each other on account of some individual act, they represent to themselves the act as an habit ; and the habit as proceeding from a principle ; and the principle as so rooted as to be incapable of producing any better fruit. Thus each becomes degraded in the eyes of the other ; and each is almost disposed to felicitate himself, that a connexion is dissolved, which promised

nothing but a continual recurrence of painful disappointments. Now the true way of restoring harmony between them is this : Let each of them put himself in the other's place : let each be as blind to the other's faults as he is to his own ; and as disposed to scrutinize his own spirit and conduct, as he is the spirit and conduct of the other. 'Let each be as ready to suspect and condemn himself, as to suspect and condemn the other. Let each ask himself, Would it not on the whole have been as well if I had not made such an observation ; or forborne to make such a reply ; or thrown water instead of oil on the kindling fire ? If I had seen my house on fire (let each say) would not my first endeavour have been to extinguish it ? and should not this mode of conduct have been pursued in reference to other matters ? And if each of us

acted invariably upon this principle, would not our intercourse with each other be more agreeable, and our own minds more happy ? This then is what I propose (continued Mr. Self-knowledge) that each shall change the satchel ; and instead of carrying his brother's faults before him, and his own behind, permit me to reverse the matter. I am persuaded that each will then be a happier man, and that, with a cup of water from Lethe, all unpleasant feelings towards each other will be washed away."

"Such was Mr. Peacemaker's account of this conversation : and as I wish to be well informed upon so interesting a subject, I should be glad to know your opinion of Mr. Peacemaker's views ; and whether you have any better plan to propose.

"I am, yours, &c.

"PACIFICATOR."

REVIEW OF NEW PUBLICATIONS.

An Introduction to the Study of Moral Evidence ; or of that Species of Reasoning which relates to Matters of Fact and Practice. With an Appendix, on debating for Victory and not for Truth. By JAMES EDWARD GAMBIER, M. A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. London. Rivingtons and Hatchard: 1806. 12mo. pp. 163.

THE celebrated Pascal has sketched out a plan, which, were it practicable, should produce a higher species of demonstration than even geometry can pretend to. The two principal things necessary to that purpose he states to be, first, that no term should be employed of which the precise sense had not been previously explained ; secondly, that no proposition should be advanced which was not demonstrated by truths already known ; in a word,

that every term should be defined and every proposition proved. He acknowledges, however, that this method, specious as it appears, is also totally impracticable, because, in the retrograde process of definition and demonstration, we must at last arrive at terms which cannot be defined, and propositions which cannot be demonstrated *. The highest kind of demonstration, therefore, attainable in our present state, or with our present faculties, and supposed to belong to the mathematics exclusively, assumes and arises upon certain undefined terms and certain undemonstrated propositions. But even this inferior degree of certainty belongs to mathematical science only in its pure state. As soon as it unites its immaterial essence, if we may so speak, with matter, it partakes of the infirmities and irregu-

* *Pensées*, Suppl. 1 Partie, Art. ii.

larities of its associate. Nature may be said to abhor geometry. In none of her works, even in those which approach the nearest to it, does she exhibit a single instance of a perfect mathematical figure. And hence arises that mystery in the visible world known by the title of *Principium Indiscernibilium*, or the fact, that no two things are to be found perfectly alike: a constitution of essential importance to all human intercourse, and without which the utmost confusion would prevail. The province therefore of pure mathematics, and of the degree of demonstration supposed exclusively to belong to it, is exceedingly circumscribed. It is of great importance likewise to add, that, in its perfect and unmixed state, this science has no connection whatever with moral duty and the happiness of a moral being. This, however, being a subject which concerns man not only personally but supremely, as being a moral being, under moral obligations, and depending for his highest happiness upon his fulfilment of those obligations, it is plain, that mathematical demonstration is not the species of evidence of most importance to man. That the principles of mathematics may be applied to moral science, and operate in the production of moral action, there can be no doubt; but it is in a limited degree, and with a proportionate deduction from their appropriate evidence. The field, therefore, which has been left unoccupied by geometry, the field of *moral* evidence, as it is called, from the subject which it principally concerns, is not only spacious but of supreme moment to men; and that author who employs his labours in it with diligence and success is entitled to the praise of performing a work both of the highest utility and of great difficulty.

It is the generally received opinion, that demonstration is the exclusive property of the mathematician. And yet if authority would avail in establishing the opposite

supposition, we could produce that of a very competent judge in such matters, Mr. Locke; who, upon the ground that moral ideas are not referable to external archetypes, is "bold to think, that morality is capable of demonstration, as well as mathematics: since the precise real nature of the things moral words stand for, may be perfectly known; and so the congruity or incongruity of the things themselves be perfectly discovered, in which consists perfect knowledge." Hence he infers, that "the negligence or perverseness of mankind cannot be excused, if their discourses in morality be not much more clear, than those in natural philosophy; since they are about ideas in the mind, which are none of them false or disproportionate; they having no external beings for the archetypes which they are referred to, and must correspond with*."

Mr. Gambier comes forward with very modest pretensions. He does not assume the merit of novelty; nor does he propose his present hints, as he calls them, as comprising a complete system, but merely as an *introduction* to the study of moral evidence. He likewise represents his work as principally intended for the use of those who are only beginners in the science of moral reasoning. Præf. pp. ix. x. The expectations of the reader are seldom disappointed by the moderate opinion which an author entertains of his own work; for it is owing to the want of a sense to discern real excellence, that persons, generally speaking, feel much complacency towards their own productions.

Although Mr. Gambier does full justice to the utility of the study and practice of demonstrative reasoning towards acquiring skill in moral evidence, which we are not at all disposed to deny, yet, at the same time, he is not insensible to the un-

* Essay, Book iii. ch. xi. § 15—17. See likewise Book iv. ch. iii. § 18, 19.

favourable effect which a familiarity with the former mode of reasoning frequently has upon the power of exercising the latter. In this we likewise agree with the respectable writer before us. The palpable and regular definitions of the objects of demonstration differ so almost essentially rather than widely from the varying, unequal, and sometimes scarcely discernible hues of probability, that the mind which has been principally conversant with the former feels a considerable difficulty or disqualification in justly appreciating the latter. And probability, it will be recollected, is the chief species of evidence with which morality is concerned. Bishop Warburton, who was never tender of loading what he did not like, has expressed himself with more decision upon this subject than Mr. Gambier. But his remarks deserve regard. "It may seem, perhaps," he writes in the introduction to his *Julian* *, "too much a paradox to say, that long habit in this science" (geometry) "incapacitates the mind for reasoning at large, and especially in the search of moral truth. And yet, I believe, nothing is more certain. The object of geometry is demonstration, and its subject admits of it, and is almost the only one that doth. In this science, whatever is not demonstration, is nothing; or at least below the sublime inquirer's regard. Probability through its almost infinite degrees, from simple ignorance up to absolute certainty, is the *terra incognita* of the geometer. And yet here it is that the great business of the human mind is carried on,—the search and discovery of all the important truths which concern us as reasonable beings. And here too it is that all its vigour is exerted: for to proportion the assent to the probability accompanying every varying degree of moral evidence requires the most enlarged and sovereign exercise of reason." Then after observing,

that that exercise of reason whose object is demonstration is the easiest, and that, from the contempt of inferior evidence, the *ultima ratio Mathematicorum* is become almost as great a libel upon common sense, as other sovereign decisions, he proceeds: "I might appeal, for the truth of this, to those wonderful conclusions which geometers, when condescending to write on history, ethics, or theology, have made from their premises. But the thing is notorious: and it is no secret that the oldest mathematician in England" (meaning Whiston) "is the worst reasoner in it."

The present work consists of five chapters: the first, "On the Nature of Moral Evidence, wherein it differs from Demonstration;" the second, "On the different Kinds of Moral Evidence, with Observations on the Weight of each;" the third, "General Directions relating to Moral Reasoning;" the fourth, "Special Directions relating to each Kind of Moral Evidence;" the fifth, "On the Kinds of Evidence of which different Subjects admit."

From the very title of the first chapter it appears, that Mr. Gambier considers moral evidence as different from demonstration, and of course inferior: and this is still more evident from the contents themselves. Although moral evidence is allowed by him to rise so high as to exclude all reasonable doubt, it is still asserted to fall short of absolute certainty. In the estimation of the weight of moral evidence it is of great importance to distinguish between the certainty which we may feel in our own minds and that which can be conveyed to the minds of others. A certainty may be possessed by an individual which he cannot communicate. It is likewise of importance to distinguish between certainty as attainable under favourable circumstances, and as not attainable without them. It may be in the power of a moral agent to exclude or not to admit that light which would otherwise shine

* Pp. ix—xxi. Second edition.

upon him. It deserves further to be considered, whether there be not as much certainty, (certainty both objective and subjective as logicians speak, in the thing perceived and in the percipient,) in those intuitive truths or principles which afford the foundation of moral science as in those upon which mathematical is founded. But without standing upon this point any longer, we will readily admit, that, to whatever cause it may be owing, and many may be assigned, it is the fact, that a *large proportion* of the evidence of which morals and other subjects admit is of the *probable* kind, extending over all the intermediate graduations from bare possibility to absolute certainty. We are ready to admit, that whether certainty or the probability just falling short of it be attainable, yet that there are great difficulties in the way of attaining either, difficulties which vary according to varying circumstances; and that error on moral subjects is fortified by plausibilities, which frequently impose upon the most able, the most cautious, and the best disposed inquirers. We are so far from being staggered at this consideration, that contemplating the actual state of man, we look upon it, with our author, as peculiarly coinciding with, or forming a grand branch of that system of probation which pervades all the moral dispensations of God with the fallen inhabitants of this world. The necessity of acting on inferior evidence is suited, says our author, to the state in which we are placed: a state, in which all the faculties received from our Creator, are put to the trial.

"Now, the clear light of demonstration," (or irresistible evidence) "would be ill adapted to the trial of our understandings, on practical questions; because, it could scarcely fail of compelling us to a right judgment; even in spite of the most perverse inclinations, or greatest insincerity. But, being under the conduct of moral evidence, our sincerity is continually put to the test. Hence, if a man wish to

make his views of duty consist with his inclination, or present interests, he can seldom want a pretext for so doing." (p. 8.)

It has been said, that were mathematical truths as much connected with human interests and passions as moral ones, they would become equally the subject of doubt and disputation. There is some truth in this remark. Doubtless there are men who would stick at nothing which stood in the way of their interest; and it certainly happens, that mathematical truth is frequently connected with their interest. It is the interest of every creditor, that the successive sums owing to him should increase the debt, on the supposition that two and two, instead of four, make eight, or any larger number: and directly the reverse is the interest of the debtor. But who among the number of unprincipled creditors and debtors with which the world abounds could impose upon themselves, or endeavour to impose upon others, such an inversion of mathematical or arithmetical truth? The fact is, men, in all their impositions, endeavour to maintain the appearance of truth as much as possible, and always choose the more probable before the less, when the choice is before them. It may be observed too, that the interest of the majority is much more obviously concerned in maintaining mathematical than moral truth; and all impostors must respect public opinion. In the corrupt state of human morals there is an interest in the generality against moral truth; and public opinion, at least as far as it is signified, will authorize a man, with respect to morals, in pretending doubts which perhaps he does not feel, and in professing principles of the falsehood of which he is perhaps as certain, as that the three angles of any triangle are equal to two right angles. The superior facilities, however, of obscuring moral truth are generally known and acknowledged; and this constitution, whatever are the immediate causes effecting it, is a part

of that system of probation which is so conspicuous in the whole frame of moral providence. The will and affections are the principal agents in moral actions or moral habits : they predispose either to truth or error ; the operations of the understanding follow and obey the previous bias. God has ordained, that those who are prepossessed with a hatred of truth or a love of error shall not find it necessary, in order to attain the object of their search, to resist the meridian blaze of truth, but shall even be provided with plausible reasons, which they may allege in justification of the judgment to which their inclination carries them : truth shall be enveloped in clouds, and surrounded with difficulties ; error shall be permitted to invest herself in the garment of truth. In one sense, therefore, sinners are not without excuse. They have much to say in their own defence, and with much appearance of justice. Nay, these very circumstances attending the discovery of truth are, and are meant to be, a trial even to those who love the truth. The present unequal dispensation of providence (although probably far less unequal in reality than in appearance), the prosperity of the wicked and the adversity of the good, constitute a powerful trial, and produce in some measure, and in peculiar seasons, the same result in the Christian as is expressed by the heathen, upon the review of this inequality,

labefacto cadebat

Relligio *.

The allowed popularity of error, in some form in every age, is a part of the same system. We may observe it in various parts of the Sacred History. The style of teaching which our Saviour seemed to prefer by parables is referable to the same constitution. The defect

* Claud. in Rufinum, lib. i. initio. The popular arguments for and against a providence are very beautifully expressed in the first 19 lines of this poem.

of that degree of evidence which would render Christianity irresistible even to those who hate it, the difficulties which cleave to that evidence, the plausible objections by which it is left assailable, are an additional and striking instance of that temperature, generally, perhaps universally, observed in moral evidence, which qualifies it to become a moral test, by presenting, on the one hand, those facilities, to such as *desire* them, which will apparently justify them in rejecting it ; and, on the other, those impediments, which can only be surmounted by a sincere and powerful *love* of truth.

A certain philosopher of the name of Rufus, whenever any persons applied to him for education, endeavoured, by every possible argument, to dissuade them from their resolution : if they still persisted, he considered this as an evidence, that they had a real affection for learning.

This appears to us an important aspect of a distinguishing property of moral evidence, and we hope, on this ground, to be excused for having dwelt upon it so long.

We agree in general with our author, pp. 9, 10, in condemning the practice, too frequent with sanguine writers, of giving the name of demonstration to that which is only probable evidence ; yet there are cases, in which the term may be so applied, without the charge of impropriety. It was with great injustice, that the title of Bishop Warburton's great work, the *Divine Legation of Moses* demonstrated, was censured, because the evidence for the point to be proved was not, and could not be, mathematical demonstration. It would perhaps discover a disposition equally captious to object to the *Demonstratio Evangelica*, either of Eusebius or of Huet ; although the latter author, by adopting a mathematical form in treating his subject, might be accused of pretending to mathematical certainty. But this may be forgiven in a professed Pyrrhonist.

The second chapter distributes the different kinds of Moral Evidence into External and Internal, the External into Personal Observation, Testimony, Remote Testimony, Observation of others, General Notoriety, Report; the Internal into Analogy and Presumption. The whole of this important subject is succinctly and accurately treated; yet we think both the nature and the force of analogical reasoning might have been set in a clearer light. Analogy is a kind of transferred experience. Our superior knowledge on one subject is made to supply our inferior knowledge on another. As the foundation, however, of such reasoning, and the measure of its force, there is supposed, and should be previously established, between the subjects compared, a predominant, and as nearly as possible essential, similarity. If the inference from this source of evidence be legitimately drawn, it is frequently of considerable force; and particularly in defect of direct and superior evidence, or when coinciding with it. Arguments from analogy justly drawn, however inconclusive in themselves, are decisive to the confutation of every counter argument derived from the same source. And this will be considered as no moderate praise, when we reflect how large a portion in the *Loci Communes* of sophistry is occupied by this class of evidence, by inferences from analogies merely apparent, or from such as may exist between subjects the most essentially opposed to each other.

Of the General Directions relating to Moral Reasoning, which occupy the third chapter, we think that one sentiment of approbation alone can be formed; at least this is ours. We could indeed object to what is said, p. 59, concerning summing up, and striking a balance between, opposing arguments, as approaching, or at least not sufficiently distinguishing itself from the theory of *proof against proof*, with which Mr. Hume so much pleased

himself, and which may prove that in the logic of this philosopher, as his friends have observed of his character, there was something *infantile*. Arguments often not only predominate over, but totally destroy opposing ones, either in whole or in part. These observations, however, are by no means meant to invalidate the importance, for which we, as well as Mr. Gambier, contend, of examining the evidence on both sides of a subject: a practice, the neglect of which almost necessarily terminates either in bigotted ignorance or a profligate indifference to truth.

Mr. Gambier has very justly observed, that the proper ground for our conclusions is the probability and not the *possibility* of an event. It need scarcely be suggested to those who are conversant with *modern arts of reasoning*, how much stress is laid upon the evidence of possibility. Our author admits that in cases, of which the importance is evident, possibility may properly determine our conduct, if nothing exceeding possibility is to be attained on the subject. And he concludes, that the decision of questions of this kind should proceed on a consideration of the *importance* of the events and its *probability combined*, pp. 57, 58. This subject is resumed at the end of the chapter, pp. 72, &c.

It is a question of great importance, what kind and degree of evidence are of moral obligation. *Cæteris paribus* our assent should always be commanded by predominant evidence. To satisfy ourselves with inferior evidence when superior may be attained, is an argument of weakness or prejudice. It is no less so to reject the inferior when no higher is to be had. But the subject may be variously connected with our duty or happiness (which indeed is the same.) The connection may be little or none. In that case we may indulge as much of the academic suspense as we please, and wait with an indolent and dignified

composure for such accession of proof as will satisfy us. But when there is evidence, that the subject is personally and highly, much more if supremely, connected with our happiness; that with reference to this subject as affecting our happiness, it is not at our option to act or not accordingly, but that one course of action or another must be taken; then, not only certainty or a high probability, but the lowest presumption, or even bare possibility of the truth of the subject, will impose upon us the obligation to act in obedience to the evidence, whatever it be, which is attainable. Only, in the case of possibility, there must be some degree of evidence that no other course than that which is pointed out will secure the happiness of the individual. This circumstance raises the possibility to a probability of greater or less strength. In what manner these observations apply to the obligation, lying upon all to whom it is proposed, of receiving the Gospel, receiving it in such a sense as implies a certain course of action, need scarcely be suggested; and how far the evidences of Christianity are from the rank of low probability it is as little necessary to insist upon.

The directions contained in the fourth chapter relating to the different kinds of Moral Evidence specified in the second are very judicious, and they appear to be complete. That part of Testimony which respects ancient Facts is important and interesting, as embracing the credibility of those facts upon which Christianity is founded, pp. 100, &c.

In the fifth chapter the low evidence upon which many important transactions are conducted is well illustrated in the case of our daily food, pp. 127, &c. It is a consideration of serious consequence to mankind, that nothing more, generally speaking, will be necessary to condemn them at the great day of account, than the circumstance, that, with respect to religion, or

Christianity, they have inverted all the principles which they admit, and upon which they act in the concerns of this world, where there can be no doubt they are in earnest. The two heads of the authenticity of books and miracles, will excite attention by the importance of the subject, and reward it by the ability with which they are treated.

We could point out many other excellencies in this little volume: but we are sensible that the passages which we might select appear most to advantage in their proper place, and as forming proportioned parts of the whole plan; and we think that few who have any sense of the value of moral evidence will be contented without putting themselves in possession of the work itself.

Mr. Gambier seems to think it necessary to make some apology to his readers for the *dryness* of the book, which he acknowledges might have been enlivened by illustrative anecdotes. This is certainly the fact. But as many dry books must be read by those who are determined to improve, and as a considerable saving of time is effected by dispensing with a little entertainment, we think that all those who in the honest sense of the proverb consider *μεγα βιβλιον μεγα κακον*, will hold themselves under an obligation to Mr. Gambier for putting his information in a small compass, and giving them liberty to go about other employment.

We cannot conclude without observing, that, as God is the author, not only of truth, but likewise of our perception of it; and as it is certain, if any thing is certain, that there is much error and uncertainty in the world upon the most important subjects, it is a duty, for the neglect of which no excuse can be made, to apply, both in a constant dependance of spirit to that end, and by actual supplication according to the occasion, to the Father of lights and fountain of all wisdom, that, as in the formation of the material world

he caused the light to shine out of darkness, so he would be pleased to shine into our hearts, not only dark but defiled, to give us the knowledge of all things essential to our ultimate and supreme happiness, and most especially of those things which are most essential to that end. What degree of just assurance we may attain by these means it is impossible to say: but we can scarcely err in asserting, that it will be considerable, and such as can never be attained without those means. That we may deceive ourselves respecting this assurance is an argument for greater caution, and nothing else. And if it be of a private nature, let it be remembered that it is our chief concern to satisfy ourselves. We shall neither be condemned for the unbelief of others, nor saved by their faith.

WILBERFORCE'S LETTER ON THE ABOLITION OF THE SLAVE TRADE.

(Continued from p. 266.)

A LARGE part of this work (as we before indicated) is occupied with a survey of our colonial system in the West Indies, the principal features of which (we should rather perhaps say the principal vices) are ably delineated. The great point at issue, in this part of the subject, between the Planters and the Abolitionists, respects the actual and possible state of the black population. The Colonists deny that the present stock of negro cultivators can be maintained without importation, which the advocates for abolition as strenuously affirm. In order to place this question at rest for ever, Mr. Wilberforce undertakes to establish the three following propositions:

"First, That the abuses and the obstructions to the natural increase, which too generally prevail, were sufficient to account for a rapidly decreasing population, and even to lead us to expect it.

"Secondly, That the decrease, which really was considerable a century ago, had

been gradually diminishing; till at length there was good reason to believe it had entirely ceased, and that the population fully maintains itself.

"Thirdly, That, therefore, if the great and numerous abuses which now prevail should be materially mitigated, we might confidently anticipate a great and rapid increase in future." (p. 109.)

The first of these heads necessarily carries the writer into an examination of the various abuses prevailing in our Islands, unfavourable to the growth of their slave population. These details consist partly of observations, and partly of facts; of observations on the enormous and complicated evils flowing from the system now prevailing in the West Indies, of facts drawn from authentic documents. We shall not attempt to track the author through this long and melancholy journey. The reasonings may speak for themselves, and the facts are undisputed. In justice however to Mr. Wilberforce we must observe, that neither in the present work, nor during his long public exertions in this cause, can he be charged, even by the most prejudiced opponent, with multiplying instances of individual crimes or sufferings. We do not deny that this may sometimes have been done by others, and to confess the truth, we have no great disposition to blame them for so doing. Not that we approve, in the general, of addressing the feelings upon subjects which feeling ought not to decide; but if an important end is to be gained, no honest means of reaching it should be neglected. In order to effect the abolition of the Slave Trade, it was necessary to awaken the sympathy of the people, as well as to inform the wisdom of parliament; and we really see no great unfairness in telling an affecting tale to those who cannot comprehend a good argument. If the tale indeed were the argument, and all the logic of the Abolitionists had consisted in a few moving stories, such as the guilt and the misery of man supply at every turn, we

might have advised them to seek out some other objects for their compassion, to whom pity would have been consolation. But was it indeed thus? Let the work under review give the answer.—Mr. Wilberforce, however, relates stories, and very striking ones too, well calculated to touch the hearts of his readers; but as the jurists say “note the diversity.” His tales are not simple narratives which terminate in themselves; they are part, and a main part, of the evidence in his cause. They are uniformly such as prove, not merely that in the West Indies a master may be cruel or a slave be murdered, but that the cruelty of masters and the murder of slaves are not there subjects of reprobation. It is little to tell us that in Rome gladiators fought, and princes were led in triumph; but when we hear that these were public spectacles, where Knights and Senators, where Poets and Philosophers, where Priests and Magistrates feasted their senses with the miseries of their fellow creatures, mocked their dangers, and insulted their woes, we forget the wretched lot of the prince or gladiator, to execrate the barbarous establishments, which, in that proud and warlike community, had crushed the best instincts of our nature.

We extract the following passage, partly that Mr. Wilberforce may explain his own sentiments and practice, as to these tell-tale habits, of which our planters so greatly disapprove; and partly to shew how much kindness even abolitionists can feel towards the West Indian proprietors.

“I know that it is imputed to the abolitionists, that they have endeavoured to excite an unjust clamour against the colonists’ tales of cruelty, which, if not utterly false, or, at least, grossly exaggerated, were, however, individual and rare instances. They have been represented as the rule—it is said, not as the exception, and as fixing a general stigma on all colonial proprietors.

“That on a subject naturally calculated to call forth powerfully the feelings of

every humane mind, zeal may have carried some of our advocates too far, and made them not sufficiently discriminate between particular cases of ill-treatment, and the general system of management, I will not deny. Yet I might, perhaps, retort the accusation, and object, in my turn, that our opponents have not in general acknowledged even the particular cases of cruelty, and joined with us in reprobating them; but that the facts themselves have been denied, as if it were really the common cause of the colonists, in which all were to stand or fall together.

“Yet, surely, any one who considers how great, even in men of rank and education, have ever been the abuses of absolute power; who recollects, besides, that in the West Indies, Slaves of inferior value are of very low price, and consequently that any man who possesses a horse in this country might possess a slave in that, would be sure that individual instances of cruelty must frequently occur. Let any one who should be inclined to pause on this position, consider how that noble animal, the horse, is too often treated in the face of day, in the very streets of the capital of this civilized country. But for myself I can truly declare, that I cannot be justly charged with having insisted on particular cases of West Indian cruelty. On the contrary, I have uniformly abstained from whatever could provoke or irritate the colonists, as far as was possibly consistent with justice to the cause. I have sometimes even doubted whether the cause may not have suffered from my abstinence.

“But, in justice to my own character, let me declare, that I have observed this line of conduct, not merely from interested motives, that our opponents might not be heated into still stronger opposition, but from feelings of a more generous nature. I have borne in mind, that the present generation of West Indian proprietors are not the first settlers of the colonies, or the first maintainers of the Slave Trade; excepting, however, the formers of the new settlements, which, alas! have been made to a prodigious extent within the last sixteen years. The older proprietors inherited their estates as we in Britain inherited ours; and must we not expect them to be naturally tinctured with the prejudices arising out of their circumstances and situations, since it is almost as difficult to be exempted from the operation of these in the moral world, as for natural productions not to possess the peculiar qualities and flavour of their climate and soil.

"But, speaking generally, for the absentee I feel above all other proprietors; many of them born and educated in the mother country, and therefore possessing all the principles, sympathies, and feelings which belong to our state of society. They are most of them ignorant of the real state of things in the colonies; they naturally give credit to the accounts which they receive from their agents and correspondents. They often, I doubt not, in some cases I know, they send over orders to their managers to treat their slaves with the utmost humanity and liberality. There are among them, men who consider the slaves whom they inherit, as a family of unfortunate men, with whose protection and comfort Providence has charged them, and whose well-being they are therefore bound, by the highest obligations, to promote.

"Far therefore be it from me to throw out a general reproach against the whole West Indian body. In this case indeed, as in others of a similar nature, the more the general mass is liable to any taint, the more to be found exempt from it, is honourable. Surely those proprietors whose own consciences acquit them of all inhumanity, nay more, whose general conduct bears testimony to their kind and liberal feelings towards these unfortunate dependants, ought rather to aid our endeavours to reform the existing abuses, than to strive, by interposing their character, to shield them from the view, and, by so doing, to promote their continuance." (pp. 110—113.)

The colonists, we fear, have sometimes indulged a party spirit, in discussing the question of abolition, which the best cause could hardly justify; yet in the main, we willingly subscribe to the sentiments expressed in the latter part of this extract. We shall subjoin only a single observation. Continued disappointment in obtaining that which we most ardently pursue, it is well known usually exasperates the human mind almost to madness. It has frequently generated a phrensy of impatience regardless of every restraint prudential and moral. The author of the preceding passage was, during twenty years, continually crossed in those views which he most fondly cherished, and the prize for which he strug-

gled snatched from his grasp, when his hand was stretched forth to seize it. Should the reader then be surprised at the candour and benevolent consideration which breathe through this extract, let him remember, that the writer is one, whose highest boast it is, to be the servant of the meek and lowly Jesus; and learn hence the truth of the apostolic declaration, that "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

We shall not at present detain our readers by further extracts from this part of the work, or by giving a synopsis of its substance; though we hope to find room, before we conclude, for a few observations on so interesting a branch of the subject. In the meantime there are points of a different nature which deserve notice, because we have observed them to influence the minds of some disinterested persons, whose views, respecting these particulars, have appeared to us narrow or erroneous. It has been already stated, that about 100 pages, in the latter part of the work, are given to the refutation of the most plausible objections urged against abolition. Toward the close of this division we find the following passage:

"It is, however, most of all astonishing, that our opponents attempt to vindicate the Slave Trade on grounds of religion also. The only argument which they urge with the slightest colour of reason is, that slavery was allowed under the Jewish dispensation. The Jews were exalted by the express designation of heaven to a state of eminence above the strangers who sojourned among them, from either of whom, as a mark of their own dominion, God, who has a right to assign to all his creatures their several places in the scale of being, allowed them to take bondmen and bondwomen, treating them, however, with kindness, remembering their own feelings when they were slaves in Egypt, and admitting them to the chief national privileges, to the circumcision, to the passover, and other solemn feasts, and thus instructing them in the true religion. Besides this, the slaves were to be set free at the year of Jubilee, or every fiftieth year, a command which

was alone sufficient to prevent their accumulating in any great number.

"But they who thus urge on us the Divine toleration of slavery under the Jewish Theocracy, should remember that the Jews themselves were expressly commanded not to retain any of *their own nation*, any of their *brethren* in slavery, except as a punishment, or by their own consent; and even these were to be set free on the return of the sabbatical, or the seventh year. Inasmuch, therefore, as we are repeatedly and expressly told that Christ has done away all distinctions of nations, and made all mankind one great family, all our fellow creatures are now our brethren; and therefore the very principles and spirit of the Jewish law itself would forbid our keeping the Africans, any more than our own fellow subjects, in a state of slavery. But even supposing, contrary to the fact, that our opponents had succeeded in proving that the Slave Trade was not contrary to the Jewish law, this would only prove that they would be entitled to carry it on if they were Jews, and could, like the Jews, produce satisfactory proof that they were the chosen people of God. But really it would be consuming your time to no purpose, to enter into a formal proof, that fraud, rapine, and cruelty, are contrary to that religion, which commands us to love our neighbour as ourselves, and to do to others as we would have them do to us. I cannot persuade myself that our opponents are serious in using this argument, and therefore I will proceed no farther with this discussion. Besides, even granting that it were possible for any of them to be seriously convinced that Christianity does not prohibit the Slave Trade, I should still have no great encouragement to proceed, for,—it may be prejudice, but I cannot persuade myself that they are so much under the practical influence of religion, that if we should convince their understandings, we should alter their conduct." (pp. 318—320.)

We do not quite agree with the author in the concluding sentiment. So far as it respects his parliamentary opponents the observation, we fear, is true; but there are some persons in this country, particularly among those attached to the High Church School, whose apathy respecting the abolition of the Slave Trade, we have found to arise from a misapprehension (as we deem it)

of those passages in the Old Testament, where civil slavery (in which a Slave Trade of some description is implied) appears to be countenanced.

It may seem extraordinary, that men should be ready to apply an analogy so loose to justify the continuance of a traffick generating every sort of enormity, but those, to whom we allude, having, from the circumstance above mentioned, contracted a preliminary prejudice against the schemes of the abolitionists, have felt themselves under no obligation to enquire accurately into details, and for the most part remain to this day, in utter ignorance of the aggravated horrors of that trade which they thus indirectly sustain. How it happened, that they should be more powerfully affected than others, by the objections we have noticed, may be easily explained; and our readers we hope will not think us tedious, if, without wandering far from the present topic, we offer a few remarks on the views of religion which naturally gave birth to the prejudice in question, and suggest some consideration which may tend to remove it.

We have always thought the whole of the High Church system to be rather defective than erroneous; and (unless we mistake) most of its defects will be found to grow, not unnaturally, out of certain prevailing qualities in the moral and intellectual character of that school. The principals, among the class of religionists just mentioned, are in general men of vigorous understanding, and, not unfrequently, well skilled in ancient learning; but they rarely cultivate those habits of free and discursive enquiry which we commonly call *philosophical*, and are therefore ill read in human nature, and ignorant of moral and political science. In their tempers, also, though not deficient in many great and masculine qualities, they will too often be found rather harsh and arbitrary, not sufficiently diffident

of themselves, or compassionate towards the woes and frailties of their fellow creatures. These peculiarities, as they influence, more or less, the whole of their religious system, so they appear to have had a considerable influence in forming that part of their creed which respects the moral government of the Deity. This government they consider as regal rather than parental. They, in common with all true Christians, undoubtedly believe God to be infinitely wise and powerful, man to be ignorant and corrupt; and it is evidently fitting that the last should be in perfect subjection to the former. Thus far all is right. But here they rest. Their code is too concise to be accurate. In the relation subsisting between the creature and his Creator, they contemplate nothing but precept and duty; the system is made up altogether of injunction and submission. The objects, for effecting which, certain regulations were imposed, and the nature of the submission exacted, are not enquired into. Of the divine commandments, whether moral or positive, nothing is affirmed, except that they must be obeyed. Their wisdom, their benignity, their wonderful adaptation to the ends proposed, are seldom noticed. The behests of the Almighty under the law and the gospel, to the Jew and the Christian, are placed on the same level; and many, among the High Churchmen, deem themselves morally obliged to read, with equal complacency, the precept delivered by Samuel to Saul, "Go smite the Amalekites," and the legacy of peace, which our blessed Master bequeathed to his disciples. Of man, also, the creed of this school is equally simple. He is miserable by nature, he has the promise of happiness through Christ, and his trial is obedience. But little is said of the nature of his misery, as flowing necessarily from his guilt, and alienation from the Father of life; of the manner in which he is restored, by regeneration, to the

likeness of that divine image he had lost, and to real, though imperfect happiness, by his imperfect sanctification in this world. The obedience insisted on is rather a passive subjection to positive ordinance, than that national, willing, liberal, filial obedience, which the servant of Jesus should pay to his beloved Master, the child of God to his bounteous Father.

This sketch of some of the intellectual and moral features in the High Church character, and of one branch of their religious system, will assist us in explaining the indisposition they have felt, on religious grounds, towards effecting an abolition of the Slave Trade. They justly consider the Creator as infinitely wise, and bow with the most implicit acquiescence to his will; but being accustomed to receive his edicts as perfect in excellence, without feeling any anxiety to discover wherein that excellence consists, and little recollecting, that it is probable his wisdom will suit itself to the varying natures of those subjects on which it may successively act; they rather hastily conclude that every thing, by him appointed, is fitting, not merely for a time, and within certain limits, but equally and necessarily for every age and country. Advancing a few steps farther, in the same direction, they infer without hesitation, that whatever the Almighty has once sanctioned by a toleration, which they deem equivalent to an approval, must be good; and, without enquiring into the circumstances which might render it convenient for one people, or a particular state of social improvement, they conclude it well adapted for man, in all his varied conditions of dignity and meanness, whether barbarous or civilized, ignorant or enlightened. If slavery is mentioned in the Old Testament without being condemned, it becomes almost an article of faith that it cannot deserve condemnation. To be wiser than God, is presumption; and thus that blessed religion, which

offers to her sons *spiritual* liberty as their richest inheritance, and which, by a silent influence, has established *social* freedom throughout the fairest quarter of the globe, is made auxiliary to the defence, not only of slavery, but of a traffic in slaves incalculably more wicked and detestable than the worst form of bondage which the world has yet witnessed. That disregard to philosophy, also, which we have before noticed to be general in the High Church School, has confirmed, or rather has given duration to their religious prejudices on this subject, by shutting out the secular light which must otherwise have broken in upon them. They are, for the most part, little acquainted with the enormous and permanent evils, both moral and political, which are inseparably connected with servitude. To comprehend these, we must observe, reflect, generalize, and, above all, accustom our minds to connect causes with their effects, and trace effects upwards to their cause. This is a task very different from collating *Æschylus* or *Saint Ambrose*. Scholars, ay, even good scholars, (for such are many of the High Churchmen) are a little too apt to hold general truths in contempt, and to deem the most valuable theorems in moral and political science, what the Epicurean in Cicero (with the braggart insolence of his school) calls the several creeds in the old theology; "*non philosophorum iudicia sed delirantium somnia.*" It might not however be unwise, in such persons, to ponder awhile the import of some words which drop from the Stoic in reply; "*Hanc tu opinionem, C. Velleii, usque ad hanc ætatem perduxisti, priusque te quis de omni vitæ statu, quam de istâ auctoritate deiecerit. Ante enim judicasti Epicureum te esse oportere quam ista cognovisti *.*"

We did intend to have subjoined a short dissertation on the course which appears to have been pur-

sued by the Almighty, in his moral government, so far as we are acquainted with it, in order to point out some circumstances which we think have not been sufficiently considered; but we have found the subject too large, to be pressed by any art within the limits of this review. Some few hints however we wish to throw out, which may a little explain the defectiveness of this part of the High Church creed, and tend perhaps (if duly weighed) to remove the difficulties which good men have felt, in believing that the Lord of heaven and earth could be willing at any period of the world to countenance slavery.

It should be recollected in the discussion of any question which respects the human race, that this generic description includes a vast number of beings, who differ so greatly among themselves, that we should justly esteem any human attempt to govern the whole body by general rules, weak and preposterous. What should we say of the legislator, who proposed to promulgate a single code of laws for the governance of the Arab and Gento, the negro slave and free Englishman? What must we think of a father who should educate all his children according to a fixed system, however carefully framed, without allowing the least variation from a regard to their different healths, tempers, and intellectual advantages?

Without pretending then to affirm, that man is able to comprehend the wisdom, or discover the secret councils of the Most High, we would suggest it, as no unprofitable speculation, to consider how far it is probable, that our heavenly Father and lawgiver may have condescended to adapt his dispensations to the existing condition of those for whose benefit they were intended. We are all conscious of the vast change which the characters of men experience in the progress of civilization. How much they are enlightened: how much

* Cicero de Naturâ Deorum, lib. 1.

they are humanized : how many new feelings and principles of action are gradually unfolded : how much more fitted they become for the enjoyment of a lenient and liberal administration. We all know too that the ages of Moses and Augustus lie almost at the two extremities of the scale of social improvement : for though the religious advantages of the Jews were striking and inestimable, there seems to be no sufficient ground for supposing that they were much farther advanced than other nations in knowledge, arts, or refinement. When, with these facts present to our recollection, we consider the different natures of the Jewish and Christian dispensations ; how greatly the former is composed of precepts, and the latter of principles ; how much importance is yielded to ritual observances in the one, and how great is the preference given to moral qualities in the other ; how distinct was the promise of temporal rest to the disciple of Moses, and of everlasting salvation to the disciple of Christ : and when we farther observe that the prophetic era appears to be, as it were, a middle region, in which " the sacred influence of light " gradually grows stronger as we advance ; it is scarcely possible not to feel a suspicion, that the Mosaic law had respect to the circumstances of the age in which it was given, and that, in the peculiarity of those circumstances, we may find a reason for some of its most remarkable provisions.

We shall not presume to dignify these speculations with the title of truths ; but be they true or false, the enquiry is by no means unimportant. We think it is rather hastily assumed, that the character of the two great dispensations, the law and the gospel, is so far similar, that in forming the Christian temper we may safely consider both as equally authoritative and equally instructive. Now if the suggestion which we have thrown out is well founded, it follows, that though the earlier

CHRIST. OBSERV. No. 65.

books in holy writ should be read for " doctrine, for reproof, for correction, and for instruction in righteousness," the gospels and epistles are more particularly the Christian statute book ; that on them we should rest, and from them learn the true spirit which must inform and animate the disciple of Jesus. Men, who from natural severity of disposition, or the secret influence of party prejudices, retain or acquire a certain harshness of character, are apt to quote some rigid precepts in the Old Testament rather more frequently than the benignant sayings of Christ and his Apostles ; just as certain loyalists are acquainted with no chapter in the Epistle to the Romans but the thirteenth. And thus we fear that religious persons sometimes cherish dispositions which they fancy to be countenanced in Scripture, but to which it would be difficult to find any correspondent qualities in the character of our blessed Master. Elijah undoubtedly called fire from heaven to destroy the messengers of Ahab ; but what said our Redeemer, when his disciples proposed to inflict the like vengeance on the unbelieving Samaritans ? And Saint Paul, when comparing the excellence of the two ministrations, uses that well-known and remarkable expression, " Even that which was made glorious hath no glory in this respect by reason of the glory that excelleth."

The theory which we have just advanced, only as a probable explanation of some of the peculiarities which belong to the first dispensation, may be more boldly stated as a satisfactory reply to those who quote the passages of Scripture in which slavery is permitted, in defence of similar usages in modern days. We feel no difficulty whatsoever in conceding, that a certain degree of civil bondage might be expedient at a former period of the world, and in an earlier stage of civilization. Much as we love liberty, and sincerely as we deprecate every unnecessary attempt

T t

to constrain it, we feel no disposition to affirm that freedom must *always* be a blessing. Freedom is power; and power can be safely entrusted to those only who are qualified by some share of virtue and wisdom to enjoy it*. We have no wish to see boys governing their schoolmasters, nor vagrants in the seat of magistracy. But we wish to see, in every quarter of the world, above all in those parts which are subject to the control of the British Legislature, a gradual amelioration in the condition of the lower classes. We wish to see them fitted for the possession of greater liberty, by being nursed to better moral habits and higher intellectual attainments. Those who can gravely maintain that slavery is no evil, because it was tolerated by the Jewish law, shew that they are not very well read either in morals or politics. To contend that the institution itself was not criminal in the days of Moses is nothing; no enlightened abolitionist ever denied it. But let us not forget, that what was innocent in former ages,

* No one will think that Milton wanted ardour or even enthusiasm in favour of liberty; yet Milton never dreamt of a liberty unprotected by general knowledge and virtue. "Nam vos ohi cives, quales ipsi sitis, ad libertatem vel acquirendam vel retinendam, haud parvi interest: nisi libertas vestra ejusmodi sit, quæ neque parari armis neque auferri potest, ea autem sola est, quæ, pietate, justitiâ, temperantiâ, verâ denique virtute, nata, altas atque intimas radices animis vestris egerit, non decriit profecto qui vobis istam, quam vi atque armis quæsisisse gloriâmini, etiam sine armis cito eripiat. Qui liberi igitur vultis permanere, aut sapite imprimis, aut quamprimum resipiscite; si servire durum est atque nolitis, rectæ rationi obtemperare discite, vestrum esse compotes; postremo factionibus, odiis, superstitionibus, injuriis, libidinibus, ac rapinis invicem abstinete. *Defensio secunda pro populo Anglicano circa finem.* How different are the truth and elevation of these sentiments, from the low republican rant with which the demagogues of every age have flattered and inflamed the multitude.

and to other nations, may be criminal to us. The sphere of the moral duties is continually enlarging, as our knowledge increases. Whatever might be the ignorance or necessity of former times, it is now clear that civil freedom is a blessing, and that in a well constituted society that blessing may be communicated to all without endangering the public safety. Can it be doubted then that the needless continuance of slavish institutions is contrary to the law of God as well as detrimental to the well-being of the commonwealth? If philanthropy be a virtue, if Christian benevolence be not a mere sound, the admission of our fellow creatures to all those privileges, the possession of which will really advance their happiness, is a duty of the most distinct and solemn obligation. We would establish it therefore as an indisputable axiom, that Great Britain cannot now be justified in withholding, from any part of her subjects, a fair participation in the best blessings of civil life, except so far as a continuance of existing establishments may, for a time, be necessary, in order gradually to arrive at a better system.

We must observe also that he can be but poorly instructed in the real nature of the Gospel, who does not perceive the close connection which subsists between Christianity and freedom. In holy writ the bondage of the law and the liberty of the gospel are placed in continual opposition. The whole spirit of our blessed religion is adverse to slavery. It proclaimed freedom to the captive, and has fulfilled the proclamation: "It publishes freedom of thought and action, freedom from sin and sorrow. A Christian who befriends slavery is a sight more prodigious than streams of milk and golden groves, or the worst of the portents which in elder days disturbed the repose of empires. What shall we say for those who are friends even to the Slave Trade?"

These reflections lead us naturally to that branch of the subject

on which we promised a few observations. The present situation and future prospects of our negro subjects in the West Indies deserve however a much more extended examination than our limits can allow. We shall therefore only touch on two or three topics which seem peculiarly to require attention.

Among the assertions which the West Indians have most indefatigably renewed, is the strange allegation, that the negro slaves are happy, nay, that they are even happier than our own peasantry; and such is the force of dogmatism, determination, and repetition, that we have heard men who are sincere enemies of the Slave Trade, hint their suspicions that there may be truth in the averment. This is not extraordinary. Testimony has great weight in establishing facts, and we feel disposed to yield our assent, in proportion as it is bold and unvaried.

Cum magna malæ superest audacia causæ
Creditor a multis fiducia. Minum agit ille,
Tu miser exclamas.

We need hardly observe that the position (if admitted) weakens, in no perceptible degree, the force of those arguments which have denounced the *Slave Trade* as unjust, inhuman, and impolitic. Yet in another view the fact is most important. To secure enjoyment is the great end of political institutions; and if the negroes are already happier than the happiest peasantry in the world, innovation in the West Indies would be the very wantonness of cruelty. Rather let us seek, by a return to the blessings of civil bondage in Great Britain, to procure for our hapless countrymen a participation in their advantages. Truly we scarcely know whether to smile in scorn or pleasantry at so monstrous a fact linked to so preposterous an inference. But the Western Hemisphere like Lybia of old is "fruitful of prodigies." We have been fatally taught however in these days, that opinions should not be

despised merely because they are extravagant; and as a very unfounded idea has crept abroad respecting the comforts possessed by the black population in our colonies, we shall make no apology for offering a pretty large extract upon this subject to the consideration of our readers.

"But another broad and general objection may be urged against the testimony of the same respectable class of witnesses, that it proves by far too much. For they tell us not only that the slaves are in general treated with liberality and kindness; not only that they are protected by law equally with white men, in their lives and property; but that they are in a situation superior to that of the bulk of our English peasantry: and one most respectable and amiable man, of whose humanity no one thinks more highly than myself, declared, that they were so happy that he often wished himself one of them.

"Such assertions as these might excite a smile, if the subject were less serious; but after the review we have taken of the degraded state of this unfortunate class of our fellow creatures, in all its humiliating particulars, we cannot but hear, with the greatest pain, assertions, which, coming from characters so respectable, have but too manifest a tendency to prolong the duration of those enormous evils. The assertions can in themselves be only accounted for by the supposition, that they who made them were utterly ignorant of the particulars of the treatment and estimation of the negro race.

"When from the West Indies themselves I have heard the same assertion, that the negro slaves are happier than our labouring poor, let me be forgiven for declaring, that such an opinion, formed not by transient visitors, but by those to whom a negro slave, working under the whip, public and severe floggings of decent females, private punishments, and all the other sad particulars of negro humiliation are thoroughly known, has, I own, created in my mind a reflection of a different character. I have by no means questioned the veracity of those from whom the remark has fallen, or imputed to them, I say it with sincerity, the smallest intention to deceive; but I have conceived myself to see in it an instance of that righteous ordination of the Almighty, by which it ever happens, that the system of slavery, and

the same may be affirmed of every other gross infringement on the rights and happiness of our fellow creatures, is far from being so much clear gain, even to those for whose exclusive advantage it may appear to be instituted. It is not by the wretched negro that the whole price is to be paid. Surely it is much, that the master's understanding of the nature and amount of the value of liberty is so far impaired. Much also is paid in that effect which, ever since the world began, has ever been produced by slavery on both the morals and manners of the free part of the community in which it has prevailed.

"It would be really an insult to the understandings and feelings of members of this free and happy country, to enter into any detailed comparison between the situation of a British peasant and a West Indian slave. It is almost in every particular a perfect contrast; and, for my own part, when, after asserting, with what correctness we will not just now question, that the slaves are better fed, and clothed, and lodged, than our own peasantry; and when the conclusion has been so confidently drawn, that therefore they must be happier; the assertion has appeared to me to supply only another proof, in addition to the many already furnished, that our opponents in their judgments as well as in their feelings are apt to reason concerning the negroes, as well as to act towards them, as if they were of an inferior species. Were we engaged in any inquiry concerning the brute creation, to ascertain these particulars might be to decide the question of their happiness or misery. But are feeding and clothing and lodging, the only claims of a rational and immortal Being? Are the feelings of the heart nothing? Are the consciousness of independence, and the power of pursuing the occupation and habits of life which we prefer, nothing? Is the prospect of happier days, and of an improved situation for ourselves or our children, nothing? Where also are family endearments, and social intercourse, and willing services, and grateful returns? Where, above all, are moral improvement, and the light of religious truth, and the hope full of immortality?

"It is indeed a merciful ordination of the Supreme Being, that men are often able to accommodate themselves in some degree to their situation, and to suffer less from it than we might suppose. We may therefore sometimes be apt to imagine our fellow creatures more miserable than they

really are, because we should be extremely miserable in their situation; but this does not alter the essential nature of things, and annihilate the distinctions between happiness and misery.

"But besides that in the negro slave's condition there are but too many glaring unambiguous causes of positive suffering, many of those sources of enjoyment which are commonly open to the poor and the ignorant, are here excluded. It has justly been observed, as an instance of the goodness of the great Creator of all things, that though he has provided the world with but a scanty portion of those more curious substances, or more refined luxuries, which are never necessary to happiness, and which often serve only to gratify vanity; the articles which are really necessary for the comfort and well-being of man, are either supplied every where with inexhaustible profusion, or are at least of no difficult attainment. By a like gracious ordination, he has likewise rendered the enjoyments which are most substantially and permanently gratifying, universally accessible; the domestic affections, the social pleasures, the tender emotions, the sweets of hope, and recollection, religious hopes and consolations. All these are gratifications which virtuous poverty often enjoys in large measure, which wealth cannot purchase, nor greatness secure.

"But in the negro's cup few indeed of these cordial drops are to be found; while there are too many other ingredients which even to a negro palate must be unquerably bitter. We are not, however, here left to infer their actual feelings, from considering what our own would be in their situation. We learn, from the professional planter, how their spirits sink within them on their first acquaintance with the cart-whip system, and with what caution a provident manager will inure them to the discipline and treatment to which they are hereafter to be subjected. We have heard from others, of negro mothers lamenting the wretched prospect of their offspring.

"But there is one decisive proof, that even custom does not render the slaves insensible to the evils of their condition. It sometimes happens, rarely if ever I am assured to common field slaves, but sometimes to domestics and artificers, that by the sale of the little productions and stock which they are allowed to raise, they may annually lay by a little peculium, which, it is due to the masters to declare, is never

invaded. When the savings of many years have, at length, accumulated to a considerable amount, how do they dispose of it? With this sum, for which they have been struggling during the whole course of their lives, they go to their masters, and buy their freedom. By the sacrifice of their last shilling, they purchase their release from that situation which the West Indians would persuade us is a condition of superior comfort. Or, if they think that the little which is left of their own lives is not worth redeeming, they will purchase the freedom of a son, or a brother, or a sister; thus affording at once a proof of the value they set on freedom, and of their disinterestedness and social affection. (pp. 200—206.)

Perhaps we ought to apologize for adding any thing, to so masterly and eloquent a refutation of this perverse prejudice. It may be well however to observe, that although testimony is not wanting, none is necessary to establish our position that the negroes are in a state of wretchedness. This, like all the great results which in combination make up the case of the abolitionists, is built upon general principles; and though it may be fortified, can scarcely be overthrown by any force of particular evidence. The negroes are slaves; they are protected by law only as being the property of their masters; they are ignorant, vicious, barbarous; without religion, or social arts, or domestic employments; without dignity in this life, or hope in another.

These facts are indisputable. Are we not justified then in affirming that such men are miserable? Or can it be a satisfactory reply to tell us that they laugh, and run, and caper, and enjoy those animal gratifications which the bounty of Heaven has placed beyond the reach of tyranny? We know indeed of a theory, half popular and half philosophical, which, being made up of a little truth with a great deal of falsehood, is plausible enough to impose on those who are not very solicitous about the happiness of their fellow-creatures, and therefore willing to get rid of such

enquiries as soon as may be. It is an opinion about as old as the Flood, that, external circumstances notwithstanding, happiness is really very equally distributed.

The learn'd is happy, nature to explore,
The fool is happy, that he knows no more,
The rich is happy, in the plenty given,
The poor contents him in the care of Heaven.

See the blind beggar dance, the cripple sing,

The sot a hero, lunatic a king.

And so upon the authority of Mr. Pope and the sages of antiquity, gentlemen very complacently infer that the negroes are as happy as the rest.

That it has pleased a bounteous Providence so to constitute man, that he shall never be deprived of all gratification, and in particular that a wonderful provision has been made for our comfort, in the power which we possess of adapting ourselves to the circumstances in which we are placed, will not be denied. But we must protest, without hesitation, against the soundness of that equalizing system, which reduces to the same level of happiness the poor and the rich, the barbarous and the civilized. If this be so, what have men been doing since they first began to think? What do we mean by the progress of civilization, but the gradual developement of those faculties and the increase and diffusion of those articles by which we are enabled to suffer less and enjoy more? What do we mean by national prosperity but the advance which one people attains over another in this their common race? If the shivering amphibious savages of the coast of Chili, and deformed natives of New South Wales, are equally blessed with the free and healthy Englishman, who is well-fed and well-clothed, secure from injury, rich in domestic delights, and instructed in religion, the whole mystery of political science is mere mummery. It is surely high time men should give

over the old folly of working and speculating to no end;

Of dropping buckets into empty wells,
And growing old with drawing nothing up.

We are aware of the common answer: "Ignorance is bliss." But ignorance is not bliss; on the contrary, knowledge is a blessing; and their condition cannot be very enviable who are forced to find consolation for the absence of many advantages, in the absence of one more.

The truth seems to be this. Men have not been in an error. Civility, freedom, knowledge, property, are all desirable, and they, who are destitute of these things, want what every reasonable man will acquire if he can, even at a great expence of time and labour. But these, like all other possessions, may be abused; and in their abuse they become the means of pain instead of pleasure. It is very possible, therefore, that some of the slaves in our colonies may be less miserable than their masters, as a man in a lethargy suffers less than one who is tortured by the sciatica. But what does the cause of slavery gain by this concession? Vice is more wretched than want: That is the sum total. Some sorts of poisons are worse than others, but woe be to him that is forced to swallow any.

If it be said (as it is constantly said by those who resist the education of the lower classes) that the negroes, if they possessed these blessings, would only abuse them to their own detriment; we reply, that this is an allegation which we are not bound to answer till it is proved. The present possessors certainly set them a fair example; and doubtless the poor negroes would in some measure follow it; but we are not quite satisfied with such broad positions, when laid down by men, who discover, in their conduct, rather more of jealousy lest their own privileges should be infringed, than of anxiety for the diffusion of general happiness. We are reminded of the gentleman, at

a great dinner, who, having cut and tasted a pine, made wry faces, which convinced the company it was bad, and then quietly devoured the whole.

We think therefore the abolitionists have been fully justified in asserting, that the negro slaves in the colonies considered as a class are not happy: even if the *terms* of this proposition should be open to cavil, the substance is indisputably true. It is clear that these hapless men are destitute of all the sources of consolation and enjoyment which belong to a moral and intellectual being, while they are allowed but a scanty portion of mere animal gratifications. This is a condition which no tender heart can contemplate without pity. Like the miserable Egyptians of old, "they are shut up in their houses the prisoners of darkness, fettered with the bonds of a long night, and exiled from the eternal providence.—For the whole world shineth with clear light, and none are hindered in their labour; over them only is spread a heavy night; and yet they are unto themselves more grievous than the darkness."—Wisdom of Solomon, c. 17.

We have hitherto touched upon the deplorable state of religious and moral ignorance, among the black population of the West Indies, only so far as it has respect to their happiness in this world. Indeed we fear that if we stretch our flight into a higher region, we shall find the anti-abolitionists neither very willing nor very able to bear us company. Yet, to a christian eye, this feature of the melancholy prospect is of all others the most distressing; and though it is natural, perhaps proper, that our civil governors should principally direct their attention to the temporal welfare of their subjects, we can have no doubt which are those wants, and what the nature of the bondage, that would most powerfully have excited the compassion of the great apostle of the Gentiles. But, alas! christianity is equally unknown in our

colonies to the master and the slave. In truth, we know not if the world ever exhibited, to a reflecting mind, so melancholy a scene as that which is presented by the islands in the western hemisphere. Nature indeed there smiles in all her beauty. The fragrant groves, the luxuriant vallies, the air pure and elastic, the soil swelling with richness, the romantic and cloud-capt mountains, the circling ocean freshened by the breeze and sparkling to the sun, all proclaim aloud the beneficence of their Creator. But man, man is "the growth that dwindles here." The deformity of the moral world appears but more hideous, when contrasted with the beauty of the natural. There is the negro writhing under the lash of his driver, and the planter groaning under the tyranny of passions yet more capricious and cruel. Bondage is the lot of all, and the clouds of a judicial blindness overshadowing those mournful regions, shut up in a common night the master and the slave, the oppressor and the oppressed.

Est iter in silvis, ubi cælum condidit umbra

Jupiter, et rebus nox abstulit atra colorem.†

We shall conclude with a few words to the more enlightened and considerate of the West Indian proprietors. Surely these gentlemen must feel that they are called upon, by every principle of duty and of feeling, to exert their utmost influ-

† The rest of the passage is but too strikingly descriptive of the wretchedness prevailing in those countries;

Vestibulum ante ipsum, primisque in faucibus Orci

Luctus, et ultrices posuere cubilia Curæ;

Pallentesque habitant Morbi, tristisque Senectus,

Et Metus, et malesuada Fames, et turpis Egestas,

Terribiles visu formæ, Lethumque Laborque:

Tum consanguineus Lethi Sopor, et mala mentis

Gaudia, mortiferumque adverso in lumine, Bellum.

ence towards raising our colonies from the state of degradation in which they are now sunk. Even if a sacrifice of interest were necessary, what liberal heart could hesitate in abating something, from its funds for self-indulgence, in order to communicate blessings in a much larger ratio? The great evil of our West Indian system is the servitude of all the labouring part of the community; and never will our islands be raised from danger and woe to a state of prosperous security, till the liberation of the lower classes has been effected. At the same time we are fully aware that this must be the work of time. Every well-informed abolitionist deprecates an immediate emancipation as sincerely as the most prejudiced colonist. In truth, the legislature has shewn no wish to interfere with the internal economy of our islands; but the planters should remember that if it be left to them to regulate their own concerns, they are deeply responsible to their country and their Maker for a conscientious discharge of that trust. We have no difficulty in saying, that they are bound, with all safe expedition, to bestow, on the black population in our colonies, the rights of freedom and citizenship. The great obstacle to this arises from a prejudice in favour of the superior productiveness of forced industry; and we do not deny that, under some very peculiar circumstances, the opinion may be just; but it cannot be generally true. He who commands the labour of another must be liable to the expence of supporting him; and since the working-down and buying system will be no longer practicable, we see not how the inference flowing immediately from the two following truths can be resisted. The waste incidental to the providing sustenance for large numbers, must leave it in the power of each individual to sustain himself more cheaply. The prospect of profit will draw

forth greater exertions than the tyranny of the cart-whip.

With these observations we conclude, strongly exhorting our readers to peruse the whole of the work on which we have been commenting. The author can derive no honour from our applause. May those who envy his happiness, imitate his virtues!

Letter to the Editor of the Christian Observer, in reply to their Observations on a Pamphlet, entitled, A few Plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg? By the Rev. J. CLOWES, M. A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. London, Hodson, Cross-street, Hatton Garden; Liverpool; Manchester. 1807. Svo. p. 146.

We should be disposed to follow the example, which Mr. Clowes so earnestly recommends at the close of his pamphlet, of the candid Gamaliel, and offer no farther molestation either to Swedenborgianism or to its advocates, did we not apprehend, that such a measure might be construed either into disrespect, a sentiment the farthest from our minds, for the author who has honoured us with so much attention, or into an acknowledgment, to which from conviction or mistake we are equally averse, that we have been confuted. We have likewise, as to most general rules, an objection to the indiscriminate application of the present forbearing one; because we conceive, that, in some cases at least, the progress of error ought to be resisted, if it be resisted with legitimate weapons, and that to abstain from defensive precautions, which we acknowledge are not always to be kept distinct from offensive operations, would be to betray what we esteem the cause of truth.

We are therefore compelled to

take some notice of the attack here made upon us; and we trust, that, in endeavouring to repel it, we shall benefit by the spirit of benevolence and forbearance expressed by our assailant, and which, had it been more uniformly supported, we should have considered of no disadvantage to either party. We fear, that had we expressed our wonder, that *the eyes of many should be so blinded and their hearts so hardened, as to be incapable of discerning the astonishing brightness of some peculiar opinion of our own* (p. 7); or had we affirmed, that, *if our opponent should not embrace this opinion, it must be owing either to that obstinate prejudice which will submit to be taught in no way but its own, or to that criminal indifference about the sacred interior contents of the Holy Records, which refuse to be taught in any way* (p. 116); or had we asserted, that *(could he but for a moment suspend his prejudices) he would think as we do* (126);—we confess, that in such cases, whatever might be our general professions, we should apprehend a charge upon our candour which we could not easily repel.

But to leave these lighter matters, let us approach the substance of the thing. We are forcibly reminded of the responsibility of a reviewer, anonymous and obscure as he may be, when, for the simple offence of filling a sheet of well intended remarks upon a pamphlet, he is exposed to the hazard of having another 146 pages fulminated against him, and has to answer it into the bargain.

Hæc levia seria ducant
In mala.

The work before us consists of five letters. I. Preliminary Observations. II. Concerning the Person and Church of Jesus Christ, as being exclusively the Lord of Heaven and Earth. III. Concerning the internal and spiritual Sense of the Sacred Scriptures. IV. Concerning Justification. V. Concerning the extraordinary Mission

of Baron Swedenborg as an Exposition of the Sacred Scriptures, and as a seer.

The first letter proposes the scriptures as the standard by which to determine the points in debate. The second asserts, that Jesus Christ "is the *Supreme and only God*, in whom is a Divine Trinity, of *Father, Son, and Holy Spirit*." p. 7. It would be a mere *actum agere* to attempt the confutation of this extraordinary and unscriptural position; and we have little inclination, on so insufficient an occasion, to repeat what may be found on this subject in Jones, or any other orthodox author on the Trinity. Mr. Clowes has argued throughout from *union to identity*. We disapprove likewise the mechanical familiarity of style, which to us he appears to have used on this awful and mysterious subject; although we acknowledge, that the same fault may be found in writers who defend what we must call the orthodox side of the question. Our author would have saved himself the unnecessary expenditure of a considerable portion of indignation, and us some trouble, had he but allowed himself to make the distinction, which he ought to have made, between a person's using a Socinian argument and being himself a Socinian; between a modification of deism and deism itself. With respect to the charge of Sabellianism we cannot deny that, in substance, we still prefer it against Swedenborgianism. (See pp. 34—37.)

In the third letter on the Internal Sense of the Sacred Scriptures, Mr. Clowes denies, what we affirmed, that the sense which the Baron calls the *celestial*, is by his disciples called the *inmost* or *highest*. We found three senses mentioned by Swedenborg, and three by Mr. Clowes. In the names of the two first they agreed; in the name of the third there was the difference above specified. However it appears upon the authority of Mr. Clowes, that we have misrepresented him, and that his inmost and

highest sense is something additional and superior to the celestial. The Swedenborgian senses of Scripture therefore are now enriched to the number of four. Mr. C. was probably unwilling that his system should be outdone, in the variety of interpretation which it affords to scripture, by those early Christians who found in it a literal, an allegoric, a tropologic, and an anagogic sense. We have been the more anxious to state clearly our error upon this point, because it is the only one of which Mr. Clowes has convinced us. Our author seems to take it much to heart, that we should be reminded of the Eons of the Gnostics by the Swedenborgian representation of the heavenly marriage, which it supposes to take place between the divine perfections. We cannot, however, dissemble or deny, that such was our impression; and it is fairly proved, in the charitable and candid language of Mr. Clowes, "that a Christian Observer so called, may suffer his eyes to be blinded by prejudice, like other people", so far as to see a striking resemblance between the reveries of an ancient heresy, which connects certain properties in the divine pleroma in conjugal (*Swedenborgianice* conjugal) bonds, and those of a modern one, which does something of a similar kind.

In the fourth letter justification is confounded, after the example of the Papists and some Protestants, with sanctification; and, on this subject, Mr. Clowes openly professes his dissent from the church of England. This, however, he asserts, is no more than the church herself does; and he offers some proofs, which we do not believe will convince any but a Swedenborgian. We said that Mr. Clowes has employed Socinian language, when he speaks of the wrath of God, and of the atonement of Christ as the Socinians do. Here Mr. Clowes again endeavours to make the church act the suicide; for he considers the assertion in the first of her articles, that God is with-

out passions as denying his wrath : yet he mentions love immediately after in contradistinction, as if love were not a passion as well as wrath.

At p. 77, Mr. C. begins to explain, how it is, that with sentiments directly and avowedly opposed to the doctrine of the church on some important points, he can reconcile it to his conscience to continue in her communion, not only as a member, but as a minister. It is an obligation which Mr. C. considers as equally binding upon him with that which we suggested, to *abide in that office and station of life, in which it seems probable that, under Divine Providence, a man may most promote the eternal good of his fellow-creatures and of himself.* This is, perhaps, bearing in mind the application of it, as perfect a specimen of sophistry as was ever exhibited in the form of a moral aphorism. Even allowing it to be true, it will be a question, whether a public character is likely to effect more spiritual benefit to himself and others, by conscientiously leaving a church whose doctrines he has subscribed, and yet is known to disbelieve and openly oppugns, than by remaining in her bosom with the reputation which must necessarily attach to such conduct. But, in truth, we wholly disapprove this principle of expediency, for such it is. We can admit neither the logic nor the morality of the reasoning by which it is here supported. That a large secession of her present ministers from the church, would be the consequence of a strict adherence to conscience on the subject before us, is as little a matter of wonder as, we are persuaded, it would be of regret to her real friends. In the sequel of this letter Mr. C. does not appear to understand the distinction between the doctrine of justification by faith alone, and the Solifidian hypothesis, pp. 84 and 124. When he has informed himself better on this point, it will be time to reason with him.

The fifth letter introduces the ex-

traordinary mission of Baron Swedenborg as an expositor of the sacred Scriptures, and as a seer. The word seer is probably made use of to avoid the apparently more assuming one of Prophet. But every one acquainted with his Bible knows, that the two terms are synonymous, and that therefore, if Swedenborg be a seer he is a Prophet.* See 1 Sam. ix. 9. Here are a variety of considerations urged in behalf of the claim of the new prophet, which are disposed in two classes; the first of those which are not unfavourable, the second of those which are favourable, to his character and testimony. We do not flatter ourselves that argument will have any effect upon those who have committed their faith to the Swedish seer, and therefore we shall spare ourselves the pains of pacing over the mill-horse round of obvious proofs and refutations. We had anticipated, that Mr. Clowes would oppose, to our praise of the sublime generalities of Scripture, the particular descriptions which are given, more, especially in the book of Revelation. But does Mr. Clowes believe that those particulars are to be taken in a literal sense?

We imagined that we had asked a question which would disconcert any disciple of Baron Swedenborg, when we required it to be stated, where the character, advent, mission, and revelations of this prophet were designated in Scripture. But we had underrated the resources of our opponent, who immediately turns upon us—"I answer, in the prophetic declarations of Jesus Christ, respecting his second advent to reform and re-establish his Church, and especially the *Apocalyptic pages*, where that Church is particularly described as the *LAMB'S Bride and Wife*, and where it is marked by so many characteristic distinctions, all in such perfect agreement with the doctrines inculcated in the writings of our enlightened author, that it is impossible not to descry their complete harmony and coincidence." p. 129.

This is a riddle, which, had it been proposed without the solution, might as rationally have been interpreted in favour of Joanna Southcote as of Emanuel Swedenborg.

In the close Mr. Clowes calls us to account for presuming to determine upon the merits of his "beloved author," not only without having read his works, but with the professed resolution of not reading them. We hope Mr. Clowes, who disclaims being a Socinian, has perused the *Fratres Poloni*, at least that he will make no delay so to do. We suppose that he condemns the *school divinity*; and we will give him the additional task of perusing the single works of *Thomas Aquinas*, before he ventures to say a word against it. When he shall inform us that he has executed these reasonable demands, we will only require more, that he shall produce certificates of having carefully studied the writings of Hutchinson for the Hutchinsonians, of Jacob Behmen for the Mystics, of Petavius for the Papists, of Luther for the Lutherans, of Calvin for the Calvinists, of Episcopius for the Arminians, &c.; and then we will take into more serious consideration his proposal, that we should read the voluminous works of his beloved author, in or-

der to qualify ourselves for pronouncing upon his character.

Hardly any circumstance has occasioned us more surprise, in the perusal of this hostile pamphlet, than, not that our observations were left unanswered, but that so few of them were even *attempted* to be answered. We have nothing to do therefore but to request, that those who feel themselves in any degree staggered by Mr. Clowes's pamphlet, would peruse again the strictures which provoked it; and we flatter ourselves they will find them stand as erect and firm, as undiminished, either in number or strength, as they were before the artillery of our Swedenborgian opponent exhausted itself upon them.

We have only to add the expression of our cordial respect for the person and un-Swedenborgian principles of Mr. Clowes with our sincere and charitable wishes, for which however we do not expect any thanks, that the Rector of St. John's Church, Manchester, may return to the pure doctrine of that Church, whose commission he still continues to bear, and of whose emoluments he still continues to partake, and escape from the magic illusive of that light which we are persuaded is but darkness.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING FOR THE PRESS;—*An Encyclopædia of Manufactures*: in which it is intended to trace every raw material from its growth, through the hands of the workmen, to its complete fabrication; and to give the history of the various manufactures, and hints for their farther extension and simplification; to be completed in 8 or 10 volumes 8vo.; a part to be published every two months:—*A Poetical Translation of Hesiod*; with Dissertations and copious Notes; by Mr. ELTON:—*An Essay on Vaccination*, with some Account of its Rise and Progress; by Dr. WALKER:—*Conciliatory Animadversions on the Controversies agitated in Britain, under the unhappy Names of Antinomians and Neanomians*. Translated from the Latin of WIT-

SIUS, with Notes, by the Rev. THOMAS BELL:—*The Military Annals of Revolutionary France*, from the Beginning of the Last War to the End of the Year 1807; in four large vols. 4to.; with Maps, Plans, and Portraits of all the Principal Officers; by the Author of the *Revolutionary Plutarch*:—*Memoirs of the Life and Writings of CALVIN*, accompanied with Biographical Sketches of the Reformation; compiled from the Narrative of Theodore Beza, and other Documents; by JOHN MACKENZIE.

IN THE PRESS:—*A Topographical Dictionary of England*; formed from materials collected with great labour and care from the most authentic sources; by NICHOLAS CARLISLE, Esq. Secretary to the Society of Antiquaries;—*Dissertations on the Form*

and Colour of the Person of Man; 4to.; by Dr. JARROLD, of Manchester:—*A Historical Essay on the Life of the Great Condé*, written by his Serene Highness the PRINCE OF CONDE, his descendant in the fourth degree, now in England, translated from the original MS. found at Chantilly, and published at Paris; in 1 vol. 8vo.:—*The Nearchus* and the *Periplus* of the Dean of Westminster; in two handsome and uniform volumes in 4to.:—A Third Volume of the *Evangelical Preacher*, collected, like the preceding volumes, from detached pamphlets, now rarely to be met with:—An Octavo Edition of Mrs. CARTER'S *Translation of Epictetus*.

Volumes I. to VIII. of the *New Edition of HALL'S Works* have been regularly published, once a quarter. Of these, vols. I. and II. contain the *Contemplations*; vols. III. and IV. the *Exposition of Hard Texts*; vol. V. is the *Bishop's Sermons*; vol. VI. his *Devotional Writings*; and vols. VII. and VIII. his *Practical*. Vol. IX. containing the whole of the *Polemical Works*, which should, in regular course, appear at Midsummer, will be delayed a month or two beyond that time, by its magnitude, (extending to about 800 pages) and the great quantity of Notes. Vol. X. including the *Miscellaneous Works*, with a *Life, Glossary, Index, &c.* will appear in the winter.

With this month commences a new periodical work, intitled *Christian Classics*: containing Narratives, Dialogues, Letters, and Essays; on Religious, Moral, and Entertaining Subjects; selected from the most elegant writings in the English language; with Occasional Notes. It will be published in monthly numbers, at 6d. each; six numbers to form a volume. The editors, having observed that many of the works ranked among the British Classics are tinctured with Heathenism or Infidelity, that Characters formed on these principles are held up to imitation, and the Heathen virtues recommended in preference to the Evangelical graces, are desirous of furnishing parents and instructors with an antidote to these evils.

Mr. PINKERTON has undertaken to superintend a work of considerable magnitude, nearly connected with his Geographical pursuits, *A General Collection of Voyages and Travels*, forming a History of the Origin and Progress of Discovery, by Sea and Land, from the earliest ages to the present time. It is intended, in most cases, to class the subjects and consolidate the materials of different writers, so as to exhibit, at one view, all that is interesting

or important in their several publications. The first in the order of the divisions of this work will be Europe. It will extend to 10 or 12 volumes in 4to., illustrated with plates and maps.

A new edition of the *ENGLISH POETS*, in royal 8vo. has been some time in the press, and is now in a state of great forwardness. This collection embraces not only that of Dr. Johnson; but the chief ancient poets also, from Chaucer to Cowley; Johnson's series will likewise be brought down to the present time, by the addition of the best writers, from Lyttelton to Cowper. The *Lives of the Poets* not included in Johnson's Collection, are written by Mr. ALEXANDER CHALMERS. The last volumes will contain the best English Translations, by Pope, Dryden, &c. &c.

On Saturday, the 16th of May, a new weekly publication commenced, entitled *The British Academy*, or Ancient and Modern School of Fine Arts. The leading design of this undertaking is, to give Engravings in Outline, after the principal works of Painting, Sculpture, and Architecture, ancient and modern: but, as its name implies, to confine them, as much as possible, to the Compositions of the British School, and to such of the Ancient Masters as are only to be found in British Collections. At the same time, will be adopted, with the most careful selection, those illustrious productions of Art, which the fate of war has brought together in a neighbouring country. Each Number will contain not less than Four Engravings, with suitable Letter-press, price 1s. 6d. in royal 8vo. or 2s. 6d. with proof impressions. The whole Works of Hogarth will be given in this publication.

The University of Oxford is printing the *Alcestis* of EURIPIDES, some other Greek Plays, and a new edition of CREECH'S *Lucretius*, for the use of schools.

Dr. MAYO, Dr. STANOE, and Mr. RAMSDEN, have reported to the Committee of the Foundling Hospital, that twenty-one of the children, who were Vaccinated on the 10th of April 1801, and inoculated with Small-pox matter on the 9th of August 1802, and again on the 13th of November 1804, were re-inoculated with Small-pox matter on the 23d of February 1807; without any consequence, except slight inflammation of the inoculated part in a few instances; and, in three cases, a small pustule on the part where the matter was inserted.

FRANCE.

A magnificent work is announced at Paris by Messrs. Treuttel and Wurtz, in-

titled *Voyage Pittoresque de Constantinople et des Rives du Bosphore*. It is to contain 48 plates, and to be published in 12 parts, accompanied by suitable letter-press, printed by Didot.

A Voyage Pittoresque of Spain is announced. It will consist of 60 or 70 numbers, each containing 6 plates, and the whole forming four very large folio volumes. The plates will be executed by the most skilful artists of Madrid and Paris. The Spanish Text will be composed by Father Roxas, an Augustine; and will be accompanied by a corresponding French Text prepared by M. LABORDE. The price of each number will be 80 reals on good paper: 130 reals on fine vellum paper.

ITALY.

Signor BAGETTI, Captain Engineer and Geographer of Turin, charged by the French Government with painting Views of the principal Battles, has been sent into the Venetian States and the Tyrol, to design all the actions which took place during the last campaign. These pictures are to make part of the grand collection formed by Government, already amounting to 54, painted by the same artist, from the epoch of Buonaparte's taking the command of the army at Nice in the 4th year of the Revolution, to the Review of the Camp of Castiglione in the year 1805. It is the intention of the Government to have these pictures engraved.

GERMANY.

The Catalogue of the Books offered to sale at the September Fair at Leipsic, is less this year by 75 pages than that of last year. The number of books in the German language is but 863. Among them are only sixteen philosophical works, and one on the doctrines of Gall: which seems to indicate that metaphysical and cranioscopical disputes are passing out of fashion. But though the catalogue in general has diminished, good works, it is said, are as numerous at least as usual.

DENMARK.

AN INSTITUTE OF AGRICULTURE has been established at Copenhagen, where gratuitous Courses of Lectures will be given, on Rural Economy, and Experimental Physics and Chemistry so far as they are interesting to the cultivator. Two large experimental farms are assigned to this establishment. The Professor will make journeys of observation and instruction, at the expence of the Institute, into all the provinces of the Danish Monarchy; and will be expected to publish his observations. The funds of this establishment are wholly derived from a legacy of M. Clasen.

TURKEY.

The Patriarchal Printing-office at Constantinople has issued, in 1 vol. 4to. of 340 pages, a *Collection of Models of Letters*, in order to lead to the formation of an Epistolary Style, in Modern Greek. The editor is the learned Greek Physician, BASILUS. It contains some very interesting public letters, and is enriched by biographical notices of various learned Greeks.

RUSSIA.

The embassy to China being returned to Petersburg, M. RADUSKI, who accompanied it in quality of botanist, is about to be put at the head of another expedition, which is to be wholly scientific. This is a Voyage of Discovery to Kamchatka, to the Kuril and Aleutian Isles, and the North West coasts of America. This voyage will occupy three years. A mathematician, charged with the care of astronomical observation, will accompany the voyagers.

A mission from the Greek Church exists at Pekin. It is about to be renewed; and the new Archimandrite will be accompanied by M. KLAPROTH, a young man extremely well versed in the Oriental tongues, who formed part of the late Russian Embassy to Pekin.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON preached to the supporters of the Unitarian Fund, in Parliament Court, Spital Fields, Nov. 26, 1806, by Joshua Toulmin, D. D. 1s.

Daniel's Evening Vision, compared with History; in which is disclosed a Prophecy concerning Buonaparte. 1s.

A Sermon preached in the Parish Church of Richmond, Surry, on March 8th, 1807, being the first Sunday after the erection of a Marble-Tablet, by the Parishioners of Richmond, in memory of Thomas Wakefield, B. A. their late Minister, by Edward Patterson, M. A. 1s. 6d.

Supplement to the Signs of the Times;

with an Answer to Mr. Faber; by J. Bicheno, A. M. 2s.

A Sermon preached in the Parish Church of Hanwell, in the county of Middlesex, on Feb. 2, 1807, by the Rev. John Bond, A. M. 1s.

A Second Defence of Revealed Religion; in Two Sermons preached in the Chapel Royal St. James's, by Richard Watson, D. D. Lord Bishop of Landaff. 3s.

Lectures on Scripture Facts, by the Rev. William Bengo Collyer, of Peckham.

Luther's Commentary on St. Paul's Epistle to the Galatians, with the Life; by the Rev. Erasmus Middleton, B. D. 8vo. 9s. boards.

Religious Union, Perfective, and the support of Civil Union. 8vo. 3s.

A Charge delivered to the Clergy of the Episcopal Communion of Edinburgh, on Jan. 15, 1807; by the Rev. D. Sandford, D. D. their Bishop. 4s. 6d.

Essays to do Good, addressed to all Christians, whether in Private or Public Capacities; by Cotton Mather, D. D. Revised and improved by G. Burder. 12mo. 2s. 6d.

Domestic Discipline, and Youth admonished; two Sermons, by D. Tyreman, 8vo. 1s. 6d.

An Appendix to Dr. Watt's Psalms and Hymns; by Dr. Williams and M. Boden. 12mo. large print, 5s.

Toplady's Prayers enlarged, 1s. 6d.

MISCELLANEOUS.

An Account of the Life and Writings of Hugh Blair, D. D. F. R. S. one of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh; by the late John Hill, LL. D. 8vo. 6s. boards.

An Account of the Life and Writings of David Hume, Esq.; by Thomas Ritchie, 8vo. 10s. 6d. boards.

The Last Years of the Reign of Louis XVI. by Francis Hue, 8vo. 10s. 6d. boards.

The Life and Writings of Mr. Tanner, of Exeter; by Dr. Hawker, D. D. with Mr. T.'s Portrait. 8vo. 5s.

An Abridgment of Dr. Goldsmith's Natural History of Beasts and Birds, with 200 Engravings on Wood. 6s. bound.

Professor Frauck's Account of Glauca

Hall, and Mr. Whitefield's of the Orphan-House, Georgia.

The Exodiad, a Poem; Books 1, 2, 3, 4; by Richard Cumberland, Esq. and Sir James Bland Burgess, Bart. 4to. 15s. boards.

The Mountain Bard; consisting of Ballads and Songs, founded on Facts and Legendary Tales; by James Hogg, the Ettrick Shepherd. 8vo. 7s. 6d. boards.

Some Thoughts on the Present State of the English Peasantry, written in consequence of Mr. Whitbread's motion in the House of Commons, Feb. 19, 1807; by I. N. Brewer. 1s. 6d.

A Letter to Samuel Whitbread, Esq. M. P. on the subject of Two Bills now pending in Parliament; by Robert Devereux, Esq. 1s. 6d.

General Reflections on the System of the Poor Laws, with a short View of Mr. Whitbread's Bill, and Comment on it. 1s. 6d.

A Letter to Samuel Whitbread, Esq. M. P. on his proposed Bill for the Amendment of the Poor Laws; by the Rev. T. R. Malthus, A. M. 1s. 6d.

An Essay on the Study of Statistics, containing a Syllabus for Lectures, and intended to assist the inquiries of inexperienced Travellers; by D. Boileau; 2s. 6d. boards.

Travels through the Canadas; containing a Description of the Picturesque Scenery on some of the Rivers and Lakes; with an Account of the Productions, Commerce, and Inhabitants of those Provinces. To which is subjoined a Comparative View of the Manners and Customs of Several of the Indian Nations of North and South America; by George Heriot, Esq. 4to. 2l. 12s. 6d. with a separate Atlas, 3l. 15s. 6d.

The Present State of Turkey; or, a Description of the Political, Civil, and Religious Constitution, Government and Laws, of the Ottoman Empire; by Thomas Thornton, Esq. 4to. 1l. 1s.

The Stranger in England; or, Travels in Great Britain, from the German of C. A. G. Goede. 3 vols. 8vo. 15s.

Observations on a Journey through Spain and Italy to Naples, and thence to Smyrna and Constantinople, 2 vols. 8vo. 10s. 6d.

RELIGIOUS INTELLIGENCE.

INDIA.

WE have been favoured with an account of the state of religion in some parts of our Indian Empire, by a most intelligent eye-witness, a Clergyman of the Church of England, which we shall give chiefly in his own words, as contained in a Letter to a Friend in this Country. The observations were made in the course of a journey by land, undertaken during the last year, from Bengal to Cape Comorin.

"When in the province of Orissa," observes our Traveller, "I visited the celebrated Hindoo Temple of Juggernaut. I passed about ten days in making observations on it. Juggernaut appears to be the chief seat of Moloch in the whole earth, and the centre of his dominions in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me, on the day previous to the grand festivals of the Rutt Iatra at Juggernaut. There I first saw human victims devote themselves to death, by falling under the wheels of the moving tower in which the Idol is placed. There I saw the place of skulls, called Golgotha, where the dogs and vultures are ever seen expecting their daily corpses. There I beheld the impure worship of Moloch in open day, while a great multitude, like that in the Revelations, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape, and at the actions of the high-priest of infamy, who is mounted with it on the throne. Exhausted and disgusted with the daily horror of the scene, I at length hastened away from it. How different is that valley of Hinnom from the scene which at this moment presents itself to me here among the Christian churches of Tanjore! Here there is becoming dress, humane affections, and rational discourse! Here the feeble-minded Hindoo exhibits the Christian virtues, in a vigour which greatly surprised me! Here Christ is glorified; and this is the scene which now prompts me to write.

"But I ought first to inform you, that I have visited other places where the Gos-

pel is preached to the Hindoos. In some parts of the Deccan the newly-converted Christians have suffered persecution. This persecution has, however, been thus far useful, that it shews the serious change of mind in the Hindoo who can bear it. For it is often alleged in India, that the Hindoo can never be so much attached to Christ, as the Bramin is to his Idol.

"When I was at Tranquebar, I visited the church built by the pious Ziegenbalger. His body lies on one side the altar, and that of Grundler* on the other. Above are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1718, and Ziegenbalg and Grundler both died within two years after. I saw also the dwelling-house of Ziegenbalg. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptized by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers saw Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached, the Gospel published to the Hindoos in their own tongue. On that occasion they sung the Hundredth Psalm to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not now what it was. It is only the classic ground of the Gospel. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore. When I entered the province of Tanjore the Christians came out of the villages to meet me. There first I heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff, the successor to Mr. Swartz. There also I found two other Missionaries, the Rev. Dr. John and Mr. Horst, who were on a visit to Mr. Kolhoff.

"On the same day I paid my respects to the Company's Resident, who informed me, that the Rajah had appointed the next day, at twelve o'clock, to receive me. Immediately on entering, the Rajah led me up to the portrait of the late Mr. Swartz, and discoursed about that good man, and of his present happiness in a heavenly state. I then addressed the

* See Christ. Observ. Vol. for 1806, p. 308 and 607. These two men were the first Protestant Missionaries to India.

Rajah, and thanked him in the name of Christians in Europe, and in India for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Musselmen, and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of the ancient Sanscrit and Marattah library of the kings of Tanjore, I requested his Excellency would present a catalogue of its volumes to the College of Fort William. The Bramins had formerly remonstrated against this being done; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous, and in the Marattah character, for that is the language of the Tanjore Court.

"Next day I sat some hours with the Missionaries, conversing on the general state of the Mission. They want help: their vineyard is increased, and their labourers are decreased. They have hitherto had no supply from Germany in the room of Swartz, Lænicke, and Gericke, and have no prospect of supply. It appears to me that the glory is departed from Germany, and God has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday morning, three sermons were preached in three different languages. At eight o'clock we proceeded to the Church built by Mr. Swartz within the fort. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10. 'And the Gospel must first be published among all nations.' The Resident, and other Gentlemen, civil and military at the place, attended, and also the Missionaries, Catechists, and English troops. After this service was over, the native congregation assembled in the same church, and filled the aisles and porches. The service commenced with some forms of prayer, read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the Bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass gave much harmony to the psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered

an eloquent and animated sermon in the Tamul tongue, from these words, 'Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.' As Mr. Whitfield, on his first coming to Scotland, was surprised at the rustling of the leaves of the Bible which took place immediately on his pronouncing his text, so I was here surprised at a noise of a different kind, viz. that of the iron pen engraving the Palmyra leaf. Many persons had their ollas in their hands writing the sermon in Tamul short hand. Mr. Kalhoff assured me, that some of them are so expert in this, that they do not lose one word of the preacher; and the sermon of the morning is regularly read in the evening by the Catechist from his Palmyra leaf.

"Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond, without hesitation, in one voice. The object is to keep their attention awake; and the answer is generally prompted by the minister himself. Thus, suppose he is saying, 'My dear brethren, it is true you are now a despised people, being cast out by the Bramins, but think not that your state is peculiar; for the Pharisee and the worldly man is the Bramin of high and low cast in Europe. All true Christians must lose their cast in this world. Some of you are now following your Lord in the regeneration, under circumstances of peculiar suffering; but let every such one be of good cheer, and say, I have lost my cast and my inheritance among men, but in heaven I shall obtain a new name and a better inheritance through Jesus Christ our Lord.' The minister then adds, 'My beloved brethren, what shall you obtain in heaven?' They immediately answer in one voice; 'a new name and an inheritance through Jesus Christ our Lord.' It is impossible for a stranger not to be affected at this scene. Children of tender years inquire of each other, and attempt the responses. This custom is deduced from Ziegenbalg, who proved its use from long experience.

"After the Tamul service was ended, I returned with the missionaries into the vestry or library. Here I was introduced to the elders and catechists of the Church. Among others came Sathanaden the celebrated preacher. He is now stricken in years, and his black locks have grown grey. As I returned from the Church, I saw the Christian families going back in crowds to the country, and the mothers

asking the boys to read passages from their *ollas*.

"At four o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz, and in which his body now lies. This was a solemn service. Mr. Horst preached in the Portuguese language from these words, 'Ye who sometimes were afar off, are made nigh by the blood of Christ.' I sat on a granite stone which covered Swartz's grave. The epitaph is in English verse, and written by the present Rajah, who has signed his name to it. The organ here accompanied the voice, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools; on which occasion the sermon of the morning was repeated, and the boys' *ollas* examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning, that there would be divine service next day. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in this assembly, on this occasion, than on any of the former. Sattianaden delivered his discourse with much natural eloquence, and visible effect. His subject was the marvellous light! He first described the Pagan darkness, then the light of Ziegenbalg, then the light of Swartz, then the efforts making in all lands to produce light, and, lastly, the heavenly light, when there shall be no more need of the light of the sun nor of the moon. In quoting a passage, he desired a lower minister to read it, listened to it as to a record, and then proceeded to the illustration. The responses by the audience were frequently called for. He concluded with a fervent prayer for the Church of England. After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying they had heard good news from thence. I told them the news was good; but that Bengal was exactly a hundred years behind Tanjore. Mr. Kolhoff is a man of meek spirit, but ardent faith, labouring in season and out of season. His congregation is daily increasing."

"Soon after leaving Tanjore, I passed through the woods inhabited by the Collieries or thieves who are now humanized by the Gospel. They were clamorous for a

CHRIST. OBSERV. No. 65.

minister. They have Churches but no European minister."

"At Trichinopoly is the Church first built by Swartz, and called by him Christ's Church. At this station there are a great number of English, civil and military. On Sunday morning I preached from these words, 'for we have seen his star in the East, and are come to worship him.' Dr. John, who followed me thither, preached afterward to the Tamil congregation. Next morning a serjeant called on me, who said he had seen the heavenly light in the East, and wanted Bibles for the religious English soldiers. There is a great cry for Bibles in this country, both by the native and European Christians. Mr. Pohlé, the German missionary here, told me that he could dispose of 1000 Bibles. I mean to proceed from this place to Madura, where the Roman Catholics cover the land. Mr. Pohlé told me that one of their priests, who was lately in this vicinity, preached the doctrine of the atonement, with great clearness and force; in consequence of which he was removed by his superiors. I shall endeavour to find him out. Some of the Romish Churches are very corrupt, mingling Pagan superstitions with Romish ceremonies. It is nevertheless true that the Jesuits have hewed wood and drawn water for the Protestant mission."

TARTARY.

The last accounts from Karass are dated the 1st of February, and bring the painful intelligence, that about a fortnight before, Mr. Brunton's house had been consumed by fire, together with the provisions that had been laid in for the winter, most of his household furniture, and a great part of the wearing apparel of himself and his family. Mrs. Brunton had scarcely moved the young children out of the house, when the roof of the room in which she lay fell in. No one however had been hurt by the fire. The Directors of the Edinburgh Mission Society express a hope that the friends of religion will regard this calamity as a fresh call to liberal exertions, and that they will aid the Society in the merciful work of repairing the loss that has been sustained.

GREAT BRITAIN.

The Jews in London have determined to oppose the attempt lately made to institute a school for the instruction of their children. Dr. Herschel, their principal Rabbi, delivered an exhortation at the Synagogue in Duke's Place, which has since been circulated, both in Hebrew and English, warning all parents or guardians who own

X x

the name of Israelites, and wish to be esteemed members of their communion, 'not to send their children to this school, until "clear proofs of its utility, free from all idea of probable and distant evil," are obtained.

THE EDINBURGH MISSIONARY SOCIETY held its annual meeting on the 31st of March. A Sermon was preached on the occasion, and a collection made for the benefit of the Institution, amounting to £151.

THE LONDON MISSIONARY SOCIETY held its annual meeting on the 13th, 14th, and 15th inst. As usual, four Sermons were preached, and collections made for the benefit of the Institution.

On the 19th inst. the MISSION SOCIETY TO AFRICA AND THE EAST held its annual meeting. A Sermon was preached on the occasion by the Rev. Basil Woodd. The collection on this occasion amounted to about £270.

On the 6th inst. THE BRITISH AND FOREIGN BIBLE SOCIETY held their third annual meeting, which was numerously and respectably attended. The President (Lord Teignmouth) read from the chair a

report of the proceedings during the last year, from which it appears that the Society have distributed, either gratuitously or at reduced prices, many copies of Bibles and Testaments in various languages; and that by their encouragement and pecuniary aid, presses have been set up at Basle, Berlin, and Copenhagen, for the purpose of supplying the Scriptures in the German, Bohemian, Icelandic, and other languages, to countries which are in great need of them. The Society have further granted £2000. to their corresponding committee at Calcutta, for the purpose of aiding the translations of the Scriptures into the native languages of Oriental India.

An abstract of this report, as well as of the reports of the proceedings of the other Societies mentioned above, will appear in a future number.

On the 12th ult. a Sermon was preached, and a collection made at Bentinck Chapel, St. Mary-le-Bone, by the Rev. Basil Woodd, M. A. for the benefit of the Society for Missions to Africa and the East, when the sum of £178. 14s. was obtained.

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 208.)

IN giving the life of Mr. Fox, we are naturally led to treat of the eventful times in which he lived. To convert biography into a species of history, and to employ history for the purpose of teaching the science of politics, has not been unfrequent. To communicate to history and biography a sufficiently religious character, has, however, been far from common, and our readers doubtless will approve of even an imperfect attempt to perform this important task.

The question of the justice of the war with France comes now under our consideration; and it is material, both as it illustrates the character of Mr. Fox, and as it affects the reputation of this country. It was affirmed by many of its supporters, to be a war in favour of religion. Whether also religion was in favour of

the war; whether, that is to say, the war was consistent with the well understood principles of Christianity, or whether it was a crusade which reason and equity condemned, is therefore a peculiarly fit subject for our enquiry.

Some religious persons, and more particularly the Society of Friends, have been of opinion, that all war is prohibited by the Gospel. "Does not Christ," it is said, "require us not to resist evil?" Does he not command, that "if a person smite us on the right cheek, we shall turn to him the other also?" Has he not affirmed, that "they who take the sword shall perish by the sword?" And does not this expression imply, that the calamities of war are the judgment of God on the men who resort to this interdicted instrument of self-preservation? One answer which has not uncommonly been given to this universal objection to

war is, that Christ addresses himself to the mass of mankind, and not to those who administer the affairs of a nation, to men in their individual, not in their public capacity. We are by no means disposed to allow to statesmen that exemption from evangelical injunctions, which seems to follow from the full establishment of this distinction. The mild spirit of the Gospel ought, as we conceive, to infuse itself into the transactions of Christian Kings and Ministers and Legislators, as well as to influence all men in their private capacity. The law of love is the law in every case. And this law requires much general unwillingness to rise up in our own defence, much candor in judging every opposing party, much patience and forbearance towards a public as well as a private enemy. Great care should be taken neither to narrow, nor improperly to weaken, the expressions employed by Christ to repress the natural disposition of man to resist injuries. Still however these expressions may be construed too literally, and we have only to advert to another precept, delivered at the same time with some of those which have been quoted, in order to prove the propriety of a certain latitude of interpretation. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away," is also a saying of our Divine Master. We believe that no interpreter of Scripture was ever yet so literal as to give and lend away all his fortune in obedience to this precept. How indeed in that case could he exercise common justice to his family, and obey that other intimation of the Apostle, "He that provideth not for his household, hath denied the faith, and is worse than an infidel?" We allow then, or rather we affirm, that the Gospel inculcates, and even urges a general disposition to forbearance. As however the command to give and lend, though expressed in terms the most unreserved, is limited by another passage of Scripture, so also those

precepts which seem altogether to interdict war, will be found on a full examination of Holy Writ to demand some qualification. We read for example of a devout centurion, who, though he embraces the faith of Christ, continues still to be a centurion; and of a body of Roman soldiers, who having enquired of the Baptist "what they should do," are directed not to quit their profession, but to abstain from the vices into which that profession had betrayed them. But the observation which we would suggest, as affording the best general defence of the conduct of Great Britain in the commencement of the war of the French Revolution, is the following. Kings and Magistrates are represented in Scripture as entrusted with an authority which they are to exercise on necessary occasions. They are to exert it indeed for the good of the people, for the defence of their persons, for the preservation of their substance, for their protection, both from general anarchy and from individual injury and oppression. Does any one lift up his hand against his neighbour? The magistrate is to interfere. Is the magistrate opposed in the execution of his office? "He beareth the sword;" he carries the ensign of authority, and not the ensign only; he must use it if it be necessary. "He beareth not the sword in vain." Are offences multiplied? Is violence resorted to on every side, or is it generally threatened? The King and the Magistrate are "God's ministers, attending continually to this very thing." They are indeed to be charitable in the construction of imputed crimes, but they are also to "execute wrath," in order that wicked men may submit, through fear of that wrath, while the good will obey, "not only for wrath, but also for conscience' sake." Let us advance a step further. Let us suppose rebellion, not merely to be rising up at home, but to be preached, encouraged, and assisted by persons who are abroad, by men who

engage to supply a military force, when civil commotion shall, by the aid of their bribes, and by the activity of their emissaries, have been raised to a sufficient height. May no new measures of defence in such case be taken? May no proclamation be issued against seditious writings? May no militia be called out? May no fleet be equipped in order to counteract that of the enemy, and to interrupt the transportation of the threatened hostile force? Revolutions, said M. Brissot, are always effected by a minority. Let us suppose (and this precisely was the case) that a few ardent spirits in England eagerly desired a constitution formed after the French model, and would have been willing to accept French assistance, as well as to wade through much blood, in order to the accomplishment of their object, while the bulk of our people, though indisposed to a change, were either too idle or too busy, or too unsuspecting, or too ill connected with each other to prevent it. Let us assume, that they devolved every duty of this kind upon the government, a government paid, instituted, and armed with power for this very purpose. Are then those precepts of the Gospel which prescribe meekness and forbearance, and discourage war, to be understood to cancel these obvious and primary duties of the government?

We have now brought this question to its true issue. Was the danger which was affirmed by our ministry to be menaced by France real or pretended; and was the proof which she gave from time to time of her evil intentions sufficient to authorize the successive measures of precaution to which we resorted?

Mr. Fox argued that the war was not justified by the forcible entrance of the French into the Scheldt, because the Dutch had not claimed our assistance as allies in repelling the aggression; nor by the French decree of fraternity, because we had not specified the satisfaction which we required for this particular in-

sult; nor by the French conquests over the Prussians and Austrians, because in his judgment, France had just cause of war against them. Now, according to our view of the subject, the justifiableness of the British preparations for war did not turn upon any of these points, or even upon them all, but rather upon the general character and designs of the French leaders, which were indicated at this time by a great variety of concurrent circumstances. Let us consider first the nature of the new doctrine of the Rights of Man, a doctrine which had in some degree been sanctioned by theoretic and yet sober writers*; which nevertheless was most delusive and dangerous; a doctrine at that moment enthusiastically admired by the ruling party in France, and not yet discovered to be destructive of liberty by the French people. Let us next reflect on the means by which this doctrine had now begun to be propagated. To renounce that love of foreign conquests which had characterized kings, had been a part of the new profession of faith: a political millennium had been represented as approaching, in which through the benign and gentle influence of French fraternization, "the wolf was to lie down with the lamb," and men were to "beat their swords into plough shares and their spears into pruning hooks." But now a decree had passed, directing French

* Mr. Locke in some of his chapters on government, seems to assert a doctrine not very unlike to that of the Rights of Man, when he represents the political liberty of every person as consisting in his being subject only to a power, to the establishment of which he has given his *consent*. The doctrine of Mr. Locke however will be rendered very harmless if attention is paid to his explanation of the meaning of the term *consent*. According to him, it need only be a tacit consent; and "every man," says he, "that hath any possessions or enjoyment in any part of the dominions of any government doth hereby give his tacit consent." As he does also "by having a lodging only for a week, or barely by travelling freely on the high road,"

generals to employ the republican forces in assisting the disaffected of all nations; and in pursuance of this decree, the French armies had actually been engaged in setting up the tree of liberty in the territories of an unwilling, and as yet unenlightened people. The citizens of Belgium, in particular, were instructed to assemble within a hollow square formed by the French soldiery, in order there to give their suffrages for a republican constitution. Various annexations of territory were made or projected, and thus that remark of Mr. Burke was most manifestly verified, that the new tenets were propagated after the manner of the doctrines of Mahomet, who offered indeed his Koran with the one hand, but enforced the reception of it by holding up his sword in the other.

In confirmation of the general doctrine which has been laid down, let us now advert to some of those maxims respecting war which have been established by the best writers on the laws of nations. Wars, say they, may be undertaken in order to obtain either reparation for an injury, or security against an impending danger. A war however on the latter ground is esteemed by them the more unquestionably just, on account of its being more clearly defensive. The great point to be considered is, as they observe, whether there existed a sufficient degree of threatened danger. That danger should be manifest. It should be clear, says Puffendorf, in the judgment even of charity. He moreover suggests that arms should not be employed in the first instance, but that the means of conciliation should be resorted to. Mr. Fox was used to affirm, that the real motive of our government to a war with France, was a wish to interfere with the internal constitution of that country. Writers on the law of nations uniformly deny the general right of making war on this ground. "It is an evident consequence (says Vattel) of the liberty and independence of

nations, that all have a right to be governed as they think proper, and that no state has the smallest right to interfere in the government of another." The same writer nevertheless lays down the following proposition; namely, that "*if there is any where a nation of a restless and mischievous disposition, ever ready to injure others, to traverse their designs, and to create domestic disturbances in their dominions, it is not to be doubted that all the others have a right to form a coalition in order to repress and chastise that nation, and to put it for ever after out of her power to injure them.*"

We are thus conducted nearly to the same point to which we were led by the religious part of our discussion. A new state of things had arisen in France, a new danger menaced all the surrounding States, and a common feeling led them to unite in order to avert that danger. When a torrent threatens general desolation, surely the proprietors of neighbouring estates should unite in forming one general embankment, and even they who are placed at some little distance, should reflect, that the stream, if unresisted, may presently wind its way even to the remoter vallies.

This then is the best ground on which we think that the late war can be justified. This indeed is the ground on which Mr. Burke justified it, and it is on this broad ground that an impartial posterity, as we suspect, will place the question.

Perhaps, however, it may be said, that Britain was in no danger, inasmuch as her insular situation would protect her from the French arms, and her political knowledge from the French principles. Was it nothing then to allow Belgium to become united to France, and to see Holland in immediate danger of being revolutionised, while rapid progress was also making in other regions of Europe? Was not the independence of Great Britain threatened by the subjugation of a

long tract of opposite coast to the French arms? That the political light prevailing here would be a sufficient security against the introduction of the French doctrines, would have been a very hazardous assumption. We pay too much compliment to the good sense and virtue of the people of this country, when we suppose them to be proof against jacobinical infection. The degree of security indeed is not in exact proportion to the quantity of political knowledge. In Turkey and in Russia, the mass of the people are protected from jacobinism by the very degradation of their character, as well as by the arbitrariness of their government. This subject may be illustrated by a reference to what happens in the case of the propagation of extravagant doctrines of religion. A place moderately imbued with religious principles, is by no means secure from the inroads of fanaticism. Enthusiasm perhaps is most easily planted among a people, some of whom already possess a certain degree of religious feeling. Fanatics love to build on another man's foundation, and to enter into his labours. On his gold, and silver, and precious stones, they raise the superstructure of their hay and stubble. The case of political fanaticism is not very dissimilar. The corruption indeed of every science is effected, not so much by those who are in total ignorance of the subject, as by men of scanty and superficial knowledge. "A little learning is a dangerous thing," is a saying which has been repeated till it has become trite, in consequence of frequent experience of its truth. The political knowledge of Great Britain was indeed somewhat too extensive, as well as of too good a kind, exactly to serve the purpose of the French jacobins. Nevertheless there undoubtedly existed a considerable portion both of political conceit among some individuals in this country, and of gross ignorance among others; among some, a taste

for theoretical perfection, among others for practical corruption and abuse. In our great towns especially, the French jacobins might count upon a large quantity of profligacy and venality; they might also hope for a temporary advantage from the ignorant simplicity of a few religious persons, as well as from the political warmth of others, who might be betrayed for the moment into some disaffection to the state by a zeal directed chiefly against the church. The very freedom which Great Britain had so long enjoyed, while it had produced much good, had engendered some evil; and the liberty of the press so justly prized among us, afforded the means of circulating pernicious tracts, and favoured the boldest speculations, both in politics and religion. The subject of reform in the representation, which was imprudently agitated by Mr. Fox and others of his party at this peculiar crisis, served also to awaken the spirit of innovation, and afforded to jacobinism a most convenient opportunity of disguising itself.

But it may possibly also be affirmed, that the French principles, if left to their own operations, would not have failed to expose themselves in a short time; that the revolutionary spirit was a species of frenzy, which would presently exhaust itself; and that during the paroxysm it was imprudent to meddle with the patient. We answer, that undoubtedly there is some danger in allowing to madmen an exemption from control, on the ground of the violence of their disorder; that it is the common and approved practice to provide receptacles for the insane, as well as prisons for criminals; and if the morality of the war be the point in question, that it is surely not unjust to coerce the frantic, or to restrain the natural liberties of the lunatic.

But lastly, it may be urged, that by arming against France we did but call forth her energies; that by the compression which we and the other

confederates produced on every side of her territory, we caused a proportionate re-action; that we gave a great advantage to the Jacobins, since we supplied them with a pretence for calling forth the whole physical force of their country; and that to be furnished with this pretence was the very object of their desire.

It is easy to reason well after the event, and the event undoubtedly has shewn that this was one unhappy consequence of our measures. Let it however be remembered, that if war was the object which was desired by the French Jacobins, it also would unquestionably be pursued by them, and would not fail to be attained at a somewhat earlier or later period. May we not question whether it would have been prudent to allow them to choose their own time? Let us also bear in mind the period in question. Austria and Prussia, assisted by many French emigrants, had already entered upon the attempt to coerce France, without any encouragement from us; for no point is clearer than the neutrality of our court up to nearly the time when the war broke out*. The die had been cast by them. The success at first had been on the side of the coalesced powers, but the tide had begun to turn, and it now threatened to bear all down before it. Such was the moment of the British interference, a moment in which our interposition was honourable to us, and in which also the principles of self-preservation begun obviously to demand that we should take a part.

Let another circumstance be con-

* The falsehood of the report of our having been parties to the Treaty of Pilnitz has been abundantly proved by recent documents. Perhaps, however, our ex-ministers were not free from blame for having neglected to make their own neutrality at the period in question sufficiently clear and public

sidered. Let it be remembered that we had much to lose, having a constitution which was well worth preserving. Other nations, if melted down by the all-consuming fire of the French Revolution, might, after passing through a few successive changes, be transmuted back into a metal very similar to that which had been first cast into the crucible. They might pass from arbitrary power to democracy, from democracy to anarchy, from anarchy to military despotism, and from military despotism to nearly their own antecedent form of arbitrary government. But if the three distinct orders in our state, as well as the various ranks of society in Great Britain, should in like manner be dissolved, it would probably be beyond the power of any political chemistry to reproduce a constitution so happily compounded.

Such are the arguments in favour of the war with France. Still, however, we must confess that our general love of peace, a love resulting, as we trust, from Christian principles, leads us continually to suspect the soundness of our own reasonings on this subject, and also disposes us to cultivate the utmost charity towards those who may differ from us. But let them differ in the same spirit of charity. Let them remember that a man's zeal against war may be as bitter and anti-Christian as any zeal in favour of it; that it may be a zeal inflamed by animosity towards political antagonists, tending to embroil faction and threatening civil disturbance. May not the very rupture with France be chargeable in part to some of the violent opposers of it in this country; to men, who by cherishing a revolutionary spirit, solicited French aggression? Many an attack from without has been invited by a party of malcontents crying out for peace, and making signals of co-operation within the citadel.

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE hostile armies in Poland continued inactive when the last accounts left that quarter, but both sides were daily receiving large reinforcements, and the Emperor Alexander had arrived in the Russian camp. But whether his appearance on the grand scene of action is to lead to a decision of this great quarrel by force of arms or by negotiation, we have as yet no means of ascertaining. The general belief appeared to be, that the war would be renewed with increased vigour as soon as the weather became favourable to military movements. In the mean time the French were proceeding with the siege of Dantzic and one or two other places, and had begun the bombardment of the former town. Notwithstanding all that has been reported, and too readily believed in this country, respecting the superiority of the allied forces, it certainly must be regarded as a very discouraging circumstance, both in estimating the amount of their past successes, and the probability of their future progress, that the French should have been permitted to proceed, for so long a time, without any molestation, in their attempts to reduce so important a place as Dantzic. No efforts, as far as we can learn, have been made to raise the siege.

In Pomerania, where the Swedes had defeated a body of the French, they afterwards experienced such a reverse as to induce their General, Baron Essen, to agree to an armistice, by which the isles of Usedom and Wollin were to be delivered to the French, the rivers Peene and Prebel were to be the line of demarcation, the Swedes were to render no aid directly or indirectly to the allies, and no troops hostile to France were to land in Pomerania. To this armistice the King of Sweden is reported, we know not with what truth, to have refused his sanction.

War is at length declared against the Porte, and reprisals and the blockade of the Dardanelles have been ordered. An official account of the operations of Admiral Duckworth's squadron against Constantinople has been published. We will not pretend to censure either the plan of their operations, or its execution. Certainly, in its result, it has been feeble and inefficient, and appears to have served little other purpose, than that of rousing the tor-

pid spirit of the Turks to unusual exertion and of giving the French a complete ascendancy among them. During the short time that our squadron lay before Constantinople, so unweariedly did the Turks labour, under the directions of French Engineers, in the repair and construction of works of defence, that when it was found necessary to repass the Dardanelles, the passage could not be effected without a very considerable loss in men, and much damage to our ships. Although when our squadron first sailed through those straits, the forts were incapable of any resistance. Admiral Duckworth intimates, that he repassed them at the imminent hazard of losing his whole squadron.

The capture of Alexandria in Egypt, with hardly any loss on our part, by a force under General Frazer and Captain Hallowell, is some slight compensation for the mortifying issue of our attempts at Constantinople. Together with the town, two Turkish frigates and a corvette, which lay in the harbour, have fallen into our hands.

It is said that the Russians have gained some advantages over the Turks, on the side of Moldavia and Wallachia. General Michelson who commanded the Russian army in that quarter, died of an apoplexy soon after the storming of a Turkish town. He is succeeded by General Knorring.

Our commercial relations with Russia, which were for a time interrupted, are said to have been renewed.

AMERICA.

The operation of the Act of Congress, prohibiting the importation of British produce and manufactures into America, has been suspended by the President till the month of December next.

Colonel Burr, having been apprehended, underwent an examination before the Chief Justice of the United States, on the 10th of April last, when he was obliged to give security, to the amount of 10,000 dollars, for his appearance before the federal Court. The charge exhibited against him was, for setting on foot and providing the means for an expedition against the territories of a nation at peace with the United States. He is also, it is said, to be charged with committing High Treason against the United States.

GREAT BRITAIN.

GENERAL ELECTION.

We announced, at the close of our last number, the approaching dissolution of Parliament. The Proclamation for that purpose was issued on the 29th ult. The writs are made returnable on the 22d of June, when the new Parliament is expected to meet for the dispatch of business. The King's Speech at the close of the Session was remarkable, chiefly for its containing an Appeal to the Sense of the People respecting the events which led to the recent change in Administration. The financial measures of the late Ministers, and the inquiries instituted with a view to public economy, are mentioned with approbation; and a hope is expressed (which we trust will be realized) that the attention of the new Parliament will be directed to the same objects. The Speech closes with the following words:

"His Majesty has directed us most earnestly to recommend to you, that you should cultivate, by all means in your power, a spirit of union, harmony, and good will, amongst all classes and descriptions of his people.

"His Majesty trusts that the divisions naturally and unavoidably excited by the late unfortunate and uncalled-for agitation of a question so interesting to the feelings and opinions of his people, will speedily pass away; and that the prevailing sense and determination of all his subjects to exert their united efforts in the cause of their country, will enable his Majesty to conduct to an honourable and secure termination, the great contest in which he is engaged."

It was perhaps hardly to be expected, under all the circumstances which have led to the measure of dissolving the Parliament, that his Majesty's recommendation of a spirit of union and good will should produce its desired effect. We lament, on the contrary, to perceive that those violent political animosities, which had happily begun to subside, have been revived, and are likely, we fear, to reach their former height. The prospect before us, in this case, is sufficiently gloomy. If under the pressure of our external dangers, and

the accumulation of our national debt, the Government shall have to encounter the violence of an active and able opposition, which shall endeavour, as on former occasions, to enlist on its side all the bad and selfish passions of the multitude; we cannot look forward to the probable consequences of such a state of things without much apprehension. That our present Ministers will have a decided majority in the new Parliament favourable to their general views, there can be no doubt; but the benefit of such a majority, in strengthening the hands of Government, may be, in a great measure, lost to the country, should their opponents direct their efforts to the reviving those popular discontents which, a few years since, were likely to have produced so fatal a result. Any considerable abatement of that spirit of loyalty which, since the breaking out of the present war, appears to have animated every class of our countrymen, to say nothing of the disaffection which might spring up in its place, would more aid the designs of Bonaparte, against the independence and security of this kingdom, than all the armies which France can furnish. We are very far from imputing to those who now form the opposition in Parliament any intention of promoting the mischievous effects which have now been alluded to. But it must be obvious, that if they should pursue the course of advancing their party purposes and gratifying their political animosities, by making their appeal to the feelings and prejudices of the lower classes especially, the effect which we have anticipated will naturally follow. We admit at the same time that much has occurred which is calculated to irritate and enflame the minds of his Majesty's late Ministers and their adherents. They have been arraigned as inimical to our Constitution in Church and State, for proposing a measure which many of the very party who thus arraign them, laboured to introduce, and still regard as a measure of sound policy. The cry of "No Popery" has been assiduously employed in rendering them odious in the eyes of the people, although it is well known, that whatever criminality there may have been in the

attempt to enlarge the privileges of the Catholics, it attaches in an equal degree to Mr. Pitt, as well as to Lord Castlereagh, Mr. Canning, and other members of the present administration. Our opinion of that attempt has been already stated (No. for March, p. 209.) But however much we disapprove of it, we hardly think that it ought to have been exhibited as an offence of such a nature, as to destroy all confidence, by the partizans of the very men, who themselves entertain similar views on the subject in question. This circumstance however, though it may seem to account for the irritation which has been excited in the minds of the opposition party, will form no excuse for their conduct, if they should proceed to gratify their resentments, at the expence of the public good. The only rational hope of safety which this country enjoys, appears, under Providence, to arise from the concurrent loyalty of all parts of the community; and if our strength be weakened by intestine disagreement, so as to render us an easier prey to our formidable adversary, we shall derive no consolation from computing the proportion of blame which attaches to the two parties in the state who are opposed to each other.

But we must cut short our reflections, and reserve what we have further to say on this subject to another opportunity. In the mean time we will briefly advert to a few of those occurrences which have distinguished the present general election.

1. The quarrel between Mr. Paull and Sir Francis Burdett, those sworn friends, and zealous reformers, by whose concurrent efforts, a new era of peace, and public prosperity, and private enjoyment, built on the broad base of disinterested patriotism and universal philanthropy, was to have been introduced; while it shews the stuff of which such friendships are composed, will generate we hope a salutary distrust of professions, which want the only solid ground-work of christian principles to support them. While these men are pretending to superior purity, and are promising to their deluded followers, the introduction, under their auspices, of another golden age; they shew themselves to be the slaves of the worst passions, and make no scruple even of imbruing their hands in each others blood. Are these then the men who are to rear the fabric of a nation's happiness? Men, who in open contempt of the laws both of God and man, can deliberately aim at the life of their

friend, and are so dead to every right moral and religious feeling, as even to make a merit of the murderous attempt. We trust that every christian observer at least will learn to estimate the value of such pseudo-patriotism.

2. The dangerous wound which Mr. Paull received from the hand of Sir Francis, incapacitated him for executing his intention of appearing as a candidate for Westminster. He was proposed indeed, together with Sir Francis Burdett, Mr. Sheridan, Lord Cochrane, and Mr. Elliott; but his friends, in a few days, saw the necessity of abandoning the contest. The larger part of those who had formerly supported him, deserted his standard for that of Sir F. Burdett, who was likewise prevented, by the wound received in his duel with Mr. Paull, from attending the hustings. Such however were the exertions made in his favour, that after a poll, protracted to the latest hour allowed by law, he was returned by a very large majority over all his competitors. Lord Cochrane, the other successful candidate, distinguished himself as much by his coarse and vulgar profaneness on the hustings, as Sir Francis Burdett has done by his inflammatory addresses. The return of these two men affords but a melancholy idea of the standard of morality which is in use among the majority of the electors of Westminster.

3. No sooner had Sir Francis Burdett's election been announced, than he issued an address to the electors of Westminster, explanatory of his principles, which will be found to be formed on the model of the revolutionary school of Paris. After declaring that he despaired of any good to his country while the existing system is continued, and including in one indiscriminate charge of dishonesty, speculation, and rapacity, all who have lately filled the offices of government, he thus proceeds:

"Gentlemen, figure to yourselves a gang of robbers, combined to plunder the peaceable and industrious inhabitants of several surrounding parishes, and agreeing amongst themselves to share the booty in such different proportions as the leader of the gang shall appoint to each. From time to time it will happen, that some thief or other amongst them will purloin a part of the booty, and clandestinely appropriate to himself more than his appointed share; the purloiner is detected; and the gang, with open mouths, exclaim against the atrocity of cheating the regiment: the only crime of the kind which they acknowledged

to be so. Would it not be ridiculous in these plundered parishes to take any part in such a dispute; and to divide themselves into strong parties for the accusers or the accused? As long as the thieves in common take all they can seize, what is it to the plundered people, who share the booty, how they share it, and in what proportions? Ought they not rather to destroy the gang, and abolish the combination?

"Such is my conception of the different corrupt Ministers we have seen, and their corrupt adherents. And unless the public, with an united voice, shall loudly pronounce the abolition of the *whole* of the present system of corruption, I must still continue to despair of my country."

Such sentiments require no comment. We would only warn the Ex-ministers and their friends, against suffering themselves to be for one moment identified with a man, whose obvious aim it is, if words have any meaning, to inflame the public mind to acts of revolutionary violence.

4. Another circumstance which deserves notice, is the importance which has been attached in almost every part of the country, to the question of the abolition of the Slave Trade. Such is evidently the popularity of that measure, that except in Liverpool and Lancaster, even those members who formerly were in the habit of op-

posing it, have found it expedient to declare their determination to withstand any attempt which may be made to weaken or reverse it. In Yorkshire, where two of the wealthiest and most powerful families in the county have entered the lists with Mr. Wilberforce, that gentleman, borne up by the attachment of the electors, and by the gratitude and affection of the friends of humanity throughout the kingdom, is placed at the head of the poll, and is likely to be returned a sixth time for this immense county, with that honour with which he deserves to be returned, and without any injury to his private fortune. On the 7th day of the poll the numbers were,

Mr. Wilberforce..... 8199

Mr. Lascelles 7300

Lord Milton..... 7009

There are some other points to which we should have adverted, had we had time; but we shall probably resume the subject in our next number.

NAVAL INTELLIGENCE.

A squadron of French men of war, consisting of two sail of the line, three frigates, and a corvette, has made its escape from Rochefort. Its destination is not known. A force under Sir James Saumarez has been sent in pursuit of it.

DEATHS.

April 15. The EMPRESS OF AUSTRIA, in the 35th year of her age.

May 11. The Rev. CHARLES FAVELL, Rector of Brington cum Bythorn, Huntingdonshire.

May 12. Aged 73, the Rev. Mr. WOODWARD, Rector of West-Grinstead, Sussex.

Same day, the Rev. FORRESTER LEIGHTON, Rector of one of the Portions of Pontesbury, and Vicar of Condovers, Salop.

May 17. At Bath, the Duke de MONTPENSIER, brother of the Duke de Orleans.

May 18. At Windsor, the BISHOP of SALISBURY; he was Chancellor of the Order of the Garter, and Trustee of the British Museum.

Feb. 27. At Funchall, Madeira, where he went for the benefit of his health, the Rev. EDWARD WIOLEY, B.D. Vicar of Yardley, in Worcestershire.

A few days ago, in an advanced age, the Rev. KINGSMAN BASKEETT, many years Master of the Grammar School at Pocklington, in Yorkshire.

Lately, the Rev. STANLEY BURROUGH, A.M. aged 82, Rector of Sapcote, in Leicestershire, many years Master of Rugby School.

Lately, at Walsingham, Norfolk, in his 89th year, the Rev. MICHAEL BRIDGES, Rector of Berwick St. Leonard, with Sedgell annexed, Wilts.

April 15. At Church Stretton, in Shropshire, the Rev. JOHN MAINWARING, B.D. Rector of that parish, and of Aberdaron, in Caernarvonshire, and also Lady Margaret's Professor of Divinity in the University of Cambridge.

April 21. At Draper's Hall, London, the Rev. GEORGE WALKER, late of Waver-

tree, in Lancashire, F.R.S. and President of the Literary Society at Manchester, and formerly Minister of a congregation of Protestant Dissenters at Nottingham.

April 23. At Shenstone, in his 85th year, the Rev. WILLIAM INGE, Canon Residentiary of the Cathedral Church of Lichfield, and Rector of Brereton, in Cheshire.

Feb. 19. At Canterbury, the Rev. JOHN NAIRNE, M.A. Rector of Stourmouth and Kingston, both in the county of Kent and diocese of Canterbury.

Feb. 26. At Chipping-Norton, Oxfordshire, SARAH TAYLOR, a child upwards of two years of age; who, in the absence of its mother, was playing with a doll, which she unfortunately dropped into the fire, and, in endeavouring to extinguish the flames of the doll's clothes, set fire to her own, whereby she was so dreadfully burnt as to cause her death in a short time.

At Bootle, the Rev. THOMAS SMITH, Rector of that Parish; and Vicar of Ulverston.

At the Vicarage-house at Heavitree, Devon, in the 76th year, the Rev. GEORGE MOORE, M.A. Vicar of the said Parish, Canon Residentiary of St. Peter's, Exeter, and Archdeacon of Cornwall.

At Wickham Market, the Rev. JOHN CARTER, 50 years Vicar of Loundham with

Pettistree, and Curate of South Cove, Suffolk.

March 1. At Duffield, co. Derby, aged 82, the Rev. RICHARD GIFFORD; B. A. of Balliol college, Oxford.

At Ormside, of which he had been rector about 30 years, aged upwards of 70, the Rev. THOMAS SPOONER.

At Aberdeen, Mrs. MARY ROBERTSON, spouse of Bishop Skinner, of Aberdeen.

At Trillickouly manse, in Scotland, the Rev. Dr. ALEXANDER STIRLING, Minister of that parish.

Aged 69, the Rev. JOHN HUNT, Rector of Thorne, in the isle of Ely, and of Benefield, co. Northampton.

Aged 87, the Rev. EDWARD KETRICH, upwards of 54 years Rector of Newton, co. Huntingdon.

Aged 44, Rev. HENRY DAVIS, late fellow of Wadham College, Oxford, M. A. and Rector of All Cannings, near Devizes, Wilts.

At Willingham, near Gainsborough, in his 75th year, the Rev. ROB. WELLS, B. and D.D. 1774.

Rev. E. TRANT, rector of Tofte and Caldecot, and of Hardwick, Cambridge.

Rev. J. ECCLES, Sub-rector, senior and fellow of Lincoln College.

ANSWERS TO CORRESPONDENTS.

NERAYAN; and LYDIA; will perceive that they have been anticipated by another fair asserter of the literary rights of their sex.

ANTIQUARIUS; K. B. W.; A. B.; E. G.; MODERATOR; S. P.; A. P.; and W. W. are under consideration.

AN ENQUIRER; and SOCIUS; will appear.

K. M.; Stephen; and E. D.; have been received.

THE lost paper of NAMA has been recovered, and is left, addressed to him, at the publishers. A copy of well meant rhymes, without a signature, will be found at the same place.

THE CHRISTIAN OBSERVER.

No. 66.]

JUNE, 1807.

[No. 6. Vol. VI.]

Religious Communications.

THE QUESTION CONCERNING THE AUTHENTICITY OF 1 JOHN V. 7. BRIEFLY
EXAMINED. *Continued from p. 289.*

CHAPTER VII.

ON THE QUOTATIONS OF THE LATIN FATHERS.

IT is obvious that their authority is inferior to that of the Greek Fathers, in determining the readings of the Greek MSS. For, in writing to the Latin Churches, they usually refer to their own version of the Scriptures, and, like our divines, must be understood to quote the established translation, except when they give notice of the contrary. With respect to the Latin Fathers, this is acknowledged by their most zealous admirers, and indeed it could hardly be otherwise, if, as Michaelis observes, they were in general ignorant of the Greek language.

TERTULLIAN, a Carthaginian priest, of the second century, has been supposed to quote 1 John v. 7, in the following passage of his book against Praxeas, in the 25th chapter. "He shall take of mine," saith he, "as I of the Father's: thus the connection of the Father with the Son, and of the Son with the Paraclete, makes three cohering one with the other, which three are one *being*, not one person, qui tres unum sunt, non unus, in which manner it is said, I and the Father are one." Here it is to be observed, that Tertullian does not profess to quote the words *tres unum sunt* from 1 John v., though, in the same sentence, when he twice refers to St. John's Gospel, he gives notice to his readers. Besides, there is nothing in the context that points at St. John's Epistle; for the

CHRIST. OBSERV. No. 66.

persons of the Trinity are differently denominated; not the Father, the Word, and the Holy Ghost; but the Father, the Son, and the Paraclete, and they are not called witnesses. The reference to the words, *I and the Father are one*, seems to be made by way of justifying the phrase, *which three are one*; as if Tertullian had said, I use the word *unum*, not *unus*, in conformity with the language of Christ, and apply the same expression to the three persons, which our Lord applied to two of them. On the whole, it is by no means clear, from this passage, that Tertullian was acquainted with 1 John v. 7. The contrary supposition is more probable.

CYPRIAN was Bishop of Carthage in the third century, about the middle of which he suffered martyrdom. In the fifth chapter of his treatise concerning the unity of the Church, he says, "Of the Father, the Son, and the Holy Ghost it is written, the three are one. *Tres unum sunt*." At first this may be taken for a direct quotation from 1 John v. 7; but, upon a closer inspection, it appears, that all which is borrowed from St. John is the clause, "The three are one." And since this is common to the seventh and eighth verses, in the Vulgate, and not varied, as in our translation; a doubt has been suggested to which of these Cyprian refers. If to the eighth, it is natural to ask,

Z z

with what propriety he could say "Of the Father, the Son, and the Holy Ghost it is written," when by this supposition, it is written not concerning them, but the spirit, the water, and the blood? Did he understand the spirit, the water, and the blood, as a typical expression of the Trinity? This has been supposed; but it is a mere hypothesis, for we have no reason to believe that he approved such an interpretation, and even if this had been the case, he would not have been justified in asserting, "It is written of the Father, the Son, and the Holy Ghost," without some qualifying expression, which might intimate that he was stating his own sense of a passage in Scripture, and not quoting the Scripture itself. So unguarded an assertion cannot reasonably be attributed to Cyprian, but upon the supposition, that such a typical interpretation was in his time generally received; but no trace of it has been discovered, either in his writings, or in any other prior to Augustine, who was made Bishop of Hippo, about 150 years after the elevation of Cyprian to the see of Carthage. I admit, indeed, that Facundus understood Cyprian to quote the eighth verse; but before the close of this chapter it will appear that his opinion ought not to influence our judgment. On the whole, this passage of Cyprian seems to be a reference to the seventh verse, and not to the eighth.

AUGUSTINE, who flourished in the fourth and the beginning of the fifth century, in his treatise against Maximus, B. III. c. 22, observes, that when two things are said to be one, unity of essence or nature is always meant. "Suffer not yourself," says he, "to mistake St. John, when he says, 'There are three witnesses, the spirit, the water, and the blood, and the three are one;' or to reply, the spirit, the water, and the blood, which are affirmed to be one, are different substances. For these are signs, and we should attend not to what they are, but what they signi-

fy; now the things signified are of one essence. We know that three things proceeded from the body of our Lord, when he hung upon the cross; first the spirit, for it is written He bowed the head and gave up the ghost; then, when his side was pierced with the spear, there came forth water and blood. If we would enquire into the meaning of these things, the Trinity, not without reason, occurs, the One, True, Supreme God, the Father, the Son, and the Holy Ghost, of whom it may be justly said, 'There are three witnesses, and the three are one.' So that under the name of Spirit, we understand the Father; under the name of blood, the Son; because he was made flesh; and by the name of water, the Holy Ghost; for when Jesus spake of the water, which he would give to the thirsty, the Evangelist adds, 'This spake he of the Spirit, which they that believe on him should receive.' The manner in which Augustine here proposes the typical interpretation of the eighth verse, plainly implies that it was new, or at least far from being generally received. He explains it at length, and supports it by quotations from Scripture.

Again he asks, "Who that believes the Gospel can doubt, that the Father, the Son, and the Holy Ghost are witnesses, since the Son said—I am he that bear witness of myself, and the Father, that sent me, beareth witness of me? where though the Holy Ghost is not mentioned, yet he is not understood to be separate. But, in another place, Jesus mentioned him expressly, and openly showed him to be a witness; for when he gave the promise of the Holy Ghost, he said—He shall bear witness of me. These are the three witnesses, and the three are one, for they are of one substance." From this quotation, it plainly appears, that Augustine was not acquainted with the seventh verse; for why should he produce so elaborate an argument for the testimony of the heavenly witnesses, if he had been

able to quote a text directly affirming it?

JEROME, a contemporary of Augustine, and one of the most learned of the Fathers, was probably unacquainted with the testimony of the heavenly witnesses; for, if he had found it in the Greek MSS., according to which he corrected the Latin version, no doubt he would have inserted it in that version. But I have shown that it is wanting in the most ancient Latin copies, and have also explained the manner in which it probably came to be interpolated in later times. Perhaps it will be replied, that he expressly declares the testimony of the heavenly witnesses to have been omitted in the Latin version, by unfaithful translators, and thus clearly intimates that it was extant in his Greek MSS. That such a declaration is made in the *prologue to the Catholic Epistles*, printed together with Jerome's works, I admit. But this prologue is considered as a forgery by Bengelius, and the generality of the best critics, and from the very style appears to be the production of a writer far inferior to Jerome. Indeed, if Jerome wrote the prologue, and consequently was the restorer of so important a text of Scripture, it is most unaccountable that he never makes any reference to it in other parts of his works. I do not forget the two passages cited by Archdeacon Travis; but they are from that class of treatises, which Erasmus, in his edition of Jerome, entitles *ψευδελγγραφα*, or falsely ascribed to that Father. The first is from the confession of Faith, addressed to Pope Damasus, "the Father is always the Father, the Son is always the Son, the Holy Ghost always the Holy Ghost. In essence they are one, in names and persons distinct, substantiâ unum sunt, personis ac nominibus distinguuntur." The second is from the *Expositio fidei* to Cyrillus: "To us there is one Father, and his only Son, the true God; and one Holy Ghost, the true God; and these

three are one, et hi tres unum sunt, one divinity, and power, and kingdom." In neither of these passages does the author inform us, that he is referring to Scripture; and it is not a fair inference, that because an expression, in any of the Fathers, agrees with a disputed passage in Scripture, it must necessarily be a quotation from that passage. For it may be just the reverse, and the expression may have been introduced into the text, upon the supposed authority of a Father. The same observation applies to the following passage of

PHOEBADIUS, who was also of the fourth century. "They all constitute but one God, because the three are one." If this or either of the passages falsely attributed to Jerome, must be understood as a quotation, which they do not profess to be, is it not more reasonable to consider them, as referring to Tertullian's *Qui tres unum sunt*, than to a passage of Scripture, the authenticity of which is questionable?

LEO MAGNUS, who was raised to the Apostolic See, in 440, writing to Flavianus, Patriarch of Constantinople, against the Eutychian heresy, quotes part of 1 John v. from the fourth to the eighth verse, omitting the seventh. This is considered by Mr. Porson as a very strong proof that the seventh is spurious; but perhaps a different reason may satisfactorily explain Leo's omission of this verse, I mean the nature of his subject, which is a defence of the humanity of Christ; to prove which, that verse is of no use. And if his copy of the Vulgate, like many others, had the eighth verse immediately after the sixth, it was natural for him to omit the seventh, which was foreign to his purpose.

EUCHERIUS, Bishop of Lyons, in 440, is the first of the Fathers in whose works an express quotation of the disputed passage is found. In his treatise entitled, *Formula spiritualis Intelligentiæ*, there is a chapter of Numbers, in which num-

ber one is referred to the unity of God; "Hear, O Israel, the Lord thy God is one:" two is referred to the two Testaments; "the Lord made in Israel two Cherubims:" and three to the Trinity; "There are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness on earth] the Spirit and the Water, and the blood, and these three are one." But the words included between brackets are not found in the first edition of the *Formula*, printed at Paris about 1520, nor in the edition of *Sichardus**, printed at Basil in 1530; but made their first appearance in the edition of *Brassicanus*, which was also printed at Basil, some months later than that of *Sichardus*.

It is true that two MSS. in the Royal Library at Vienna, of which *Brassicanus* was librarian, have lately been collated by Professor *Alter*, and found to agree with *Brassicanus*'s edition. But three much more ancient MSS. at Paris, which *Oudin* compared with the Paris edition, agreed with it in the shorter reading. It seems therefore that the words between the brackets were interpolated by a modern copyist, in order to accommodate the text of *Eucherius* to the *Vulgate*; that they were not quoted by *Eucherius*, and therefore, in all probability, not known to him. An author who could omit the seventh verse of 1 John v., and quote the eighth, on such an occasion, was acquainted only with the latter of these verses. It is not credible that he would establish his doctrine upon an obscure passage, if he could have produced a direct authority in its favour from the verse immediately preceding.

Perhaps no argument has been

* Archdeacon *Travis* affirms the contrary; but he might have escaped this error, if he had consulted the copy in the Bodleian Library at Oxford, or that which is in the Public Library at Cambridge.

advanced with greater confidence and triumph, than that which is derived from the testimony of the AFRICAN BISHOPS, who, during the persecution of the Vandals, in 484, presented to *Huneric* their Confession of Faith, in which 1 John v. 7 is exactly quoted. It has been inferred that all these Bishops, and there were 400, had the verse in their copies; and that, as its authenticity was not disputed by the Arians, it must have existed in their copies also. But if it was known to *Cyprian* about the middle of the third century, we cannot wonder that it had been transcribed into many copies before the year 484. The orthodox therefore might quote it without apology or suspicion; and the Arians seem not to have heard the confession with much attention, at the tumultuous meeting. "While it was reading," says *Victor Vitensis*, "the Arians could not endure the light of truth; with enraged voices complaining that we called ourselves Catholics." In such an assembly a spurious text might be cited, without detection; and therefore no very powerful argument can be drawn from the silence of the Arians. But are we sure that they were silent, or that if they had objected to the authenticity of a passage, cited by the orthodox, their objection would have been recorded by *Victor Vitensis*? The authorities to which the Bishops referred were probably copies of the Latin translation which was used by the African Church.

The testimony of the heavenly witnesses is several times quoted, though with great variations, in the treatise attributed to *Vigilius Tapsensis*, who was one of these Bishops. "Also he," meaning St. John the Evangelist, "in his epistle to the Parthians, says there are three that bear witness in earth, the Water, the Blood, and the Flesh, and the three are in us. And there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these three are one;" in which quotation,

besides other inaccuracies, we have the same inversion of the order of the seventh and eighth verses as was before remarked in some MSS. of the Vulgate.

FULGENTIUS, Bishop of Ruspæ, in 500, exactly quotes 1 John v. 7, in ch. iv. *De Trinitate*; and I cannot see any ground for the conjecture, that he "quoted it not upon the authority of copies of his own age, relying as he supposed upon the faith of Cyprian." Must we admit that Fulgentius fabricated the seventh verse to correspond with the words of Cyprian—"it is written of the Father, the Son, and the Holy Ghost, these three are one?" How comes it to pass then, that it materially differs from Cyprian, by inserting—"there are three that bear witness in heaven"—and by changing the *Son* into the *Word*? We are told, indeed, that Fulgentius acknowledges himself to have become acquainted with this verse solely by the means of Cyprian, and that he had not seen it himself in the copies of the New Testament. In proof of this assertion, the following passage is quoted from his treatise against the Arians: "The blessed Apostle John testifies, saying—there are three that bear witness in heaven, the Father, the Word, and the Spirit, and the three are one, which *also* the most blessed Martyr Cyprian confesses." "What," says Mr. Porson, "does Fulgentius mean to prove by this appeal to Cyprian?" And the answer which he suggests is this—that not finding the aforesaid passage in his own copy of St. John's Epistles, he appeals to Cyprian for the proof of its existence. But the design of the appeal to Cyprian is to confirm, by his authority, the unity of the three persons in the divine nature, not the authenticity of the text. "John testifies, saying, there are three that bear witness....and the three are one, which *also* the most blessed Cyprian confesses:" as if he had said, concerning this doctrine, the testimony of the Apostle and the confession of

the Martyr, perfectly agree. Now the Apostle does not testify that the verse is genuine, but that the doctrine is true, and what he testifies the blessed Martyr *also* confesses.

To a modern reader it may appear extraordinary, that Cyprian should be quoted in confirmation of the testimony of an inspired writer. But this will be no matter of surprise to those who know the great ascendancy which he had acquired, and reflect that, after his martyrdom, he became "the common master and oracle of the Church."

FACUNDUS, Bishop of Hermiana about the middle of the sixth century, was evidently unacquainted with the seventh verse, but supposed the doctrine of the Trinity to be typically expressed in the eighth, a supposition which he attempted to support by the authority of Cyprian. "The testimony of John," he says, "was understood by Cyprian, of the Father, the Son, and the Holy Ghost, for he quotes—I and the Father are one—and adds—of the Father, the Son, and the Holy Ghost it is written, these three are one." Again Facundus observes, "The Church, while yet the Father, the Son, and the Holy Ghost were not distinguished by the name of persons, believed in three, the Father, the Son, and the Holy Ghost, as we learn from the testimony of John. There are three that bear witness, the Spirit, the Water, and the Blood." B. I. ch. iii. It can hardly be imagined that Facundus would have produced the eighth verse on this occasion, had he been acquainted with the seventh. But observing that Cyprian proved the Trinity in unity, from the words "these three are one," and not finding these words in his own copy, excepting in the eighth verse, he naturally concluded that Cyprian, must have understood this verse as an allegorical representation of the Trinity.

CASSIODORUS, in the sixth century, wrote his *Complexiones*. The following is his comment on part of

1 John v. "1: Whosoever believeth that Jesus is the Christ is born of God, &c. He who believeth Jesus [to be God] is born of God [the Father] [he without doubt is faithful] and he who loveth the Father loveth also [the Christ] who is born of him. 2. Now we so love him, when we keep his commandments. 3. Which [to just minds] are not grievous. 4. But they rather overcome the world, when they believe in him [who created the world;] 8. To which thing witness, on earth, three mysteries, the Water, the Blood, and the Spirit, [which were fulfilled, we read, in the passion of our Lord;] 7. But in heaven, the Father, the Son, and the Holy Ghost, and these three is one [God]." It is plain, from this extract, that Cassiodorus had the seventh verse, but (as in many copies of the Vulgate) following the eighth. He resembles them also in putting *Filius* for *Verbum*, and in omitting the last clause of v. 8. It seems that he quoted from his memory, and aimed rather to give the sense than the words. Indeed this is plain from the whole extract, in which several expressions are inserted as a gloss, particularly those which I have included in brackets.

ETHERIUS and BEATUS, Spanish writers of the eighth century, have the following quotation from St. John. "There are three who bear witness in earth, the Water, the Blood, and the Flesh, and these three are one, *Tria hæc unum sunt*; and there are three that bear witness in heaven, the Father, the Word, and the Spirit, and these are one in Christ Jesus, *hæc tria unum sunt in Christo Jesu*." Thus it appears that they had the disputed passage, though in an inverted order, together with some other variations.

The venerable BEDE, an Anglo-Saxon Monk, of the same century, wrote a commentary upon the Catholic Epistles, in which he minutely explained 1 John v., excepting the disputed passage, which he entirely omitted. The words *in terrâ* indeed

are found in the printed edition, but not in the most ancient MSS., particularly one, collated by Mr. Porson, dated 813, and therefore not far from the time of Bede, who died in 735.

From the foregoing extracts it is evident that the Latin Fathers are more favourable than the Greek to the authenticity of 1 John v. 7. For while not a single quotation or clear allusion to it is found among the latter, for the first thirteen centuries, we discover a reference to it in the third century by Cyprian, and in the fifth, express quotations by Fulgentius, and the author of the African Confession; in the sixth by Cassiodorus; in the eighth by Etherius and Beatus. And is not their positive testimony of greater weight than the merely negative testimony, the silence, of any number of Greek or Latin Fathers? It may be difficult indeed to account for their silence upon the supposition that they were acquainted with the disputed passage. Yet, if a single witness of unsuspected veracity affirm that it existed in his copy, his testimony may outweigh the argument drawn from the mere silence of great numbers. Since, therefore, a Latin writer of the third century has referred to it, will not his authority counterbalance the negative testimony of all the Greek Fathers?

Many of the orthodox have thought so, and the anxious desire which some writers have shown to set aside this evidence, by the arbitrary and unsatisfactory hypothesis, that Cyprian's reference was to the eighth verse and not to the seventh, implies that they felt the superior force of affirmative testimony. For my own part, I freely confess, that if Cyprian had affirmed that the seventh verse existed in his Greek copy, I should have paid very little regard to the omission of it, by other Fathers of the same or a later century. But, is this the case? or have we any evidence that he was in possession of a single Greek copy of

St. John's Epistle ; or that he could even read Greek ; or that if he could read it, he valued the Greek copies more than the Latin ?

Till these questions are answered in the affirmative, all that we can infer from his quotation is, that the testimony of the heavenly witnesses was in his Latin copy. And although that version, from its high antiquity, is deserving of great respect ; yet among the innumerable and discordant translations into the Latin, it is possible that the disputed passage might be interpolated in some copies as early as the age of Cyprian, and of course in those of Fulgentius, Vigilinus, Cassiodorus, Etherius, and Beatus, though unknown to Augustine, Jerome, Eucherius, Facundus, and Bede.

When we reflect that the Latin Fathers do not quote this passage uniformly, either with respect to the words or the order of the verses, it is natural to conclude that their guide was not the Greek Original, but the Latin Version ; in the MSS. of which the same varieties have been observed.

Though the charge of interpolation may be thought a very serious one, much will depend upon the manner and the motive. He who first inserted the seventh verse in the margin of the Latin version, probably had no intention of imposing upon the reader by giving his own comment for the word of God. And when afterwards it obtained a place in the text, the transcriber probably had no doubt, but that he was restoring a passage, which the former copyist, having through inadvertence omitted, upon the discovery of his mistake had inserted in the margin, for want of convenient space in the text.

It is urged that the verse must be genuine, because an interpolation of such magnitude and importance would have been speedily detected and loudly complained of by the Arians. But may we not on the other hand, with equal plausibility

contend, that if a passage so decisive in favour of the doctrine of the Trinity, had been left out of the copies of St. John's First Epistle, the omission would have been immediately discovered by the orthodox, and charged upon their adversaries ? Since then we find no complaints of this sort in the ancient writers of either party, it is plain that no inference can be drawn from a silence for which, on both suppositions, it is alike difficult to assign a probable cause.

CHAPTER VIII.

CONCLUSION.

The result of the foregoing enquiry seems to be, that the disputed passage is not genuine. The great agreement of the Greek MSS. in omitting it, is a strong argument against its authenticity. Their number, and the distance of the places from which they were procured, some from Asia, others from Egypt, others from the Western Churches, demonstrate that there could be no collusion, no interpolation, mutilation, or change, that could extend to them all. Yet, out of 150, the whole number of copies of St. John's First Epistle, now known to exist, there are only two, and those of no considerable antiquity, which contain the heavenly witnesses ; and we have no proof that the passage in question ever did exist in any Greek MS. now lost, the supposed proof from Robert Stephens's edition being probably nothing more than a mistake in the position of one of his marks.

The same observation may be applied to the ancient versions. When it is considered that this passage is not found in either of the Syriac versions, in the Arabic, in either of the Egyptian, in the Arminian, the Slavonian, nor the most ancient copies of the Latin, it may confidently be asked, whether any collusion, or any accident can be imagined to have vitiated them all, ei-

ther at their first production or in the subsequent copies.

The advocates for the authenticity of the passage must conceive all these versions, and all the surviving ancient MSS. of the original, to have undergone the same mutilation; while, on the other side, we only need to suppose some of the Latin MSS. to have been interpolated, and to have fallen into the hands of certain Fathers of the African Church; and this supposition is much strengthened by the marginal glosses (a well known source of interpolation) which are found in several of the Latin copies.

Upon this supposition we can account for the quotations of 1 John v. 7, which are found in a few of the Latin Fathers, while others of equal or greater antiquity are evidently unacquainted with it, and no such quotation has been produced from the Greek Fathers who were their contemporaries.

Here I conclude my remarks upon the external evidence; the internal remains to be considered. Many writers contend that the passage in question is necessary to the connection and perspicuity of the Apostle's discourse. To me, on the other hand, its insertion appears to obscure the meaning and break the connection. The meaning is obscured. For how are we to understand the Spirit to witness both in heaven and earth, while the testimony of the Father and the Word is confined to heaven? Again, the connection is interrupted by inserting the seventh verse; but if it be omitted, the mention of the Water, the Spirit, and the Blood in v. 6, is naturally followed by the repetition of the same terms in v. 8. By the Water and the Blood, I understand Baptism and the Lord's Supper, which are standing witnesses of Christ, appointed by himself, and commemorative of his incarnation and death; by the Spirit, the influences of the Holy Ghost comforting the hearts of believers, according to

John xv. 26. When the Comforter is come, whom I will send to you from the Father, even the Spirit of truth, he shall testify of me.

This interpretation has a considerable resemblance to that of Leo Magnus in the fifth century; for, quoting the eighth verse, he adds, the water of Baptism, the spirit of Sanctification, the blood of Redemption.

In a subject which has repeatedly been discussed, by writers of superior abilities and information, new materials were not to be expected. My object has been, to give a brief, yet full, statement of the arguments which have been already advanced, taking the liberty of controverting such, on either side of the question, as appeared to be erroneous, without being deterred by the acknowledged talents and learning of their authors. That an essay, involving such a variety of intricate enquiries, is absolutely free from error, it would be presumptuous in me to hope; it is sufficient if the candid and judicious reader shall find no traces of culpable negligence or wilful misrepresentation.

N. B. The reader is desired to expunge the words *for about 30 years* in page 223, col. 1, l. 7. In the latter part of this period, Erasmus was not engaged in controversy, for he died in 1536.

J. T. H.

To the Editor of the Christian Observer.
"It is by the running to and fro of many," says Mr. Faber, "that knowledge is increased: and every person that attempts to unfold the sacred oracles of God, ought not only to expect, but to desire, that his writings should be even severely scrutinised (2d. ed. vol. ii. p. 502.)" The close, yet fair and candid examination, which the truly respectable author whom I quote has in view, does indeed appear to me, when applied with modesty and

with a sincere solicitude for the elucidation of truth, one of the means most likely to conduce, under the divine blessing, to the development of prophetic mysteries. It is under this impression that I submit the following observations.

The subject which, in studying the prophecies, we naturally are at the present day the most anxious to investigate, is the validity of the new and very interesting interpretations which recent expositors have introduced. Foremost, in my estimation, of these expositors, stands Mr. Faber. And I gladly offer my acknowledgments for the light which he has thrown on various predictions. On some important points, however, I find myself constrained wholly to dissent from him: and on others I remain altogether in doubt.

Without entering into the wide field to which my expressions have alluded, I wish to state, for the consideration of your readers, and in the hope of deriving instruction from some of them, certain remarks on parts of Mr. Faber's arguments respecting two momentous questions, which he decides in the affirmative; namely, whether the little horn of the Macedonian wild beast (Daniel viii. 9.) typifies Mahometanism: and whether an infidel power, tremendous to the Christian Church, is predicted, and predicted under the denomination of Antichrist, as to arise in the latter days within its precincts.

I. Respecting the first question, Mr. Faber will be found to argue in substance as follows, Vol. I. p. 197, &c. 1st. edit.—p. 213, &c. 2d. edit.

1. The setting up of the abomination of desolation is mentioned three times by Daniel; namely, viii. 13.—xi. 31.—and xii. 11, 12. (For brevity I shall indicate the "abomination" in the first of these references by *a*; that in the second by *b*; that in the third by *c*.)

2. *b*, proceeds Mr. Faber, is pronounced by our Lord himself, to be the destruction of Jerusalem by the

Romans. And the same Roman abomination is again described by Daniel, ix. 24—27.

3. *c* is the same event as *a*, or as *b*, or (if *a* and *b* are the same with each other) as both. For *c* is briefly mentioned without any introductory explanation: so that it is evidently an event which had been specified before.

4. *c* is not the same with *b*: because Daniel states that the restoration of the Jews shall commence at the end of 1260 years from *c*, and other glorious events at the end of 1290 and 1335 years from *c*. But no such event did take place at corresponding periods from *b*.

5. *c* therefore is the same with *a*.

6. *a* therefore is not the same with *b*.

7. "Consequently" (217, 2d. ed.) the power that sets up *a* is not the same power which sets up *b*: in other words, the little horn of the Macedonian wild-beast cannot typify a Roman power.

I believe, Sir, that I have fairly represented Mr. Faber's reasoning: and I would request attention to three observations upon it.

1. The concluding consequence (7) does not in any respect follow from the premises. Assuming the events denoted by *a* and *b* not to be the same: why may they not be events effected by the same power at successive times?

2. *b* and *c*, though standing in different chapters of our Bible, are contained in *one identical and unbroken vision*. If, with this circumstance present to the mind, the two passages be compared; it seems scarcely possible to doubt that they refer to the same event. Otherwise, (according to Mr. Faber's interpretation,) you must affirm that the angel, having described the "abomination of desolation" (xi. 31), and being afterwards asked (xii. 6—11.) as to the duration of the vision, specifies in reply a period commencing with the "abomination of desolation;" meaning thereby (but without giving the slightest hint of

the change) another abomination of desolation of which he had not, before said a single word; an abomination totally different from the former as to the time of its taking place, as to its nature, as to the party by whom it is set up, and as to the party whom it desolates. So extraordinary a supposition appears to me beyond credibility.

3. Is not there great reason to suspend our assent to the assertions, that Dan. viii. 13. (6) relates to the destruction of Jerusalem by the Romans; and that our Lord, when speaking of the setting up of the abomination of desolation, referred to that passage? Did not our Lord refer exclusively to Dan. ix. 24—27?

II. On Mr. Faber's exposition of Daniel xi. 36—39, it is not my present purpose to enlarge. It is an exposition not without its own difficulties. The object which I now have in view, is to offer some remarks on Mr. Faber's declarations respecting Antichrist. He affirms (Vol. I. p. 330, 1st. edit.) that "in no particular does the Papacy answer to his character as drawn by the inspired pen of St. John: that the long expected and late revealed Antichrist," is to be an "infidel" power, and one also who shall "make an open and undisguised profession of Atheism." (See Vol. I. p. 57, 58, 311, 322, 325). This opinion Mr. Faber considers as irrefragably established by St. John; whom he states as pronouncing the "special badge" of Antichrist to be "an open denial, both of the Father and of the Son, 1 John ii. 22; an unreserved profession of Atheism and Infidelity." Vol. I. p. 19, 41, 91.

Concerning this proposition, the following doubts present themselves.

1. The whole verse in question stands thus: "Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son." Is not the description in the latter part of the verse meant as explanatory of that in the

former part, and as equivalent to it? And is not this supposition, that to deny the Son is regarded by St. John as virtually a denial of the Father established by the next verse (23). "Whosoever denieth the Son, the same hath not the Father"—or, as it might be translated somewhat more pointedly, "*neither hath he the Father—ὅς ἐστιν τοῦ πατρὸς ἐχρὴς*?" If so; it should seem that the twenty-second verse, on which Mr. Faber's proposition rests, asserts only, that an infidel, a person who denies Jesus to be the Messiah, is Antichrist, or an Antichrist; that it does not necessarily exclude persons of other descriptions from the title of Antichrist; and that it does not in any respect intimate that Antichrist will be an *Atheist*.

2. Various other passages in the Scriptures, and particularly in St. John's writings, speak of conduct respecting the Son as being similar conduct respecting the Father: as—"He that honoureth not the Son, honoureth not the Father." John v. 23. "Ye neither know me (the Son), nor my Father. If ye had known me, ye should have known my Father also." John viii. 19. "If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him." Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father." John xiv. 7—9. "He that receiveth me, receiveth him that sent me." John xiii. 20.

3. Mr. Faber, with whom I concur, so far as to think that the philosophising scoffers of modern times are predicted, as individuals, by Jude and in 2 Pet. 11—regards these parts of Holy Writ as descriptive of the principles of Antichrist. (Vol. I. p. 95—99). On these parts of Scripture (to which I shall have occasion to advert again) I would in this place observe, that if in Jude 4, ("denying the only Lord God and our Lord Jesus Christ") the words "Lord God" designate the Father; the parallel and (as it may be presumed)

equivalent passage, 2 Pet. ii. 1, speaks only of "denying the Lord that bought them," namely the Son. So that, while hence also it may be argued that the denial of the Son is in itself a denial of the Father; *Atheism* is not necessarily implied in St. Jude's description. And if, according to Mr. Grenville Sharp's rules, the words "Lord God" belong in this passage wholly to Christ; there is no implication whatever of *Atheism*.

4. While it is admitted that St. John ascribes in one passage to Antichrist the badge on which Mr. Faber dwells exclusively; it ought to be well remembered, that in two other passages he fixes on Antichrist a very different badge. "Every spirit that *confesseth not that Jesus Christ is come in the flesh*, is not of God. And this is that spirit of Antichrist, whereof you have heard that it should come." 1 John iv. 3. "Many deceivers are entered into the world, who *confess not that Jesus Christ is come in the flesh*. This is a deceiver and an Antichrist." 2 John 7. To deny that Jesus Christ *was come in the flesh* appears to mean either, that he was not the Messiah, that is to say, Infidelity: or, as the turn of the expression itself, and the nature of the heresies with which St. John had to contend, seem to indicate, that (his Messiahship being confessed) he was not a real man, but a phantom; that is to say, Gnosticism. In either case, nothing of *Atheism* is implied: in the latter, not even *Infidelity*, in the common acceptance of the term.

5. May not all St. John's descriptions of Antichrist denote, and even exclusively, *professed Christians*; persons who, "professing that they know God," even the Son as well as the Father, "*in works*" shall "deny" them? His expressions in fact seem to point, not merely to persons professedly Christians, but particularly to *Christian teachers*. Of the Antichrists mentioned (when the term is for the first time used) 1 John ii. 18, he says; "they went

out from us," apparently, as commissioned teachers—"but continued not with us" in soundness of doctrine, becoming heretical. "But ye have an unction, &c." illumination from the Holy Ghost enabling you to discern between truth and heresy. See down to the end of verse 24, in confirmation of this meaning. So again, the Antichrists described 1 John iv. 1—6, are "*false prophets*," whose "spirits," (whose professedly inspired declarations) are not to be indiscriminately believed, but are to be "*tried*" by the test of the sound doctrine, that *Christ is come in the flesh*. The same teachers are again described, 2 John 7—11. These are the only passages of Scripture in which Antichrist is named.

6. If 2 Pet. ii. and Jude refer to Antichrist, they unequivocally relate to "*damnable heresies*," to *professed Christians and Christian teachers*. See particularly 2 Pet. ii. 1—3, 13, 15. Jude, 3, 4, 11, 12, 19. And if Mr. Faber is right in applying 2 Tim. iii. (see Vol. I. p. 95,) to Antichrist; the persons who "have a form of godliness—creep into houses—lead captive silly women, ever learning, but never able to come to the knowledge of the truth"—evidently are professed, but heretical, Christian teachers.

Is it not the natural conclusion from these passages (a conclusion to which I think some aid might be given by collateral considerations) that the predicted Antichrist was to be a power neither atheistical nor infidel; but, on the contrary, professedly Christian, and of an ecclesiastical description, a teacher (probably a persecuting teacher) of corrupted Christianity, a "*false prophet* *?"

AN ENQUIRER.

* Rev. xiii. 11, &c. xix. 20.

ON DR. TAYLOR'S KEY. NO. VI. CHAP. II.

(Continued from p. 296.)

The Christian Covenant. Its Nature and Object: its Privileges, with the Terms expressing them. Remarks on the coincident Part of Dr. Taylor's Work.

LET us now return to Dr. Taylor.

Whatever might be his motive, this writer has left untouched the consideration of the part which Christ had in the scheme of human redemption, as revealed in the New Testament, till after he had attempted to establish his own notion of that scheme. This consideration, however, is of fundamental influence in the present enquiry. I shall therefore bring forward the chapter which Dr. Taylor has devoted to it, in what I conceive to be its natural and proper place. The aversion of this theologian to the doctrine of the atonement, an aversion too palpable to be overlooked, although not directly expressed, has conducted him to the following explanation of the redemption which Christ wrought by his blood: "the BLOOD of Christ is the perfect OBEDIENCE and GOODNESS of Christ." "Nor is the blood of Christ to be considered only in relation to our Lord's death and sufferings; as if mere death or suffering were of such a nature, as to be pleasing and acceptable to God. But his blood implies a CHARACTER; and it is his blood, as he is a *Lamb without spot and blemish*, (1 Pet. i. 19.) that is, as he is perfectly holy, which is of so great value in the sight of God!" There is in this transparent piece of sophistry just so much truth as will recommend the falsehood without impairing its quality. An indirect blow is aimed at those who maintain the doctrine of our Saviour's atonement. But he is obliged to put into their creed the word "mere," which they totally disown. That the character of Christ gave

the value and effect to his sufferings, is in their eyes a sacred truth; but the character and the sufferings are two different things. The argument likewise concerning suffering being pleasing to God holds as justly and powerfully against even the slightest punishment of sin. In fact, Dr. Taylor appears in this place to have stumbled inadvertently upon a subject, which he neither understood, nor had the Christian humility or wisdom to consider as such subjects ought to be considered by man. He contrives, however, to introduce the term atonement. "It was his," (Christ's) "*righteousness*, or righteous, kind and benevolent action, his *obedient death*, or the *sacrifice of his love and obedience*, which made ATONEMENT for the sin of the world; so far," &c. It is unnecessary to do any thing more than present the opinion of Dr. Taylor on this important subject. The reasoning, which is of the most abject description, would afford matter enough for triumph, if a triumph on this occasion were at all desirable?

On returning from the *professed* account of the sense in which the grace of the gospel is to be referred to Christ, to the chapter from whence the discussion concerning the Christian dispensation begins, we find it observed respecting our Saviour, that it was the object of his coming into the world to declare the truth and grace of God, to exhibit a pattern both of obedience and of reward, to raise all mankind, &c. And this is all.

But to proceed. It seems to be Dr. Taylor's notion, that the Christian is only a *continuation* of the Jewish Church, with some slight improvements. "It is plain," says he, "the Gentiles might have been admitted into *another* kingdom and

² Even Dr. Taylor's abbreviator, Mr. Howe, writes, "there appears to me some degree of obscurity in his representation of our redemption through Christ, in the eighth chapter," p. 67.

¹ § 146, in the viiith chapter.

covenant without any offence to the Jews." And he concludes, "that the gentiles, without being circumcised, were taken into the kingdom of God, in which they, and their forefathers had so long stood³. This foundation is very necessary to the superstructure to be reared by the Doctor. The reader has already learned what degree of solidity and strength is to be ascribed to it. Dr. Taylor, however, has so good an opinion of it, that, at the beginning of his next chapter, the sixth, having first stated the supposed fact, that the state, membership, privileges, honours of professed Christians, particularly of believing gentiles, are expressed by the same phrases with those of the ancient Jewish Church;" he makes the conclusion, that, "therefore, unless we admit a very strange abuse of words," they "must convey the same general ideas of our *present* state, membership, privileges, honours, and relations to God as we are professed Christians." Although, after what has been already said, it might be deemed unnecessary to enter into any discussion of this assertion, I think it proper to make an observation or two upon it. It has been shewn, that there are some important and common appellations of the members of the Christian Church, which are peculiar, and not of Jewish original, such as, Disciples, Believers, Spiritual. There is an ambiguity in the word "general" prefixed to "ideas," which, in this place, affords a kind of screen to the sentiment of the author; enabling him to introduce it with less alarm to the reader, and supplying him with an opportunity of retreat, whenever such a measure is, in any degree, necessary. It will be observed likewise, that, in the catalogue, here presented, the peculiar blessings of the new covenant are very indistinctly or inadequately referred to. And indeed this obscurity was expedient, since the persons interested in the privi-

leges; &c. are not, of necessity, any thing more than *professed* Christians. It is worth remark, in the close, how the author endeavours to deter his *rational* readers from opposition, by interjecting the intimation, that, in such case, they must be guilty of "a very strange abuse of words." Yet, little intimidated by this consequence himself, he even contends, that the Jewish and Christian *inheritance* are as distant and dissimilar as heaven and earth.

In the sequel of this chapter, the Doctor has endeavoured to explain, on his own interpretation just stated, the terms, elect, delivered, saved, &c. &c., and which, I trust, have been already proved to be totally incapable of such interpretation.

He proceeds, however, in the next chapter, to assert, that the "privileges" intended by him are "of the most excellent nature:" such as the Apostles describe, when they say, that the gospel is the power of God *unto salvation* to every one *that believeth*; being justified by faith we have peace with God; we rejoice in hope of the glory of God; blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. And all these "privileges, benefits, relations, and honours," the Doctor does not scruple deliberately to affirm, "belong to ALL professed Christians without exception. God is the God, King, Saviour; Father, Husband, Shepherd, &c. to them all. He created, saved, bought, redeemed; he begot, he made, he planted, &c. them all, &c." "Either every professed Christian is not in the Church, or all the forementioned privileges belong to every professed Christian." This statement he considers as confirmed by the circumstance, that the privileges, i. e. the highest privileges of the Gospel, originate in divine grace: for this grace is, in Dr. Taylor's mind, inconsistent, not only with *merit*, but with *holiness*, from which he is unable to separate the former. Upon professed faith men

were numbered among the *justified, regenerate, sanctified, saved, &c.*, although at the very same time they might be profligates, infidels, atheists, and that even professedly; for they might make a contrary profession at the same time. This inference Dr. Taylor perhaps would not allow; but he cannot legitimately disown it. Not only his direct and unequivocal assertion, but the whole chain of argument by which he supports it, extends to this extremity. It is chained to his whole scheme, and they must both stand or fall together. Our author, employing the same crucible as he had used with respect to the Jewish privileges, to melt down the Christian to the same quality, represents those just enumerated as *antecedent*, and *motives* to obedience; which effect, if they produce, our election, redemption, adoption, &c. are made good, and then become *consequent blessings*. On disobedience, however, all these privileges are forfeited*. The arguments by which the learned writer arrives at his conclusion respecting the universality of the privileges or blessings in question, are thus stated by him.

- " 1. If the Apostles affirm them of all Christians to whom they write;
2. If they declare some of those Christians, who were favoured with those privileges, or suppose they might be, wicked;
3. If they declare those privileges are conferred by mere grace, without any regard to prior works of righteousness;
4. If they plainly intimate those

* This last assertion, however, is to be qualified by a counter assertion of the author's own, that an interest in the blessings of the covenant is only to be lost by apostasy or final impenitence, § 266. The first is not necessarily connected with or implied by disobedience, the latter is not determined till the close of life. So that the disobedient professor may be justified, &c., to the end of his residence in this world.

privileges are conferred in order to produce true holiness;

5. If they exhort all to use them to that purpose, as they will answer it to God at the last day;
6. If they declare they shall perish, if they do not improve them to the purifying their hearts, and the right ordering of their conversations; then it must be true, that these privileges belong to all Christians, and are intended to induce them to a holy life⁵."

To the first and second of these arguments, an answer and refutation is afforded by the observations which have been made concerning the sense in which the general addresses of the Apostles to the different Churches may be fairly supposed to be, and necessarily must be, understood; more particularly when they predicate of their readers qualities confessedly moral or spiritual, in precisely the same manner as the privileges in question. The third is destroyed by the supposition, which is at least as good as the author's, that these privileges may be conferred by mere grace, without any regard to prior works of righteousness, whether such works existed or not, and Dr. Taylor supposes Heathens very well capable of them. The Doctor's scheme would have allowed him to include *subsequent* as well as prior works. To the fourth, it is sufficient to say, that both the *offer* of these privileges (in the spiritual sense combated by Dr. Taylor), and the actual possession of them may be urged as motives, either to seek possession of them, or, if possessed, to retain and increase in them. "To him that hath shall be given." The two last follow the immediately preceding; and are consequently answered in the answer to that. But it will be proper to go back to the sentence which stands immediately before the arguments just quoted, where Dr. Taylor repeats his main position if

⁵ See § 167—169.

these words: "All the fore-mentioned privileges belong to all professed Christians, even to those that shall perish eternally." Now, unless a person held the doctrine of final perseverance, he might allow this, and yet differ from Dr. Taylor's scheme *toto cælo*. It is an artifice, (in effect, I do not say, intentionally,) which runs through the whole of Dr. Taylor's system of argumentation, to suppose, that his opponents, on the subject in hand, must of necessity hold the doctrine of final perseverance, and with such rigour as to exclude the propriety or consistency of exhortation; and therefore the exhortations in the New Testament form one grand, and continually recurring, branch of the argument by which he considers his scheme as established. He should have considered the spiritual state of a professed Christian *for the time being*, and on the supposition of his dying in that state, or his continuance in it to the close of life, have affirmed or denied that the privileges in question are applicable to him. But Dr. Taylor's scheme seems to have nothing of these privileges but their beginning or end, they are first or final, and the intermediate state is quite lost in the account. This would have been the most natural and fairest way of putting the case; neither would it have interfered with the maintainers of final perseverance, (if indeed the Doctor was any ways concerned with whom or with what he interfered;) for they affirm, that whosoever is a *true* subject of grace *will* persevere, and whosoever does not persevere, however favourable his *apparent* state may at any time have been, by that very circumstance proves, that he never was such a subject.

Dr. Taylor now proceeds to a particular examination of the New Testament, and such a distribution of certain parts as to confirm his peculiar views of its general scheme. The passages adduced from the Gospels do indeed prove, that there are

both good and bad in the professed or visible Church of Christ, but by no means, that the terms in question are applicable to *both*. Dr. Taylor has here adduced in part the two parables of the Labourers, and the Wedding Supper; in both of which the declaration occurs, "many are called, but few chosen," or *elect*. In the first parable this declaration is passed over by the Doctor, in the second the former member only is brought forward. Yet there is a very important section in the work under discussion, in which the latter member is expressly affirmed to denote excellence of disposition or character, or a final state of happiness⁶.

The author approaches the remainder of the New Testament with more hope, and disposes of his supposed forces with greater form. Here we have *prior state, antecedent mercies, reason, duty, consequence, supposition, account, threat*, announced as the heads and order, under which the epistles must undergo the most perfect dislocation of their minutest particles to arrange themselves. We may observe on this part of the work, that the author, instead of making this disposition a *trial* of the truth of his principles, has done nothing more than assume and apply those principles. That the dismembered and re-arranged fragments of Scriptures should bear an apparent conformity with the principles is easily to be conceived. Almost any general doctrine concerning the Church would admit of such a display of scriptural support. The analogous doctrine of the Romish Church, which applies exclusively all the blessings of Christianity to the members of her own united and universal community; that opinion which extends the whole covenanted plan of salvation to all those, and only to those, who are baptized; and even the different mystical systems themselves, might enlist the

⁶ § 273. We shall hear more of this section.

saine, or an equal, body of texts into their service. In fact, there is a dexterous management of scriptural authorities, which will convert them into mercenary troops, ready to fight on any side, and able to conquer too, where the party assailed is not strongly intrenched by humility, piety, and a sober and enlightened understanding. In examining the strange mosaic effected by Dr. Taylor's arrangement, one thing will forcibly strike the reader; and that is, the difficulty under which he evidently labours of making the antecedent and consequent blessings keep their assigned places. There is a frequent and importunate, sometimes irresistible propensity in the former to unite with the latter; and the discipline of very harsh criticism is often necessary to prevent their incorporation. In particular, the author almost always finds it expedient to interpret the operations of the spirit of those which are miraculous, and consequently have nothing to do with character. I shall only make a few more observations on this portion of the work, and those of an occasional description.

"Ye are unleavened" is placed among the *antecedent* blessings of the CORINTHIANS; and observe the gloss, "that is, with regard to the state in which they were put by the Gospel; according to the profession, principles, means, blessings, end, and design of which, they were unleavened, or purged from all wickedness." So are likewise the expressions, *washed, sanctified, justified*. Again, under the same head, "They had the promise of God's being their Father," &c.; "that is, God was their Father," &c.; "for they had in possession the grant, or promise, of this honourable relation."

The Spirit of Christ sent forth into the hearts of the GALATIANS, and their being heirs of God, are among their *antecedent* blessings.

Under the same head in the epistle to the PHILIPPIANS is quoted and explained as follows; "God works in [among] you both to will and to

do; [that is, God has supplied them with all proper means and motives, to engage them to a faithful discharge of their duty, and was ready to supply them with strength to enable them to do it.]"

Under the same head, in that to the COLOSSIANS: "By the profession and principles of the Gospel, they were *dead* to this world, and their *life was hid with Christ in God*;" "they had *put off the old man with his deeds*;" &c. Under the head duty, "*But now, you have embraced the Gospel, you also put off*, that is, it is your duty to *put off all these, anger*," &c.

In the arrangement of the epistles to the THESSALONIANS, *sanctification* is placed under the head of *Duty*!

The epistle to TITUS is not so tractable to the artificial division of the author as some of the rest. We are there informed, however, that St. Paul was a Gentile. For after quoting the following words, "For we ourselves also were sometimes;" he adds, "in our gentile state." I understand well enough, that Dr. Taylor, following the illogical criticism of Locke and others, considers the pronoun "we" as improperly used for "you." Probably these writers regarded St. Paul as adopting the practice described by the poet, who says, that

— when men cry down self, none
means

His own self in a literal sense.

Dr. Taylor, as a Greek, and, what is more, a biblical scholar, ought likewise to know, that the particle *ἵνα* frequently in the New Testament begins a fresh and imperative sentence; and therefore, as the sense almost seems to require, may in Tit. iii. 8.

It is one of the *antecedent* external blessings of the HEBREWS, that they were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come. It is likewise, rather *inconsistently* ranked among their duties, to have grace. But here Dr.

Taylor is obliged to help out the meaning, by adding, "that it may be in us a lasting, living, operative principle."

The epistle of St. JAMES is to Jewish converts, who, although *begotten* of God as Jews, are again *begotten* of him as Christians.

Among the *antecedent* blessings of the strangers addressed by St. PETER, are, their being kept by the power of God through faith unto salvation, and their having purified their souls in obeying the truth through the Spirit. The *reason* of their blessings, the author asserts, could not be any works of righteousness, intimating that they *could not* have been performed. But Dr. Taylor contends for virtuous Heathens and Jews.

The *antecedent* blessings in St. JOHN's epistle, the first, are, that the persons written to have overcome the wicked one, that the word of God abode in them, that they had an unction from the Holy One. Under the head *reason* is quoted, If we say that we have not sinned, we make him a liar, and his word is not in us—the Doctor adds, "*effectually*." But why this significant addition? He had before classed the having the word of God in us among the antecedent blessings which have no necessary connection with moral character; and therefore it could not be lost by any opinion or assertion of our own innocence, or our not having sinned. But if the word "*effectually*" may be affixed at pleasure, great exploits may be performed by interpreters of Scripture.

It is adduced as a support of the scheme before us, that there were ungodly men among the persons to whom St. JUDE wrote.

Every head of *supposition* assumes the most rigid form of the doctrine of final perseverance.

Dr. Taylor will afford greater satisfaction, as we proceed; and indeed the services which he is about to perform, might have spared me the labour of following his footsteps

so closely. For we find, in the twelfth chapter, that "the antecedent blessings, in the foregoing collection of texts, do, *in a sense*," as the author is now content to express it, "belong, at present, to all Christians, even those who for their wickedness shall perish eternally." The learned critic had before prepared us for some concessions upon this point, in a note⁷, which I will transcribe. "Being of the truth, of or in God, knowing God, born of God, signify our being Christians, or, in general, our Christian profession and principles. But in particular, may signify our being eminently and truly Christians; which is specially denoted by our abiding in God, or in Christ, having, or holding the Son, and his abiding or dwelling in us, namely, when his Gospel is a real, permanent principle in our hearts,² John 9, or when his love is perfected in us; that is, when it has its proper effects in our minds and conversations: in which case we have or hold life." We accordingly learn, in the part of the work now immediately under review, "that some of the expressions, whereby the antecedent blessings are signified, such as elect, justify, sanctify, &c., may be used in a *double sense*, namely, as they are applied to all Christians in general," &c.: "or as they signify the *effects* of those privileges; namely, either that excellent disposition and character, which they are intended to produce, or that final state of happiness, which is the reward of it." "And in this," (the latter) "sense, saved, elect, chosen, justify, sanctify, born of God, are sometimes used." He refers to Matth. xx. 16.; xxiv. 31.; xii. 36, 37.; 1 Thess. v. 24.; 1 John ii. 29.; iv. 7⁸. We are told again, that "our being begotten, or born again,

⁷ On § 248.

⁸ § 273.—The next section lays down and applies a rule of great accommodation, that the sacred writers commonly "speak of that as done, which only ought to be done." See likewise § 277.

regenerated, or made the children of God, is of a spiritual or moral nature, and relates to the improvement of our minds in wisdom and goodness". The author is particularly anxious to establish a *double* justification; and I propose to devote a chapter to the consideration of his arguments. Little satisfaction indeed is to be expected, in any shape, from such a scheme of duplicity; and it is difficult to conceive what edification can be derived from a writer, who thus

— palters with us in a *double sense*,
That keeps the word of promise to our ear,
And breaks it to our hope.

The title of the thirteenth chapter is, "The gospel constitution not prejudicial to the rest of mankind. Virtuous Heathens shall be eternally saved." This chapter is parallel in every respect with that on the same subject as the Jews were concerned. It is worth observing here again, that the privileges of which Dr. Taylor speaks so magnificently in other places, are reduced to *external* ones, for the sake of effecting a nearer level. "The nations," he tells us, "who profess the Gospel, are, at present, greatly favoured in external privileges, beyond those who are ignorant of it ¹⁰."

It is difficult to understand seriously the puerile lamentation, or outcry, which Dr. Taylor makes at the end of his key; namely, that "mistaken notions about nature and grace, election and reprobation, justification, regeneration, redemption, calling, adoption, &c. have quite taken away the ground of the Christian life, the grace of God, and have left no object for the faith of a sinner to work upon. For such doctrines have represented the things which are freely given to us of God, as uncertain; as the result of our obedience; or the effect of some

arbitrary, fortuitous operations, and the subject of doubtful inquiry, trial, and examination of ourselves." "All which things are" "not the subject of self-examination; but of praise and thanksgiving." Did not Dr. Taylor know, that his opponents, in *their* view of the blessings in question, consider the *offer* of them as object enough for the faith of the sinner to work upon, and matter enough of praise and thanksgiving? And after all, does Dr. Taylor mean any thing more, for substance, by his antecedent external privileges, than his opponents do by the *offer* of *their* internal and spiritual ones? Again, does not Dr. Taylor plainly enough avow, in many parts of his work, that, unless his antecedent blessings are confirmed, or made good, they will be of no avail as to rendering a person more accepted in the sight of God; and is it not an uncertain affair, even in his own view, and a subject of inquiry, whether this be done or not? And is not the circumstance of these privileges being confirmed or made good, or their being substantial personal blessings, the same thing, as his opponents generally understand by the blessings themselves? And indeed Dr. Taylor, bewildered by his own system, asserts the very thing, which he so wildly stigmatizes in others. For he adds, immediately after the passage last quoted, "The proper subject of the Christian's self-examination is; whether he lives agreeably to those great favours" (his opponents would say offers, invitations, opportunities, meaning, for substance, the same thing) "conferred upon him by the divine grace." The unfortunate logician, however, returns to his old charge, and continues, "But those favours have been represented as uncertain; as the result of our obedience or holiness; and as the subject of self-examination." Observe particularly what follows; "This is to make our justification, as it invests us in those blessings, to be of

⁹ § 282. This passage, however, seems rather dubious.

¹⁰ § 289.

works and not by faith alone." This charge is pleasant indeed, when the author distinguishes his second, final, and only effectual justification, by this very circumstance, that it is by works.

" See, for the quotations in this paragraph, the last section but one of Dr. Taylor's work.

To the Editor of the Christian Observer.

I OBSERVE that Mr. Faber, in his explanation of that part of Daniel's prophecies, the time, time, and half a time, understands them to signify three years and a half of 360 days

each : and that in the prophetic language, these 1260 days are placed as years : while, to make these years end in 1866, he calculates them as 365 days six hours each. But does it not seem most probable that in the same prophecy, the years should be all of the same length ; either the times, &c. should be years of 365 days six hours (which certainly they are not) or the 1260 years should consist of 360 days each ? In this case the completion of this prophecy would take place about 25 or 26 years earlier.

I remain, &c.

A. B.

MISCELLANEOUS.

ON THE DUTY OF CHRISTIANS TO THE INFERIOR ANIMALS.

THE whole animal creation having suffered from the effects of the fall, and daily continuing to experience the sad consequence of it in the tyranny and cruelty of man, it becomes an important branch of Christian duty to regulate our conduct towards them upon these two principles, 1st. That being equally susceptible of pain and pleasure with ourselves, we are answerable for every the smallest degree of suffering voluntarily or needlessly inflicted upon them ; and, 2dly. That their present situation, so far as it is unhappy, having been occasioned by the sin of man, it cannot but be one indispensable evidence of a regenerate nature to endeavour to amend it.

It is the great object of the Gospel to retrace upon the heart that image of God, which was obliterated by the fall. Now the Almighty we know regards every part of his sensitive creation with benevolence, " for his tender mercies are over all his works." In like manner, while the paradisiacal state continued,

man, who was created in his Maker's image, was unquestionably the friend and protector of all inferior creatures. They were given into his hand as into the hand of a sovereign, but a gracious and compassionate sovereign. I suspect that one of the consequences of that great change which the human constitution and temper underwent by sin, was the practice of eating animal food : and it is not improbable that the earliest of our sinful race devoured the beasts they had caught half alive and reeking in their blood ; which seems to be the reason why in the licence afterwards given to Noah, that remarkable restriction is added. " But the flesh with the life thereof, which is the blood thereof, ye shall not eat."

It is also probable, that after the flood, when the beasts were more generally reclaimed, and when the former savage practice of devouring them half alive appears to have been prohibited, a favourable change took place in their condition. It may even, I think, be proved against the weak cavils of some modern infidels, that the permission of eating

animal food is a dispensation of mercy to the creatures themselves. They were already devoured by beasts of prey; their lives were spent in terror, their instinct exercised in escapes, and if they survived the pursuit of wild beasts, their last days were embittered by all the miseries of unprotected old age. But the appropriation of animals, an immediate consequence of the charter granted to Noah, would not only operate as a check on wild beasts, but it would secure to the weaker animals protection from other enemies equally formidable, I mean famine and the inclemency of the seasons. Nay more; they were in some respects placed in a situation of positive enjoyment. The long and luxurious process of fattening, the secure indulgence of parental affection, habits of order and domestication, and competent provision at all seasons, are circumstances which produce an incalculable sum of positive happiness. And when to these is added another advantage, negative indeed, but of equal value with any of the former, I mean the total absence of that which holds man himself all his life long in bondage, the fear of death; it is impossible not to perceive the wisdom and goodness of the Almighty in this appointment. But I hasten to my proper subject.

It would be an irksome and disgusting task to describe the sufferings of animals under the hand of man: but addressing myself to Christians only, and presuming that their feelings on this subject are the same with my own, I would beg leave to trace out a few lines of duty in this respect, by which the happiness of every species of dependent animals, and consequently their own, may be materially increased. Of all these, the most generous, and therefore, alas! the most unhappy, is the horse. Now, in considering the general treatment which this noble creature meets with, it is altogether unnecessary to mention the cruel sports of racing and hunting, which

are in every view incompatible with the spirit of Christianity. Equally to be condemned for inhumanity and irreligion, is the prevailing custom of Sunday posting, by which multitudes of wretched horses, strained by labour and galled under the whip and spur for six preceding days, are denied the rest which God has expressly provided for them on the seventh.

But a righteous man will not only be merciful to his beast, but merciful upon Christian principles. He will not only treat his cattle in general as objects of equity and gentleness, but consider them more particularly as partakers in the benefit of the Christian Sabbath. Yet it will frequently happen that the horses of farmers, and even gentlemen, which have little rest on other days of the week, are compelled to undergo no small degree of labour on the seventh, in conveying the family to Church. In this case I should think them entitled in strict justice to a proportionable abatement of toil on some other day of the week when it might best be spared.

Again, there are some operations performed upon horses so excruciating, that the poor animal itself, if capable of making or expressing a choice, would, it may fairly be presumed, prefer death. Here the master ought to put himself in the place of his beast, and on no account to prefer his own interest of fancy to the poor creature's feelings, which are certainly of much more importance. And if, without such an operation, the animal would become useless, his master may, without criminality, dismiss him from life by an easy and instantaneous stroke, or, where his circumstances will afford it, embrace the more amiable alternative of indulging an useful servant with a secure and comfortable old age.

There are many other animals, to the treatment of which, the authority and influence of a Christian may be extended. For what passes

in his own family, a master is generally responsible. He will therefore always keep a watchful eye over his servants. If he is resident in the country, he will make it a point of conscience, not of interest merely, that all his cattle are regularly supplied with food, and particularly with water; for thirst is a much more importunate want than hunger. He will take care that pigs, poultry, fish, &c. are put to death in the most easy and expeditious manner. With respect to poultry, it were much to be wished that all were beheaded at a stroke, as some are, with a sharp and heavy instrument. He will severely prohibit all wanton cruelty in his servants, and particularly an inveterate habit of torturing rats or mice, that the screams of the sufferer may fright away its companions.

Children are naturally cruel; it should therefore be made a part of Christian education to counteract this great corruption. They should be brought to consider that all animals have the same sensations with themselves; and if caught in the act of giving pain to a bird, a little quadruped, or an insect, should be practically convinced of this truth, by discreetly inflicting upon them some punishment which is painful for the moment. This kind of retaliation is, I think, both allowable and prudent.

Neither ought our influence in this respect to be confined to our own families. Farmers too often require to be convinced, that in the treatment of their cattle, interest and mercy always coincide. Much distress is occasioned by the shortsighted avarice of overstocking farms; and so far does brutal rage sometimes prevail over the powerful but sedate principle of selfishness, that sheep themselves have been known to die in torture under the hand of their owners. I will not shock the reader's feelings, by declaring the cruelties of this kind, which frequently take place on moorlands and common pastures, and shall only

observe that the frequency of such outrages affords a very powerful argument in favour of enclosures. Something might perhaps be done by landlords in granting leases, by limiting the quantity of stock to be kept on every farm; by exacting penalties for any signal acts of cruelty in the tenant; or by rewarding such appearances in sheep and cattle as indicated plenty and good usage.

It may not be useless to descend to what will be thought by some, very minute instances of humanity. The late learned Mr. Toupe, of Cornwall, prohibited the tenants on his estates from suffering their children to rob the nests of birds. This would be a condition very difficult to observe; yet the subject is not unworthy of attention, as it is adverted to in the law of Moses.

An instance of injustice and cruelty nearly a kin to the last, is the practice of confining singing birds in cages, together with the distress and torture they are often made to endure, in order to teach them tricks for the amusement of the persons around them. It is told by Bishop Burnet, that Sir Matthew Hale was never seen to be so decomposed as with a servant; who, by his negligence, had starved a singing bird to death. Yet this is a fate, which in case of the temporary absence of a family too often awaits them. In the country there can be no excuse for this practice; for surely the pleasure of walking in woods and under hedge rows, hearing the various notes of innumerable songsters in spring, and watching their brisk and never ceasing movements, unless the taste be very depraved, must infinitely exceed that of tending a solitary prisoner in a cage, and being rewarded with nothing but repeated monotonies. In town, perhaps, the temptation is stronger; yet if the inhabitants of close allies, which most want some little semblance of the country, would deny themselves this poor gratification, and seek it in perfec-

tion once or twice a week, by a walk into the fields, they would soon find their health, their cheerfulness, and their religious feelings, equally improved.

Another practice which may also be called trifling, appears to me to deserve censure. I mean the use of wire mouse traps. I know an eminent lawyer who left one of these baited in his study, when he set out on the circuit; and on his return found within it two dead mice, one of which before it died had eaten its companion to a skeleton. As he was a man of feeling, I need not add, that he always spoke of this little incident with regret. To those who despise such minutiae of humanity, I would apply our Saviour's question, "Doth God take care of sparrows;" and are we to think the most diminutive animals beneath our attention?

But I shall next consider two sports to which this objection cannot apply. If the brutal custom of bull baiting has not entirely ceased (I am happy to say, that notwithstanding the encomiums of an eloquent senator, it is rapidly declining), I would earnestly recommend it to the clergy, and all other serious persons, to use their whole influence in suppressing what remains of it. The magistrates unfortunately can do nothing in the case, as there yet exists a law to the disgrace of our statute book, which requires the baiting of every bull before he can be legally slaughtered.

The base and unmanly diversion of throwing at cocks on Shrove Tuesday, is, I think, almost entirely gone. One diabolical amusement, however, that of cock-fighting, still subsists, and will subsist, till men of fortune and rank grow ashamed of supporting it. It would be idle to expect that such persons will ever renounce their pleasures on Christian principles; but it might at least be hoped, that in an age of refinement and good breeding, such company as they must meet, and such language as they must hear, in

cock-pits, would gradually wear them from the practice.

These are a few loose thoughts put down, without any strict regard to order, on a very interesting subject, and if they who believe and feel that "the whole creation groaneth and travaileth together until now," under the painful effects of sin, are in any degree assisted by means of them in alleviating the great burden of animal suffering in the world, the writer's intention will be answered.

U.

To the Editor of the Christian Observer.

IN the fourth edition of Boswell's Johnson, (1804), are published several letters from Dr. Johnson to his mother, and to her daughter Miss Porter, which were communicated to the Editor, Mr. Malone, by Dr. Vyse, Rector of Lambeth. Three of these papers I have transcribed, presuming that their insertion in your miscellaneous department will be gratifying to every reader of the Christian Observer, who has not access to that impression of the Johnsoniana from which they are borrowed.

"TO MRS. JOHNSON, IN LICHFIELD."

"HONOURED MADAM,

"The account which Miss (Porter) gives me of your health, pierces my heart. God comfort and preserve you, and save you, for the sake of Jesus Christ. I would have Miss read to you, from time to time, the passion of our Saviour, and sometimes the sentences in the Communion Service, beginning—*Come unto me, all ye that travel and are heavy laden, and I will give you rest.*

"I have just read a physical book, which inclines me to think that a strong infusion of the bark would do you good. Do, dear mother, try it. Pray send me your blessing, and forgive all that I have done amiss to you. And whatever you would have done, and what debt

you would have paid first, let Miss put it down; I shall endeavour to obey you. I have got twelve guineas* to send you, but unhappily am at a loss how to send it to-night. If I cannot send it to-night, it will come by the next post.

"Pray, do not omit any thing mentioned in this letter. God bless you for ever and ever.

I am,
Your dutiful Son,
SAM. JOHNSON."

Jan. 13, 1759.

"DEAR HONOURED MOTHER,
"Neither your condition nor your character make it fit for me to say much. You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and beg forgiveness of all that I have done ill, and all that I have omitted to do well†. God grant you his Holy Spirit, and receive you to everlasting happiness for Jesus Christ's sake. Amen. Lord Jesus receive your spirit. Amen.

I am dear, dear Mother,
Your dutiful Son,
SAM. JOHNSON."

Jan. 20, 1759.

Mrs. Johnson probably died on the 20th or 21st of January, and was buried on the day the following letter was written.

"TO MISS PORTER, IN LICHFIELD.

"You will conceive my sorrows for the loss of my mother, of the best mother. If she were to live again, surely I should behave better to her.

* Six of these twelve guineas Johnson appears to have borrowed from Mr. Allen, the printer. See Hawkins's Life of Johnson, p. 366. n. M.

† So, in the Prayer which he composed on this occasion: "Almighty God, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. *Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly.* Make me to remember her good precepts and good example, and to reform my life according to thy holy word," &c. PRAYERS AND MEDITATIONS, p. 31. M.

But she is happy, and what is past is nothing to her; and for me, since I cannot repair my faults to her, I hope repentance will efface them. I return you and all those that have been good to her my sincerest thanks, and pray God to repay you all with infinite advantage. Write to me, and comfort me, dear child. I shall be glad likewise, if Kitty‡ will write to me. I shall send a bill of twenty pounds in a few days, which I thought to have brought to my mother; but God suffered it not. I have not power or composure to say much more. God bless you, and bless us all.

I am, dear Miss,
Your affectionate humble
servant,

Jan. 23, 1759.

SAM. JOHNSON."

As Boswell's volumes lie before me, I beg leave to mention, that the two lines prefixed to Crito's Introduction to a Review of the Reign of George III. (No. for January, p. 19), are part of a translation, by Johnson, of a fragment of Ræthius; the whole of which, in the original and English versions, is as follows:

"*O qui perpetuū mundum ratione gubernas,
Terrarum cælique sator! —*

*Disjice terrenæ nebulas et pondera molis,
Atque tuo splendore mica! Tu namque seren-*

*num,
Tu requies tranquilla piis. Te cernere finis,
Principium, rector, dux, semita, terminus,
idem."*

"O thou whose power o'er moving worlds
presides,
Whose voice created, and whose wisdom
guides,

On darkling man in pure effulgence shine,
And cheer the clouded mind with light di-
vine:

'Tis thine alone to calm the pious breast,
With silent confidence and holy rest;
From thee, great God! we spring, to thee
we tend,

Path, motive, guide, original and end."
(Vol. I. p. 115.)

I am, SIR, &c.

ANALECTES.

‡ Catharine Chambers, Mrs. Johnson's maid-servant. She died in October 1767. See Dr. Johnson's PRAYERS AND MEDITATIONS, p. 71. M.

WE trust our fair readers will admit that we have exercised a most rigid impartiality in the discussion which has arisen respecting the claim of their sex to a learned education. Proceeding on this plan of impartiality, we insert, without comment, the two following communications on the same interesting subject. The first will be found to deserve at least the praise of brevity. The author of the second has a right to be heard, even if she had benefited less than she appears to have done, by her literary hardihood.

To the Editor of the Christian Observer.

I HAVE perused a paper in your number for April, signed Rasselas, on the subject of ladies learning Latin. I think the tendency of it is good, and I hope the young ladies alluded to will dispose of their Latin Grammars. I certainly should be sorry were my wife or daughters to waste their time in acquiring that which would admit them to no useful knowledge, but only enable them to penetrate the veil which has hitherto been used to conceal what is unfit for indiscriminate perusal.

But, Sir, as these female acquaintance of yours seem bent upon the acquisition of some strange tongue, permit me to recommend to them the Greek, as the language in which our Gospels and Epistles were originally written. It may be acquired without the intervention of Latin by the help of Mr. Parkhurst; and in these days, when there is so much stir about the Romanists, one cannot help wishing that our daughters, like the holy women of old, Lady Jane Grey, &c. were able to read their Greek Testaments: for if the opinion entertained by some be correct, that Popery may again spread its baneful influence over this land, we must expect to be deprived of the *English Scriptures*.

With regard to the *desire to shine*, which your correspondent speaks of, I have only to say, that while a wo-

man is unregenerate, she will be vain of something, and why not of Greek as well as of dress; of the ornament of the mind as well as of the ornament of the body?

I am, Sir,
Your constant reader,
K. M.

To the Editor of the Christian Observer.

I AM one of the three young ladies who are so much obliged to Rasselas for his attempt to dissuade them from becoming too learned. Were we as well convinced of the soundness of his arguments as of the kindness of his intentions, the following observations might have been spared.

In the first place, (to contend with Rasselas on his own grounds,) I cannot admit that the studies in question afford no adequate gratification to our curiosity. To explore the sources of all that is refined in taste or deep in science, to watch the gradual conquest gained by man over barbarism and ignorance, to obtain accurate notions of that system of mythology so entwined with all the facts of early history, and so intimately connected with all the ideas and forms of expression in modern use; above all, to become personally acquainted with the great father of poetry, and the other literary phænomena of antiquity, these appear to me allurements by no means trifling, and incentives of curiosity at once rational and irresistible.

It is abusing our ignorance to tell us, that we may obtain all material and profitable information upon these subjects, through the medium of translation, or in the works of approved modern authors. The fallacy of this with respect to translations, may be collected by merely referring to the versions of the Iliad and Odyssey, as performed by Pope and by Cowper. It does not require any extraordinary sagacity to perceive, that two copies cannot be very unlike each other, that are at all like their original; and that Homer, so very dif-

ferently rendered by two rival translators, cannot have been successfully imitated by both.

With regard to modern productions in general, as good substitutes for those of antiquity, it is only necessary to remark, that those who draw from the fountain-head, will always have the advantage of a purer and more speedy supply, and that there is scarcely any author who has not many allusions and references, of the meaning of which the unlearned reader must be contented to remain in ignorance.

Rasselas has thought fit to comment at some length upon the subject of quotations, and has endeavoured to prove, that there at least we lose nothing by the deficiencies of our education. These "favourite appendages to literature," as he calls them, I am certainly not prepared to defend. I will join with him in any abuse he may think proper to bestow upon the common-place allusions which deform the modern title-page, but not without making some exceptions. Many of our most esteemed authors abound with happy and striking quotations, and I cannot but think that those are to be pitied who are unable to enter into their beauty. In the "Pursuits of Literature," in particular, an instance occurs to me of a celebrated work, the beauties of which are entirely hidden; except from the classical reader.

We are told by Rasselas, that if it is not the desire of knowledge which incites us to the acquisition of learning, it must be the desire of admiration. And in this view also he contends, that the means adopted do not conduce to the end proposed. Upon this point I shall not dispute with him, not being willing to admit the existence of such a motive in our breasts; at least I can confidently deny it with respect to the individual instance to which he alludes.

I will add, that though female erudition may probably excite the dislike or awaken the fear of the

shallow part of the other sex, I am inclined to believe that no man, whose esteem is worth possessing, would undervalue beauty, because animated with intelligence, or depreciate modest worth, because unallied to ignorance.

You will perceive, Sir, that I am by no means inclined to subscribe to the observations of Rasselas. But were I disposed entirely to yield to them, to what will they amount but this; that by learned pursuits a woman can obtain gratification neither to her curiosity, nor to her vanity, and that it is therefore *prudent* for her to abstain from a fruitless and ungrateful occupation? It will easily be seen that such an argument applies itself not to the intrinsic propriety of such a plan of education, but to its present expediency. And if this is all that Rasselas means to contend, I most willingly coincide with him in opinion, but upon different grounds. He holds that women should not aspire to learning, because it will gratify neither their vain nor their curious propensities; my ground for maintaining the same opinion is, that they cannot, in the existing state of society and manners, be *learned*, without being also *singular*; that they cannot shake off the yoke of ignorance without also breaking the bounds which custom has prescribed to them; and that what they gain in information, they lose in the attraction of retiring modesty. But while I confess this, I must beg leave to enter a strong protest against the absurd and slavish restriction which custom has thus arbitrarily imposed. Sir, I am no wild supporter of the "Rights of Women." I would not have the sex preside in the deliberations of popular assemblies, or adjust the rights of contending empires. Reason rejects and Scripture disallows it. But upon what grounds, either of reason or scripture, can it be contended, that one half of the human race are born with minds not to be enlightened, and faculties not to be improved;

and that there is no distinction to be made between the acquisition of useful and innocent knowledge, and an unfeminine interference in those employments which are confessed to belong exclusively to man?

Surely it is hardly necessary to notice the common and illiberal notion, that the mind of women is naturally unfit for intellectual improvement, and that it is a soil which mocks the labour of the cultivator.

To those who are of this opinion, it may be worth while to remark the great proportion of female authors to learned females. It is impossible indeed to ascertain the number of the latter, but there is every reason to suppose it very inconsiderable; so inconsiderable indeed, that were we to make the usual degree of *male* proficiency the standard of our judgment, it would hardly be expected, that out of so small a number of women who have had the advantage of instruction, a single instance could be found of one qualified to communicate it to others. Yet it would require a very small exertion of memory, to name a numerous list of female writers, to whom the world owes instruction, and the sex its vindication. It is true, that they have not, in every instance, possessed *classical* knowledge; but that is only an additional proof of their merit, in having improved, to the utmost, the small stock of information with which they were favoured.

In considering the pretensions of female genius, it is impossible to forget the illustrious name of Hannah More, a woman, whose abilities can be exceeded only by her usefulness; and whose accomplishments, however rare, are almost forgotten in the reverence excited by her virtues. That undivided tribute of praise which is ever denied to living merit, she will one day receive from an admiring and grateful posterity. The same wreath which adorns the head of Cowper, will encircle hers, and together they will share the

glory of having added religion as a tenth sister to the muses of antiquity. Under their auspices, truth has succeeded to fiction, and revelation to mythology.—

"The mossy fountains, and the silvan
shades,
The dreams of Pindus, and the Aonian
maids,
Delight no more."——

The tones of the lyre have gained in sublimity, and have not lost in sweetness.

But to speak of Mrs. More, merely as a poetess, would be to rob her of more than half her praise. When considered as a prose writer, her merit is perhaps still more striking and peculiar, and whether she addresses herself to the high or the low, whether she instructs the *princess* or the peasant, is clearly displayed the woman of superior genius, of refined taste, and of deep insight into human nature.

This digression, Sir, is not superfluous; it naturally leads me to remark what great advantage would accrue to the interests of religion, if the efforts of female genius were encouraged and extended; and how ill-judged, in that point of view, is the policy which represses them. With little to divert us from an exclusive attention to this great object; with the peculiar knowledge which we naturally possess of the springs of passion, and the avenues to the heart; above all, with that superior degree of piety with which women, whose minds take a religious direction, are generally allowed to be favoured; what might not be reasonably hoped in the way of religious improvement, if we were enabled by the advantages of education to disseminate our principles, and to inculcate on forgetful man his most sacred duties?

NEKAYAH.

To the Editor of the Christian Observer.

THE following extract is taken from the letters of Bishop Bedell, con-

taining an account of a circumstance which happened when he was resident at Venice, as Secretary to Sir Henry Worton, the English Ambassador. As many of your readers may not have read the life of Bishop Bedell, or seen those letters referred to, perhaps this account may not be unacceptable to them; therefore you may insert it in your valuable publication, if you think fit.

ANTIQUARIUS.

"In the year 1608, Father *Thomas Maria Carafu*, of the order of friars, and reader of philosophy in Naples, printed a thousand Theses in philosophy and divinity, which he dedicated to the then Pope, Paul the Fifth. These were all included in the form of a tower; and in his epistle dedicatory, alluding to the arms of the Pope, he saith,—*Idem Draco biceps qui utrumque polum amplexus imperio ad Ecclesiæ pomarium tanquam ad amænissimos Hesperidum hortos pervigil excubat, nullius Herulis vim metuens, turre etiam mea sit custos.* On the top of this tower was this representation curiously and largely cut: An altar, with two columns, and their ornaments, according to the rules of architecture. In the middle, for the altar-piece, was the Pope's picture, very lively pourtrayed to the breast. Over his head was this sentence,—*Vultu pordebant imperium.* Above, on the top of the front, in three compartments, were his arms, thus:—On the one side, the spread-eagle alone, with this sentence,—*Ipsæ mihi fecit elæ pater.* On the other a dragon, and by it, *Meliora Servo.* In the middle, both these together in one scutcheon, with the cross keys and triple crown in the crest. On either side of these columns were depending crowns and sceptres; whereof six were on the right hand, after the Christian fashion; the imperial above, others beneath, and lowest the Corno of the Duke of Venice, (for so they call a certain cap which the prince useth to wear,

being of gold embroidery, and somewhat resembling a horn). There were also Turkish turbans, and diadems of divers fashions, as many on the left side. By these, on either side of the columns, were two of the four parts of the world. Europe and Africa on one, Asia and America on the other, in the habit of ladies, sitting upon their proper beasts couchant, each offering of their commodities, corn, fruits, incense, &c. to him that was above on the altar. On the base of the column on the Christian and European side, was this sentence,—*Et erunt Reges nutriti tui.* On the other, *Vultu in terram demisso pulverem pedum tuorum lingent.* (Is. lxxix. 23.) Agreeable to this were made flying over their heads two angels, on each side one, with these sentences in their hands: That over Europe and Africa, *Gens et regnum quod non servient illi, in gladio et in fame, et in peste visitabo super gentem illam, ait Dominus.* (Jer. xxvii. 8). That over Asia and America, *Et dedit ei Dominus potestatem & regnum, et omnes populi ipsi servient: potestas ejus potestas æterna quæ non auferetur, et regnum ejus quod non corrumpetur.* (Dan. vii. 14.)

"Just underneath the picture of the Pope, on the front of the altar, was this extravagant inscription—*PAVLO V. VICE DEO Christianæ Republicæ Monarchæ invictissimo, et Pontificiæ Omnipotentia Conservatori Accerrimo.* 'To Paul the Fifth, the Vice-God, the most invincible Monarch of the Christian commonwealth, and the most zealous asserter of the Papal Omnipotency.'

"The impudence of this title greatly amazed the people of Venice, when it arrived there from Rome; especially when it appeared from the numeral letters in the first words—*PALVO. V. VICE-DEO* (containing exactly the number of the beast, in the Revelation) that this was evidently the picture of Antichrist. But lest this idea should catch the attention of the people, or spread

farther, the Pope caused his emissaries to publish every where, that Antichrist was just then born in Babylon, and exhorting all people to prepare to oppose him. And, as if they would have the title *Vice-God* in defiance of all men, one *Benedictus* published a book, in which he revives it with advantage, dedicating it thus—*Paulo Quinto Pontifici Universalis Ecclesiæ Occumenico, Summo totius Orbis Episcopo atque Monarchæ, et SUPREMO VICE-DEO.*

“How sensible the Pope was of these titles, and how he relished them, we may judge. (What he rewards he approves.) *Benedictus* was shortly after made Bishop of *Caorli*, for his pains.”

To the Editor of the Christian Observer.

It is seldom that electioneering versers deserve to live beyond the period of the election which calls them forth. The following little poem, however, which appears to have been occasioned by the late severe contest for the representation of the county of York, deserves, in my opinion, a very different fate. If you should form a similar judgment of it, it will doubtless obtain a place in some early number of your work.

S. L.

— *Umbrata gerit civili tempora quercu.*

Lo, where the son of CHATHAM sleeps,
In solemn pomp Britannia weeps,
To unblench'd honour true;
And lo, she bids her banner wave,
And wreathes, to crown her NELSON'S
grave,
The laurel mix'd with yew.

'Tis meets she should: With patriot might,
In council one, and one in fight,
His glorious course achiev'd.
But will she slight a living son,
Whose virtue hath a conquest won,
Nobler than valour gain'd or wisdom e'er
conceived?

What tho' to swell his trophied pride
From Spain or Nile's Egyptian tide
No navies sweep along;
Nor Gallia shrink appall'd to hear
Bursting the iron gates of war
The thunder of his tongue?
Touch'd by that tongue, of murky hue
The fiend Oppression starts to view,
And owns Ithuriel's spear—
Shout, Afric, as the monster flies;
And see, to glad thy longing eyes,
Bright Faith, and golden Hope, and Peace,
and Love appear!

Nor thou, Britannia, scorn the strain,
That hails thee, wash'd from crims^{sq}
stain,
More vigorous and more fair.
Far less the praise, the triumph less,
Mankind to injure than to bless,
To ravage than to spare.
Shame and destruction, like a flood,
O'erwhelm a city built in blood,
And stablished upon wrong;
But justice is the purest gem
That decks a royal diadem,
As Uriel's visage bright, as Michael's
buckler strong.

Warm in his country's cause, a bard
Remote from cities thus declar'd
The dictates of his soul:
When straight a voice, more sweet and
clear
Than Alpine honey, on his ear
In heav'nly accents stole.
“O Mortal, slander may assail
The Christian Patriot's course, and veil
Tho' not obscure his fame;
But holiest feelings rule above,
And bending at the throne of love
Celestial Spirits smile on WILBERFORCE'S
name.”

REVIEW OF NEW PUBLICATIONS.

The Temple of Truth, or the best System of Reason, Philosophy, Virtue and Morals, analytically arranged.
London, Mayman. 8vo. pp. 566.
Price 8s. 1806.

It chanced that before seating ourselves to the review of this work, all original criticism was precluded on our part, by hearing the two following remarks. “The Temple of

Truth," said one person, "is the next book to the Bible." "Had the author of the Temple of Truth no friend," enquired another, "who would blister and shave his head to prevent this publication?"

In a world which certainly does not appear by its unanimity to worship that God "who maketh men to be of *one mind* in an house," the greatest contrariety of opinion does not always determine that there is much ground for real difference. Neither does it decide authoritatively upon the merits or demerits of a work. Of this point, however, it is generally decisive, that the author, thus flattered to the right and abused to the left, is not a neutral amidst polemics, but that he is one of a host, and the organ of a party.

Expecting therefore to find this work leaning to a particular side, we took every precaution that, unbiassed by our own peculiar opinions, we might, "nothing extenuate, nor ought set down in malice." We shall continue to use the same caution, that our readers, uninfluenced by subordinate considerations, may give or deny their applause to the work only as its conduct upon essential points may deserve.

We shall examine in succession, the *opinions*, the *temper*, and the *manner* of the author.

The examination of his *opinions* will not detain us long, as they are such as have often been examined and estimated in the Christian Observer. They are, with some exceptions, such, we imagine, as conscientious and intelligent readers may derive from the holy writings; and such as the Church of England certainly does not explode in her articles. They are *generally* the sentiments of a moderate Calvinist, whose deviations, however, when he does deviate, are on the side of rigour. It is, moreover, a matter of commendation in the author, that he bestows far more time in illustrating those general principles in which all real Christians agree, than

those that are peculiar to the school to which he belongs. The incomparable worth of the Sacred Scriptures, the all-sufficiency of a Saviour's merits, the influence of the Holy Spirit, and the infinity of divine grace, are his favourite topics; and whatever part of his temple rests on these pillars, we heartily trust may stand for ever.

We wish it were possible to close our remarks on the opinions of the author in the strain of panegyric. But although with him we look with suspicion upon every term or sentiment which seems to narrow the boundary of divine grace, and although we deem it impossible too far "to humble the man and to exalt the Saviour;" still we must enter our protest against some of his positions. We will found our observations upon the following extracts.

"Disgusted as I have long been with every manner of expression which can at all obscure the brightness of divine grace in the salvation of man, and which is so horribly frequent in our days, I here introduce my most solemn protest against the impious and sacrilegious use of *terms, conditions, and recommendations*, as antecedent requisites to our being personally interested in the salvation which is in Christ Jesus. In the direct view of my awful responsibility to the Judge of quick and dead, I feel it incumbent on me to affirm, that such language is *unscriptural, antichristian, and abominable*, from whatever quarter it may come: and by those, who have thoroughly digested the contents of St. Paul's Epistle to the Galatian Churches, it must be held in inexpressible detestation." (p. 166, 167, 168.)

"About the moral necessity of good works, it may be presumed, there can be no controversy. If there were, it would be a wretched waste of time, to dispute with those, who could make it a question: nor am I inclined to think, that such characters exist—unless indeed they are insane. A different opinion would really be uncharitable. Not but what there are others, worse than deranged, who, shocking to know, have contended, that these works are conditional recommendations to the favour, and glory of God, and, to use their own shameful, may I not add, anti-

christian dialect, that 'they entitle us to eternal salvation'!" (p. 432, 433.)

"He cannot even imagine a greater insult to his Divine Majesty; and, if it attach to a public teacher of his religion, we have no language to express the horror, which it ought to inspire into the minds of those who are jealous of his glory." (p. 435.)

From these quotations it appears, that to speak of conditions, terms, &c. is unscriptural, antichristian, abominable, and in another place blasphemous;—that charity obliges us to think that there is no such person as an Antinomian;—that if the Antinomian is not too bad to exist, he is mad; but that the contender for terms and conditions is worse than the Antinomian, and worse than mad. Each of these positions deserves some observations.

With regard to terms and conditions in religion, it must be allowed that these phrases are continually found in the mouths of persons wholly unacquainted with vital Christianity, and that they are very frequently used in an unjustifiable sense. If when salvation is said to be conditional, it is meant that God is not the sole author and finisher of salvation, who begins, continues, and perfects the work of grace in the soul; or that man can do any thing which would recommend him "to the favour and glory of God," or which in itself deserves salvation; we are ready to disclaim such an abuse of the term. We are even willing to concede, that its liability to abuse forms a very solid objection to its employment. But the point at issue is not whether the expressions in question have been abused, but whether there is no sense in which Christians may use them.

(1.) If salvation is *in no sense* conditional, why is Christianity called a "covenant?" A covenant would not be necessary where one party was to act alone, and the very term implies mutual conditions in the mind. If this be an error, it is an error which receives no small countenance, not only from the nature

of the Adamic and Jewish Covenants, but from the manner in which our Church admits its members into the Christian covenant. "Ye have heard that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for; which promise, *he for his part*, will most surely keep and perform. Wherefore, after this promise made by Christ, this infant must also faithfully, *for his part*, promise by you, that are his sureties, until he come of age to take it upon himself, that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

(2.) If salvation is *in no sense* conditional, why is the use of "means" so strongly pressed upon those who desire it? Or, why is it in no instance promised where the means are not applied? Do we then derogate from the grace of God, in saying that God has ordained certain means (unworthy instruments indeed in themselves, but still instruments) to the use of which he attaches his blessing? The distinction to be here scrupulously maintained is between *rewards* and *conditions*. No man would plead that the translation of Elijah was a fit *reward* for his passing the river to meet the chariot; but we can readily believe that his passing the river was a *condition* of his translation. The man stretching out the withered arm could not, on this account, deserve a cure, but his attempting this act might be the condition of the cure.

(3.) When we are told in Scripture, that "except ye repent, ye shall all likewise perish;" may we not conclude, without incurring the charge of blasphemy, that *repentance* is a *sine qua non*, an *indispensable requisite*, a *condition* of our salvation? When we have arrived at this conclusion, what is the next step to be taken? It is this: since repentance is indispensable, let us apply for it to him whose *sole gift* it is. In this process we can perceive nothing

which robs God of his glory; nor does the use of the term *condition*, in the sense here supposed, appear to us to preclude the person who uses it, from ascribing to the grace of God in Christ Jesus, the creation even of that desire of salvation which he feels rising in his mind, as well as every advance which he makes towards its attainment. But we will go farther, and venture to affirm, that there is no promise given in Scripture of spiritual and individual blessings, which is not suspended, on what may, in a certain, and not improper sense, be termed conditions; in other words, which does not imply certain indispensable pre-requisites. It will not invalidate this position, to argue, that even these pre-requisites are not the work of man, but of God. We admit this as fully and unreservedly as our author, or any other person whatsoever. Still we maintain, that to represent the expressions, *terms and conditions*, when applied to the Christian covenant, as necessarily *unscriptural, antichristian, and abominable*, and those who use them as guilty of *blasphemy*, is altogether indefensible on any hypothesis but that of the antinomian.

(4.) We have already shewn that the author, in the view he has thought proper to take of this subject, condemns the Church of which we apprehend he is a member, perhaps a minister. It would be easy to name many "Fathers in Israel," who are involved in the same condemnation. We are little disposed to rely on human authorities in the concerns of religion: yet we cannot help thinking, that some degree of tenderness at least is due to men, whom all must acknowledge to rank very high, both for wisdom and piety. When therefore we find even such a strenuous advocate for the doctrines of grace as Bishop Beveridge, using the term "conditions" without any scruple, we should be careful in qualifying the epithets which we apply to it. "I believe," says that venerable divine

(Private Thoughts, art. v.) "the son of God became the son of man, that I the son of man might become the son of God. Oh! how comfortably does this raise me from the lowest abasement of sin and misery, which I have before acknowledged to be my natural state, to the highest exaltation of happiness and glory in a spiritual one! This is that great article of faith, by which all the benefits of our Saviour's death and passion are made over to me in the new covenant; and by which, *if I perform the conditions therein required*, I shall not only be retrieved from the bondage and corruption that is inherent in me, as a child of wrath, but be justified and accepted as the Son of God, and be made a joint heir with Christ." Is it not rash to charge such language with blasphemy?

Upon the whole, if to speak of terms and conditions in religion, be on some accounts objectionable, and we admit it to be so, we shall in vain search for expressions, which, when properly understood, convey a more accurate view of man's relation to God; and there is a sense in which the good have used them, and in which we think the most scrupulous may continue to use them, to the end of the world.

The second position of our author is, that there is no such person as an Antinomian. Now, without entering into any very minute enquiries upon this point, we would solicit a reply to the following questions. Is the state of the Christian Church so much improved, that we have no necessity of urging the doctrine of St. James, that faith without works is dead, or to warn men against turning the grace of God into lasciviousness? Is it probable that we, who have in every other instance, sunk so far below the level of the early Christians, should, in this, so universally rise above it? Or has the author found, upon investigation, that the different hypotheses of a mitigated law, of illapses of the Spirit, of inward light, of supernatural

sarianism, are never made the basis of antinomianism? Or has he never heard of Mr. Huntington without the Church, and of some associates of his within it? Or has he never traced, with our seventeenth article, the high predestinarian doctrines to their possible issue, with men of weak minds or profligate habits? Or has he never reflected, that where any heresy prevails, it is dangerous to deny its existence, lest we should fall into it without suspecting our state; as a man may deny the existence of the plague till he finds himself a victim to it.

The third position we think not less objectionable than either of these. The "Antinomian is insane," but the contender for terms and conditions worse than insane, and of course worse than the Antinomian. Now, take the last character at his worst, and we should still be inclined to prefer him, both in his religious and social capacity, to the Antinomian. It is an error to suppose, that the Antinomian heresy exalts God more than (if we may so term it) the Pharisaic. It is true that the Pharisee may deny God the whole honour of his salvation, and that the Antinomian may ascribe it to him; but then the first makes him the friend and the rewarder of virtue, and the last, if not the author, yet in some respects the patron of sin. As to their respective utility to their fellow men, the comparison is still less favourable to the Antinomian. For though both are unquestionably, perhaps, dangerously wrong in their views, yet, when we compare the tendency of their principles, we must regard the last as peculiarly mischievous to the society of which he is a member. With these observations we dismiss our enquiry into the opinions of the author, fully conceding that, with the exception of a few such passages, the moderate and evangelical Calvinist will find little to object against in his doctrinal statements.

The *spirit and temper* of the author would not have become a mat-

ter of distinct investigation, if he had not injudiciously obtruded himself and his feelings upon the attention of the reader. One of the first features which the examiner is forced to recognize in his character, is an unusual share of self conceit. Sometimes he assumes the air of a discoverer, and with the spirit, though not with the success of Americus, attempts to give his name to regions which many feet have trodden before his own. Once we find him justifying the contempt with which he shall treat his opponents, by the practice of "Sir Isaac Newton" in a similar case. Now we hear him commending the artless simplicity of his own style, in despair, we should think, of finding any other person so complimentary; then boldly appropriating to his own mode of reasoning, a striking account of the "demonstrative style;" then appealing to his "philosophical perception;" then telling us, "*I have reduced all the fundamentals of Christianity to a few simple propositions.*"

This tone of complacency and good humour would be highly admirable, if it were bestowed upon any other than that single individual to whom the author confines it. But the mischief is, that let him touch upon the sentiments of any other person except this happy one, and he at once becomes flippant, magisterial, petulant, and obnoxious. Let some extracts be taken in confirmation of this assertion. In canvassing the passage, where the Apostle instructs us, that all boasting is excluded, not by the law of works, but by the law of faith,

"We have heard," says the author, "of men of profound learning and high philosophical repute—of public teachers who have dared to affirm, that the inspired penman is speaking here of the works of the ceremonial law only. A greater falsehood is hardly within the region of possibility, nor a greater proof of wilful blindness, than those who oppose the truth, and are determined not to see it. Are you an honest man? Then instead of listening to human

authority, read over the preceding chapter carefully," &c. &c. (p. 229)

Again: "To prove that Revelation should be considered as the *only* unerring source of moral truth—take a specimen from the whole 119th Psalm, which is no less beautiful than instructive in this view of it. The language is *contumptible bombast*, in any other light." (p. 20.)

"If we are saved by grace through faith, and that not of ourselves, not of works, what place can a man of common sense, or common honesty find for *conditions*; unless indeed he means to contradict himself as well as to blaspheme the sacred truth?" (p. 213.)

"In no other way, and upon no principle more amiable or more moral than that of loving darkness rather than light, can we possibly account for it that so many of us shall dare to deny, in the *undisguised spirit of blasphemy*, that salvation is by grace." (p. 210.)

"Far be it from *such* a writer to entertain an idea so presumptuous as that of conveying any information to the *learned* students in either of our famous universities; to which they are supposed to retreat for the special purpose of seeking and intermeddling in all wisdom; but if there should be such an irregular, such an unpardonable anomaly in those seats of universal science, as an academical lounge, idler, trifler, rambler, or fashionable coxcomb, it might, perchance, be worth his while, in some indolent, lazy moment, to pop into this temple of truth. Who can tell, but that he might pick up a sentiment, or two, in any easy, genteel, en-passant way which may eventually turn to good account; possibly he might collect a hint, or so, &c." (p. 562.)

Should he indeed pop into the Temple, we trust he will have better luck than to stumble upon this unfortunate passage: or he is likely to return neither wiser nor better than he came.

Upon the *temper* displayed by the author, we would observe generally, that it is a fundamental rule of orators, "*a tali animo proficiscatur oratio qualem facere judicem volet.*" He therefore, who wishes to communicate a particular feeling and temper, must himself exhibit them, or he will undo by example what he does by precept. This rule is doubly important, where the cause of religion is to be pleaded.

A man may display evil tempers, either at the bar, or in the senate, without injury to his cause, and for this reason, that his cause is not supposed to influence his temper. But all religion is so much to be estimated by its influence upon character, that we are constantly led to suspect the principles when we have reason to dislike the man. If then our author would inculcate the mildness and meekness of religion, let him do it in the spirit of its Divine Author; nor let the ambassador of Christ display tempers which his master would disown.

"Ut ridentibus arrideat, sic fletibus
adflect
Humani vultus."

If we deal out the lessons of Christianity with flippancy and petulance, those admitted by our baptism will naturally be as pert, as touchy, and as abusive as their masters.

We come, thirdly, to consider the merits of this work as a *composition*.

If we had said that the temper in which the work is conducted, reminds us of that displayed by the author of the "*Pursuits of Literature*," we should not have materially varied from the truth. But the plan of the work, and the peculiar style attempted in it, convince us that the author is intimately conversant with that production, and has made it his model upon the present occasion. We need scarcely say that a worse for this particular end could not have been selected.

When the "*Pursuits of Literature*" made its appearance, the novelty of a composition, in which verse was made "a peg to hang the notes upon;" the familiar acquaintance which these notes displayed with the characters of the age; the profusion of a higher sort of scandal, or tittle tattle; the magisterial tone of the author; and the strong hand with which he struck at reigning vices—all conspired to give it a temporary celebrity. But the same circumstances were not

likely so to meet as to bestow the same reputation upon any succeeding publication. At all events it is obvious, that a work designed solely to state, illustrate, and recommend the doctrines of Christianity, could, as to matter, have scarcely a point in common with the "Pursuits of Literature." And the manner of this last production was too peculiar, irregular, and vicious to deserve imitators. There is this distinction also between the two anonymous writers. The author of the "Pursuits of Literature" did a bad thing well: our author does a bad thing ill. We shall proceed to show the points of this intended resemblance.

The author of the "Pursuits of Literature" may be known by a bold and pompous enunciation of hackneyed and self-evident propositions. And this part of his mantle he has bequeathed to our author. Now, we are gravely and magisterially instructed, that "to remove prejudice would be making great progress towards the destruction of error, and the triumph of truth;" then, we read in a note made for the purpose—"I call that *essential*, without which any thing cannot be." We would humbly ask what any other person would be likely to call it.

It may be thought invidious and carping, to point out sentences such as these; and were they rare, we should not think of doing it. But we venture to assure our readers, that the work before us is, for the most part, a tissue of propositions, which never were disputed, and with which most men are familiar from their cradle. Men should publish, either to tell us something new, or to exhibit old truths in new and more attractive shapes. Now our author never dreams of the first; and if our old ideas sometimes return from his hands with fresh faces, we see and weep over them as the Romans over the mutilated countenances of those troops who had fought under Pompey at Pharsalia.

Another characteristic of the "Pursuits of Literature," is the superabundance of notes. In this also our author is a successful imitator, and his notes occupy twice the space of his text. But here this part of the parallel closes. The notes of the "Pursuits of Literature" were highly entertaining. These on the contrary consist of long, uninteresting quotations, of strangely irrelevant observations, conveyed in language even more pompous, cumbersome, and dark, than the text. The matter of the notes is so various and unconnected, that we cannot help suspecting the author to have taken some rash vow to get rid in them of every thing he ever thought, or heard, or read. The effect of such a process can be imagined. The mind in this state, like a caldron, forces up all its strange ingredients from the bottom, some in the crude state in which they were put in, others reduced, alloyed, and disfigured in the melting.

A third peculiarity in the "Pursuits of Literature," is the number of quotations, and these generally well selected and happily applied. In a work of ornament and display, the continual introduction of classical authorities was not unseasonable. But in general we are inclined to suspect that a frequent resort to quotation indicates a barrenness of invention. Every boy, before he is fifteen, knows how conveniently a climax may be secured, an objection answered, a finale supplied, a weak position bolstered, without the employment of thought or fancy, by an hexameter. Virgil or Horace accordingly writes half their themes, and, no less, volens, sanctions all that is dull or foolish in composition. But when to the crime of incessant quotation of any kind is added that of bringing to light passages which no one else remembers, or torturing the language of wise ancients to speak the sentiments of foolish moderns, our disapprobation is still more strongly roused. The work under consideration exhibits a fair

specimen of the excesses in which men, possessed by the spirit of quotation, will indulge. Extracts are introduced, in which the most trite sentiments are expressed in the most trite language. Sentences are fabricated by the forced co-operation of one clause, the genuine property of our author, and of another designed by a different writer for a different purpose. Almost every quotation wants the name of its author. Even the extracts from the Sacred Writings are given in a foreign dialect.

It should however be observed, that the author himself is sensible, that in a work professedly constructed for general reading, such a prodigal distribution of Latin and Greek needs some apology. Let others judge of the sufficiency of his defence. In one place he says, "for the sake of the unlettered reader, the writer wishes it to be particularly noticed, that there is nothing introduced here but what is to be found in his own tongue." (p. 286.) In another, "that no disgust may be taken, by minds of Christian simplicity at this intermixture of different languages as vain or pedantic, the writer begs leave to refer them for a scriptural apology, to Rom. i. 14." Of the first part of this defence we cannot help observing, that, in a popular work, perhaps the only adequate excuse for extracts in the dead languages would be, that the extracts were incapable of translation into our own. Of the second it is sufficient to say, that the reference is to that passage in which St. Paul declares, "I am a debtor to the Greeks and Barbarians, both to the wise and the unwise." We can no otherwise account for this allusion, than by supposing that the author understands the Apostle in this place to acknowledge, that he also is indebted, for quotations, to the "Greeks and Barbarians, to the wise and the unwise." Whether the Apostle was or was not, our author certainly is; and we admire the candour with

which he confesses his occasional obligation for some "unwise" sentiments, and some rather "barbarous" Latin.

There is one more point alone on which we shall touch. Besides an introductory prospectus, dedicated exclusively to the purpose, we have every ten pages, either in the text or the notes, an essay to prove the necessity of definitions and the advantages of precision. In both these objects the author completely fails. The general account given of a *definition* is, "a short description of a thing by its properties." What then shall we say to definitions which some of them extend through several pages? His small pretensions to precision may be ascertained by examining any twenty pages in the book. We select that part, for a brief investigation, in which it may be supposed the strength and accuracy of the author are principally brought to bear; his *Synopsis of Principles*, his *Compendium of Doctrines*, and his *Definition of Terms*. The order alone of these three heads indeed affords sufficient evidence, that our author is not precise. Who, that consulted exactness, would establish principles, and enounce doctrines, before he had defined the terms in which they were to be expressed? But to follow the order he has observed.

The second principle teaches us, that "Revelation is the *only* mirror of truth, science, goodness." Are not nature, reason, conscience, also mirrors, of less lustre indeed, but which still reflect truth, science, and goodness? In the sixth we learn that "a religious *taste* is the supreme *wisdom* of man." Taste cannot without a confusion of language and ideas be called wisdom, although the cultivation or pursuit of it may deserve this title. "Principle seventh. Simplicity and integrity are essential to the Christian character." True; but so are many other qualities. Would not this principle go to exclude the others, or to give these an undue pre-eminence? "Principle eighth. The

spirit of *Christianity* is a spirit of *humility*." This is liable to the same objection with the last. The spirit of Christianity is not a spirit of *humility alone*. "Principle nine. A false guide like an ignis fatuus may prove in the issue a most fatal light; while a true one is a lamp of life." Without doubt: but what pretence can so trite a maxim have to the title of a principle, or to be constituted one of, what our author calls, the "nine great arches" of the "Temple of Truth?"

"The *compendium of doctrines*" does not furnish any more unequivocal testimony to his philosophical precision. It is the very essence of a compendium to comprehend the greatest possible quantity in the smallest possible space. Our author has accordingly, in his summary, reduced the number of essential doctrines to twelve. In order to effect this he has, Procrustes-like, cut away such parts and members as would not exactly suit the scale he proposed. Will he be displeased if we suggest to him a method somewhat less tyrannical of reducing even his present catalogue? As duplicates are scarcely necessary in a summary, let him make away with all *identical* propositions. In this case, if we are not mistaken, the third may easily represent the fifth, and the ninth be naturally inferred from the admission of the sixth. If "*salvation is through faith*," we need not another article to teach us, that "*it is not by works*." If "*real Christians are the workmanship of God*," "*supernatural agency is assuredly necessary to form the Christian character*."

The *definitions* are equally inaccurate. "Truth," (e. g.) in the first page of the definitions, is said to mean "*the Revelation which God has made of himself*," &c. &c. Now Revelation is true, but it does not follow that nothing is true but what is revealed. It is as true that two and two make four, as that there were twelve Apostles. From the poverty of language we are forced

sometimes to employ terms which include more than is essential; but no beggary of words will justify us in employing terms which *exclude* what is essential.

In the definition of reason we are told, that "*it is that faculty in man by which, when it is suitably instructed, he is capacitated to judge of the true proportions of things*." Now, the being well instructed is not essential to the *being* of the faculty; though it is to its proper exercise, and, not being one of its properties, should not enter into its definition. It is worthy of observation also, that reason is here called a faculty. Since page 14, therefore, it has undergone a singular metamorphosis in the mind of the author. He there says, "*by reason I would be understood to mean those principles which are best calculated to enlighten, correct, and regulate that faculty in man*." Upon the whole, however, we cannot but congratulate our author upon the change: the definition of p. 14, indeed, reduced him to a state in which change and improvement mean much the same thing.

Upon the style of the composition, enough has incidentally dropped from us. In a variety of places, and amongst others, in pp. 2, 18, 157, 473, instances of grammatical inaccuracy occur. Pp. 126, 273, 246, would give us too favourable specimens of the authors general manner.

With these observations we conclude a review already, we fear, too much extended. It is with sincere regret we have felt ourselves obliged to assume, in the critic's chair, such a tone of severity towards an author who is plainly desirous to become the champion of evangelical religion. We have certainly to lament that we do not live in days when the gift of tongues and composition are bestowed upon the apostles of Christianity, and when men are all as able as they are pious. But still we live in days, when wisdom is justified of her children; when it is

not necessary to barter away our judgment to save our religion; when we need not submit to the degradation of pronouncing a work to be well executed, only because it is well intended.

Select Narratives extracted from the History of the Church, known by the Name of Unitas Fratrum, or United Brethren, chronologically arranged. Part I. containing the ancient History, translated from the German. London. Hatchard. 1806. 12mo. pp. 132.

THE work before us, as we learn from the translator, the Rev. Charles J. La Trobe, is the first part of a compendium of the History of the Church of the United Brethren, written by a venerable Bishop, and dedicated to the youth of that Church. The Unitas Fratrum have so signally distinguished themselves among the Churches of Christ, by their efforts to introduce the Gospel into heathen lands, that an authentic account of their origin and progress cannot fail to be interesting to the Christian Observer. We have known them chiefly as taking the lead in this great work of evangelizing the world. We are indebted to Mr. La Trobe for making us acquainted with their early history, which exhibits them manfully resisting the imposition of the Romish yoke, and in spite of the cruel persecutions which they had to sustain, continuing the faithful depositaries of that treasure of Christian light, which they have since been the honoured instruments of diffusing so liberally in some of the darkest regions of the earth. A compressed sketch of this History will probably not be unacceptable to the generality of our readers.

In the ninth century, the growing encroachments of the Papal power led to a total separation between the Greek and Latin Churches. To the former adhered the Sclavonian nations, including the Moravians and Bohemians, among whom the

Church of the United Brethren was first formed. About the close of the succeeding century, however, through the intrigues of the Court of Rome, an attempt was made to subject these nations to the dominion of the Papal see, and to introduce among them the Latin instead of the Sclavonian ritual. For more than a hundred years, this attempt was firmly opposed by the Bohemians, who particularly insisted on their right to use their own language in the services of the Church. They were at length nearly wearied out by the repeated decrees of the Popes on this subject, and had begun, as our historian informs us, to relax in their zeal for purity of doctrine and worship, when, in the year 1146, the Waldenses made their appearance in Bohemia. The Waldenses had existed under the name of Vallenses or Valley men, from a very early period of the Christian Church. They obtained the name of Waldenses from their union with the followers of PETER WALDUS, through whose means a great religious awakening had taken place in France.

"Waldus," says our historian, "was a rich and respectable merchant at Lyons. Being once on a party of pleasure with some friends, it happened, that one of the company was seized with an apoplexy, and fell down dead. Waldus was thereby led to deep meditation concerning the state of his own soul, and became anxious to know what he should do to be saved. He began diligently to read the Scriptures, and by the enlightening of the Holy Spirit, attained to true conversion, and saving faith in Jesus Christ our Saviour.

"He now proved his faith by works of love, not only supplying the temporal wants of the needy, but, in order to make known the truths of the Gospel, expounding the Scriptures to the inhabitants of Lyons, in their own language. The number of eager hearers, who flocked to him from town and country, became so great, that it excited general attention, and stirred up much hatred and jealousy among the ignorant and dissolute Romish priests, which soon broke out into open persecution. Thus the Waldenses were dispersed through various countries. Many took refuge in Bohemia, and it is even said, that

Waldus himself accompanied the exiles thither, and died in that country. The Walenses and Bohemians having united, enjoyed rest and peace for some time. Divine worship was conducted among them with regularity; their assemblies being held, in some places privately, in others more publicly. They maintained good order and discipline; administered help, according to their ability, particularly to their dispersed brethren in distant countries, and sent missionaries to England, Hungary, Brandenburg, Pomerania, and other places. Thus they proceeded quietly and unobserved, for about two centuries, when, being betrayed by the indiscreet conduct of two of their preachers, a dreadful persecution arose, and almost all of them were forced to fly into the neighbouring kingdoms." (p. 25, 26.)

Till about the middle of the fourteenth century, the efforts of the Roman Pontiffs had been principally confined to the introduction of the Latin ritual into the service of the Moravian and Bohemian Churches. They then first ventured to require the adoption of the superstitious ceremonies of the Popish communion, to prohibit the marriage of priests, and to deny to the laity the use of the cup in the Sacrament. This last innovation in particular was most strenuously resisted by many, both of the pastors and people, and by none more zealously or successfully than by John Militsch, a learned and pious minister of Prague, whose fearless exposure, both from the pulpit and the press, of the abuses of the Church of Rome, influenced many, both in Bohemia and in other countries, to withdraw from her communion. It is not a little remarkable, that at the very period when Militsch, aided by several other witnesses of the truth, were thus opposing in Germany the corruptions of Popery, John Wickliff, that "morning star of the reformation," was engaged in the same way in England, and by his writings, particularly by his translation and expositions of Scripture, sowed those seeds of reformation, which, in a century after, ripened into so glorious a harvest.

An interesting account is given by the writer of this narrative of the evangelical labours, persecutions, and martyrdom of John Huss, who is considered, as the Father of the Unitas Fratrum, which was formed, about thirty years after his death, from among his followers. The council of Constance having wreaked their vengeance on Huss, proceeded to excommunicate all who should continue to profess his doctrines, and, notwithstanding a spirited remonstrance of the Bohemian and Moravian nobles, called on the adherents of the Pope in those countries to unite in the extirpation of heretics. The sufferings of the Hussites now commenced; they were spoiled of their goods, cast into prison, many of them thrown into the deep shafts of mines, and many drowned or burnt in a cruel manner. The Emperor Sigismund, who succeeded to the crown of Bohemia, in 1419, undertook their complete suppression, on which the Hussites adopted the desperate resolution of defending their faith by the sword, and a war followed, which lasted for thirteen years, and was carried on with dreadful cruelty by both sides. The Hussites began at length to differ among themselves. The great body of them contended only for the use of the cup in the Sacrament; and that being conceded to them by the Pope, they were induced to acknowledge his supremacy, and submit to his spiritual dominion. In a short time, however, even this concession was revoked. The genuine followers of John Huss now stood alone, a small and despised flock. They had never approved of the war against the Emperor, being confident that God would support his cause without carnal weapons. The Archbishop of Prague, Rokyzan, though he shewed himself on several occasions ready to sacrifice both duty and conscience, in order to gratify his ambition, was convinced of the uprightness and integrity of this people, and procured leave for them

to form a settlement in Litiz, on the borders of Silesia and Moravia, where they might enjoy the free exercise of their religion. Here their numbers increased so fast, that in a short time they occupied several villages. They chose some upright clergymen to be their pastors; regulated their doctrine and discipline according to what they conceived to be the rules and practice of Jesus and his Apostles; adopted the appellation of *Unitas Fratrum*, or *United Brethren*, comprehending under that name all who adhered to them in Bohemia and Moravia; and bound themselves to observe a more rigid discipline, to suffer all things for conscience' sake, and to defend themselves, not by force of arms, but by prayer and calm remonstrance.

Their peace was of short duration. The Brethren in Bohemia and Moravia were denounced, not only as heretics, but as secret conspirators; and although they fully established, on their examination, the falsehood of the latter charge, they were nevertheless abandoned by the King to the fury of their enemies, on the ground that he was bound by his coronation oath to extirpate heretics. They were declared outlaws, and driven from their possessions. Many died with cold and hunger, and many were put to the rack, quartered, or burnt. The rest were obliged to conceal themselves in mountains and forests, where they assembled, from time to time, for the purpose of social worship, and to consult how they might best maintain among themselves the pure doctrines, discipline, and practice of the Gospel. One of the chief subjects of their solicitude was, how to obtain a regular supply for the pastoral office of men episcopally ordained. To obviate this difficulty, three of their ministers who had received ordination, were consecrated Bishops of the *Unitas Fratrum*, by Stephen, a Bishop of the Waldenses, who inhabited the Austrian territory, and who traced the

succession of their Bishops from the days of the Apostles. "Some time after this event," continues the author of the narrative, "a persecution arose against the Waldenses in Austria, by which they were totally dispersed, and their Bishop, Stephen, burnt at Vienna. Thus the wonderful providence of God had spared this last Bishop of the Waldenses, until he transmitted regular episcopal ordination to the brethren."

No sooner was it known that the Brethren had Bishops of their own, than the persecution which had subsided for a time, was renewed with increased fury, and it continued with occasional intermissions, till the middle of the seventeenth century. The account given of the sufferings which they endured during that period, and of the heroic fortitude displayed by many of the sufferers, is both affecting and edifying. One example shall suffice.

"After some others had suffered, Baron von Kapplich was brought forth. He was a venerable man, eighty-six years old, who had served both the Emperor Rudolph and his successor in several high offices of state, with great honour. After sentence had been pronounced, he addressed the protestant minister who visited him, thus; 'To the world my death will appear ignominious, but it will be glorious in the sight of God. I suffer for his gospel's sake, and therefore he will in mercy cause my death to be acceptable and precious in his sight. When I heard my sentence, my poor weak flesh indeed began to tremble, but now, by God's grace, I feel not the smallest dread of death.' On the day of execution he ordered his servant to dress him in his finest linen, and turning to the minister, said; 'I am putting on my wedding dress.' The minister answered; 'How much more glorious is the robe of Christ's righteousness to your soul!' To which he replied; 'Yes, certainly; but yet I will also appear outwardly well clothed, in honour of my eternal bridegroom.' He was then summoned to the scaffold; upon which he exclaimed; 'Be it so, in the name of God; I have waited long enough!' His servants assisted him to rise from his chair, and led him gently to the place of execu-

tion. Being extremely weak in his knees, and having some steps to descend, he prayed fervently to God, that he would strengthen him, and not suffer him, by falling, to become a laughing-stock to his enemies. He had likewise sent to request the executioner, that he might sever his head from his body immediately upon his kneeling down, lest, if he delayed, he should fall through infirmity. But the good old man stooped so much in kneeling, that the executioner would not venture to strike; which the minister observing, he called out to him; 'My Lord! you have commended your soul to Christ, raise now cheerfully your hoary head, and direct it towards heaven.' He then exerted himself to lift up his head as high as he could, and while he exclaimed, 'Lord Jesus! into thy hands I commend my spirit,' it was struck off at one blow, and fixed upon a pike over the city gate." (p. 116—118.)

The eleventh chapter is employed in giving a view of the regulations and discipline of the Unitas Fratrum, which the writer candidly admits to be unsuitable to the circumstances of the mixed multitude of which an established Church consists. There is no Church, however, which ought not to expect and require, in common with the *United Brethren*, "that every house, but especially that of the minister, should be a temple of the Lord, in which the father of the family performs daily worship." It is greatly to be feared, if a strict scrutiny were to be instituted, no small number of the ministers of the Church of England, to say nothing of the laity, would be found to disappoint this reasonable expectation.

Another chapter, the fourteenth, is occupied with an account of the failure of the endeavours used by the brethren, to effect an union with the German protestants at the time of the reformation. But though their endeavours were unsuccessful, they received from the principal reformers, Luther, Calvin, and Melancthon, the most decided testimonies of approbation.

"Being of one mind," observed the last mentioned divine, in a letter which he wrote to them. "*Being of one mind the essen-*

tial doctrines of Christianity, let us receive each other in love. No difference in religious forms and ceremonies shall disturb or alienate our affections. The strict observance of discipline in your Church pleases me much. Would to God it could be better attended to among our people. Concerning my good will towards you, I beg you to think thus, that I desire from my heart, that all those who love the gospel, and wish that the name of Jesus Christ may be extolled and made known, may embrace each other in brotherly love, bear with each other, and together give diligence, that their doctrine may promote the glory of Christ, that by hatred and grievous disputes among themselves, they may not ruin their own cause." (p. 90, 91.)

Would to God that the Catholic spirit of Melancthon were more prevalent in the Church at the present day!

We cannot dismiss this little volume, without remarking, that we have been both pleased and instructed by it, and that we look forward with pleasure to the appearance of the sequel of the narrative, in which the Editor has promised to favour the public with a history of the missions of the Brethren to Greenland, the West Indies, &c.

As a composition, we have little to say in praise of the work before us. Its pretensions in this respect, however, are so modest, as to disarm criticism. The praise to which it is justly entitled, is that of simplicity, piety, and, as we believe, fidelity; which it will be allowed is no mean praise. At the same time we are of opinion, that the narrative would have been improved by the omission of two or three prophetic visions, respecting the rise and progress of the Unitas Fratrum, which make their appearance in different parts of the work. Even if we could receive without any feeling of doubt or hesitation, the account here given of those visions, it could add nothing to the respect and veneration with which we have always been accustomed to contemplate this truly evangelical and exemplary body of Christians.

An Account of the Life and Writings of James Beattie, LL. D. late Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen, including many of his original Letters. By Sir WILLIAM FORBES, of Pitsligo, Bart. one of the Executors of Dr. Beattie. Edinburgh, Constable. London, Longman and Co. 1806. 2 vols. 4to. pp. 409 and 431.

IN giving our general sentiments of this work, we shall be brief. Speaking from our own feelings, though we must complain of it as occasionally dull and tedious, yet we must characterize it as on the whole an interesting melange. Of Dr. Beattie himself, almost all the information afforded us is conveyed by his own letters to the author, and other literary friends. To the author, or, more strictly speaking, the editor, we are indebted for little more (besides the judgment which he may have exercised in the selection of the letters here given to the public, and which is not entitled to unmixed praise) than the notes copiously dispersed through both volumes, and which chiefly consist of biographical notices of contemporary literati, the common acquaintance of Dr. Beattie and Sir William Forbes. The variety and entertainment of the work are materially increased by the insertion of letters from several personages of high consideration both for rank and talents to Dr. Beattie; of which those of the celebrated Mrs. Montague, and of the present Bishops of London and Worcester, will probably most excite the curiosity of readers in general.

But by this time it is probable that the far greater part of our readers have either seen the work itself, which is now before us, or some of the many reviews of it which have been already given to the public; and in either case, any information we could offer them as to its contents, or literary merits, would come too late. Our proper province, however, as Christian Observers, is still open to us, and within the li-

mits of that province we propose to confine our present observations.

It was impossible to open the volumes before us without considerable anxiety. To Dr. Beattie the world has long looked up as a friend and champion of the Christian cause. His private character was as amiable as his writings were respectable, and the combined influence of both has conferred upon him a degree of celebrity, which cannot fail to give very considerable weight to his opinions, not only on subjects of general learning, but more particularly in religion. How will such a man decide on this and the other important point of Christian doctrine? To what views of the Christian temper and character will he lend his influence? Will the sentiments disclosed, and the model of conduct exhibited in his correspondence, be such as to sanction the fashionable morality, that combines a worldly spirit with the practice of Christianity? Or, will the whole weight of his authority be thrown into the opposite scale, so as to raise the tone of Christian morals in the nation, and thus aid the efforts of those who labour for the establishment of that serious scriptural religion, which the primitive Church exemplified, and which, at the era of the reformation, revived and flourished throughout protestant Europe? These were questions which naturally offered themselves to our minds, and excited our principal interest in sitting down to review the life of Dr. Beattie. The result has been truly mortifying. In making this confession, we are aware, that we must encounter the sneer, or the indignation, of all those who may be more disposed to make the character of such a man as Dr. Beattie their standard of Christianity, than that of our Lord and his Apostles. We shall be accused of presumption, of fastidious rigour, perhaps of the affectation of superior sanctity, in venturing to censure the religious opinions or practice of so respectable, and on many accounts so

estimable a person. But we should ill discharge the duty imposed upon us, by the title of our work, were we to be restrained by such considerations from freely declaring our minds. Nay, the more respectable and estimable the object of our strictures confessedly was, the more indispensable does this duty become, because the greater is the danger, lest his name and his example, if not counteracted, should be of pernicious and extensive influence.

With regard to the religious principles of Dr. Beattie, were it not for a passage or two, which, after long reading in the volumes before us, at length met our eye, and which will be noticed in their proper place, little evidence would have been furnished, either by his own letters, or the information of his biographer. An air of piety is often indeed diffused over his thoughts and observations on men and things, but it is a piety vague and undefined. It is marked by so little reference to any of the distinguishing articles of the Christian creed, that we should even have been sometimes at a loss to conjecture (had not our previous knowledge of Dr. Beattie's writings supplied the information) whether the religious spirit that guided his pen were that of a sincere believer in Revelation, or that only of a sober, respectable Deist. A zeal for the truth of the Holy Scriptures is indeed manifested, whenever the character or writings of its opposers come into view; but that zeal is not extended to the *contents* of the sacred volume. We are left to acquire all our knowledge of those contents, and to take our estimate of their consequence and value, from other sources. For any thing that appears to the contrary, through many a letter, and many a page, Dr. Beattie might have been supposed to be yet in ignorance what that book contained, of the authenticity of which he is so strenuous an advocate. Of those transient glimpses which are occasionally afforded us of his private opinions, whether on

doctrinal or practical points, we shall proceed to notice a few that are the most striking; and in which his deviation from the purity and simplicity of the Christian rule appears to us to be important, and to merit serious animadversion.

In a letter to Dr. Ogilvie, containing a criticism on the novel of *Clarissa*, Dr. Beattie endeavours to obviate the objection sometimes brought against Richardson, that he has made his heroine too perfect a character to be properly proposed for our imitation; and doubtless some of his remarks on this head are extremely judicious. But we lament to see in the general strain of his strictures too evident indications, that the great Christian doctrines of original sin and of divine grace were either no parts of his private creed, or, if speculatively acknowledged by him, were at least very superficially understood, and were not traced out in his mind to their appropriate and practical consequences.

"What height of excellence," he observes, "even a human soul may arrive at, we cannot ascertain, till we have left no experiment untried. One, who had never seen the tricks of a wire dancer, would be apt to ridicule as fabulous the first accounts he should hear of those astonishing feats, of which long application and unwearied industry make these performers capable. Who can tell, what happy, what glorious effects might be produced, were an equal proportion of industry applied to the regulation of the passions, and the strengthening and improving the reasonable powers! Let not then the novelist be censured, if his hero or heroine be possessed of a proportion of virtue superior to what we have discovered in our acquaintance with mankind; provided the natural genius inherent in the hero or heroine, assisted by the improvements of the happiest education, be sufficient to render their virtues at least probable. Nature, we must remember, had endowed *Clarissa* with a genius of the most exalted kind, and a temperament of soul formed to receive the impressions of virtue." (p. 42, 43.)

Of such a temperament of soul we certainly read nothing in the Scrip-

tures, nor can we well conceive how the supposition of its existence will agree with the testimony there given of man ; and given of him by his Maker ; that " the imaginations of the thoughts of his heart are only evil continually." Certainly neither this declaration, nor any of the very many other passages of the inspired writings which contain a similar representation, are delivered in terms that will allow of an exception being claimed on behalf of such favourites of nature as Clarissa is said to have been. " There is none righteous, no not one"—" all have sinned and come short of the glory of God"—and accordingly " the Scripture hath concluded all under sin." This is the Christian doctrine of man's state by nature, and we are sorry to see, from a Christian professor, any thing like an admission of a contrary and incompatible doctrine. With equal regret we perceive the application of " human industry to the regulation of the passions, and the strengthening and improving the reasonable powers," treated as adequate to the production of rare and extraordinary virtue. Surely the man who can write in this manner, must have meant by *virtue*, something very different from that " holiness, without which no man shall see the Lord ;" the various useful and amiable qualities comprised under which term are all referred in Scripture to an higher origin than any human energies, and are therefore appropriately named " the fruits of the Spirit."

Where the doctrines of which we have been speaking are not held closely in view, and applied practically to the heart, we always look for a proportionable deficiency in the prime Christian grace of humility, as the inevitable consequence. And our expectations on this head were but too soon realized in the case under examination. At p. 74, we meet with the following expressions in a letter to Sir W. Forbes.

" I hope you will pardon me, if I cannot return such an answer to your letter as it

deserves. I want words to express how much I value your friendship. Allow me to assure you, that I am not one of the ungrateful, nor (if good intentions can confer any merit on a character) one of the undeserving. The friendship of the good is the object of my highest ambition : if I cannot lay claim to it, I shall at least approve myself not entirely unworthy of it. Let me be tried by my conduct, and if I shall ever give a good man reason to be ashamed of owning me for his friend, then let my name be despised to the latest posterity." (p. 74.)

Surely these are expressions savouring less of that self-knowledge and self-diffidence which become a creature " born in sin," and who is " insufficient even to think any thing as of himself," than of that spirit of pride and self-importance which induced a Heathen to say, " For my goods I am indebted to the gods, but my virtue I owe to myself." How dissimilar to this is the language of those wise and pious persons, whose sentiments of themselves are handed down to us by the sacred penmen, in such petitions and declarations as these.—" Hold thou me up, and I shall be safe." " In my flesh dwelleth no good thing." " By the grace of God I am what I am."

How low Dr. Beattie's estimate of virtue was—how much lower, at least, than the scriptural standard—we have already seen. The following language used respecting the celebrated Mr. Hume, in a letter to Dr. Blacklock, confirmed this view, and ought not, we think, to escape animadversion.

" One gentleman," says he, " a friend of your's, I shall have occasion to treat with much freedom. I have heard of his virtues. I know he has many virtues ; God forbid I should ever seek to lessen them, or wish them to be found insincere ; I hope they are sincere, and that they will increase in number and merit every day. To his virtues I shall do justice ; but I must also do justice to his faults, at least to those faults which are public, and which, for the sake of truth and of mankind, ought not to be concealed or disguised." (p. 135, 136.)

But Dr. Beattie shall, in this instance, be his own corrector. In this very letter (with what consistency, let the reader judge) he justly censures the complimentary style of Drs. Reid and Campbell, in their controversies with this self-same philosopher, and rather indignantly remarks, "I could not conceive the propriety of paying compliments to a man's heart, at the very time one is proving, that his aim is to subvert the principles of truth, virtue, and religion." And yet, by the reprov-er's own-concession, it now appears, that this "subverter of virtue" was nevertheless "a man of many virtues;" and therefore on the whole, as we are entitled to conclude, in Dr. Beattie's opinion, no less than in that of Drs. Reid and Campbell, *a virtuous character*. But what a paradox then is here presented to us—a virtuous man, whose aim is to subvert the principles of virtue! Why did not Dr. Beattie acknowledge him to be also a religious character, seeing he has charged Mr. Hume with no greater delinquency in this respect than in the other? If a man may be destitute of the *principles* of virtue, so destitute as even to endeavour their subversion, and yet be a man of many virtues; we cannot see why a man may not be equally allowed to possess many religious dispositions, though he shew himself precisely in the same way to be the determined foe of all religious principle. Yet the absurdity of this latter admission would be too glaring to suffer any man either to think or utter it; while, perhaps, by venturing to question the propriety of a concession exactly similar in all respects, we shall be exposed to the charge of illiberal and narrow-minded prejudices. But are not virtuous principles as essential to the formation of a virtuous character, as religious principles to that of a religious character? May a man have *many virtues*, but *no virtuous principles*? However great the folly of such a disunion may appear, when formally proposed, we

are persuaded that it will be found to enter into the vague notion generally entertained of virtue in the world, and to produce the most pernicious consequences. This being the case, we trust we shall be excused for endeavouring to detect and expose it. Men learn to think of virtue as residing in actions only: thus they come to give and to take credit for many actions as virtuous, the principles of which they nevertheless dare not examine; being secretly conscious, that, if examined, they would be found to wear much more the complexion of vice than of virtue. In the vain, unthinking part of the world, we are prepared to witness such bad logic, coupled with such bad morality; but in a grave professor of moral philosophy, it is strange indeed, and not more strange than it is melancholy. Besides, such language as that before us sanctions the separation of virtue from religion, which we regard as one of the great heresies of the age; and such a sanction as that of Dr. Beattie, we lament that it should receive. Mr. Hume would have known how to avail himself of the compliments here paid to his virtues. Allow the infidel, that true virtue may exist where all religious principle is outraged, and his work, if he knows how to make good use of the materials thus furnished him, is more than half accomplished.

In a letter to Sir W. Forbes, Dr. Beattie writes thus:

***** "The Christian religion according to my creed, is a very simple thing, intelligible to the meanest capacity; and what, if we are at pains to join practice to knowledge, we may make ourselves thoroughly acquainted with, without turning over many books. It is the distinguishing excellence of this religion, that it is entirely popular, and fitted, both in its doctrines and in its evidences, to all conditions and capacities of reasonable creatures—a character, which does not belong to any other religious or philosophical system, that ever appeared in the world. I wonder to see so many men, eminent, both for their piety and for their capacity, labouring to make a MYSTERY of this divine

institution. If God vouchsafes to reveal himself to mankind, can we suppose, that he chooses to do so in such a manner as that none but the learned and contemplative can understand him? The generality of mankind can never, in any possible circumstances, have leisure or capacity for learning, or profound contemplation. If, therefore, we make Christianity a mystery, we exclude the greater part of mankind from the knowledge of it; which is directly contrary to the intention of its author, as is plain from his explicit and reiterated declarations. In a word, I am perfectly convinced, that an intimate acquaintance with the scriptures, *particularly the gospels*, is all that is necessary to our accomplishment in true Christian knowledge." (p. 139, 140.)

We cannot but regret, that Dr. Beattie, after stating that Christianity, according to his creed, was a very simple thing, had not given us, as it was natural to expect, at least the outlines of that creed. No obscurity might then have been left on the sentiments which he has here professed; and which, through this defect, are sufficiently equivocal to induce us to offer some observations on them, by way of obviating a very pernicious interpretation to which they are liable in their present unguarded form. It is, without doubt, one great excellence of Christianity, that it is so simple and intelligible as to be equally fitted to the comprehension of the unlearned as of the learned. "To the poor the gospel is preached," is an appointment, the wisdom and benevolence of which carries internal evidence of the source whence it originated. But of this concession, the adversaries of those doctrines which we conceive to be not only component parts of the Christian system but its most essential and vital parts, have always been forward to avail themselves; and the inconsiderate have been, at all times, so easily misled by the specious artifice which makes truth itself a cloak for error, that our jealousy is naturally excited when we find the subject handled in so loose and vague a manner as it is in the passage before

us. Simplicity and mystery, in the writings of Socinians, are artfully set in opposition to each other, and the unexplained language of Dr. Beattie, in this place, certainly appears to lend too much countenance to this unfounded and mischievous representation. So far is it from being true, that simplicity and mystery are incompatible, that in all the works of God we find them constantly united; so that what is simple in one view, is also mysterious in another. And in this respect a striking analogy subsists between the natural and the spiritual systems. The world was made, as the Bible was written, for men of all circumstances and conditions, and every thing, therefore, in the former, as well as in the latter, is simple and intelligible as to its practical qualities and uses, so far at least as it is essential to the general preservation and comfort of the species. The most unlearned know enough of the properties of light and air, and fire and water, to govern those ordinary operations of their industry and skill, on which life and health depend. And how much is it that the learned understand, in any of these instances, beyond the obvious matter of fact which constitute the useful knowledge of the poor? As to the real interior nature, and first principles of things, absolutely nothing at all. By making more experiments than the poor have leisure, or skill, or money to make, they have indeed learnt to combine and diversify, in a more complicated manner, the apparent properties of these sensible agents, so as to render them productive of a greater variety of effects, some amusing only, but others undoubtedly beneficial, than they would otherwise have been known to possess. But as to the *modus existendi*, or even the *modus operandi*, all is mystery to the wise, no less than to the foolish; and the ploughman or the mechanic is just as competent to tell us what the sun *is*, or *how* he shines, or *how* vegetation is produced on the surface of the

earth, or how metals are formed in its bowels, as the astronomer, the naturalist, or the chemist.

Just so it is in matters of religion. And here it will be necessary to refer only to one example, in order to shew the absurdity of concluding against the truth or importance of any doctrine, merely because it involves mysteries—we mean the being of a God. Every reader will make the application for himself, and must feel the full force of the illustration, without a word more from us.

We beg leave, however, still to detain our readers, while we notice another part of the quotation here under review. "In a word," says Dr. Beattie, "I am perfectly convinced, that an intimate acquaintance with the Scriptures, particularly the Gospels, is all that is necessary to our accomplishment in true Christian knowledge." To this proposition, as it respects the Scriptures generally, we have no inclination to object; although we are of opinion, that in order to "our accomplishment in true Christian knowledge," there must be superadded to an "intimate acquaintance with the Scriptures," an experimental acquaintance with the effects which the truths there revealed are intended to produce: but the preference here given to the *Gospels* in the attainment of Christian knowledge, seems (perhaps without any such intention on the part of Dr. Beattie) to carry an implication to the reader's mind, disadvantageous to other parts of Scripture, and calculated to weaken his sense of their authority and obligation. Dr. Beattie was no Socinian, but we could have wished that he had not adopted and propagated a sentiment which is one of the strong holds of the Socinian heresy. We have heard the same sentiment indeed from men who did not avow themselves Socinians. It is, we conceive, one of those loose notions in religion which float about the world, through the currency given them by such men as Dr. Beattie, and by sanctioning which, even the orthodox betray

unwittingly their cause into the hands of its enemies. We have heard in conversation an argument from St. Paul's Epistles repelled, and that by a man of a very similar character, in all respects, to Dr. Beattie, precisely in the following terms: "St. Paul indeed seems to hold that opinion, but; for my part, I content myself with drawing all my notions in religion from the four Gospels." We believe it is with an evil eye towards the Epistles of the Apostles, and those in particular of St. Paul, that this sort of invidious distinction is almost always set up. Its abettors have no particular quarrel with the Old Testament, but there are certain doctrines, which, for obvious reasons, are not so fully and particularly insisted upon in the Gospels, as in the other parts of the New Testament, which it pleases them to dislike, and of which they find this a ready and decent mode of ridding themselves. We shall take the opportunity, which is now afforded us, of making a few observations on this fruitful source of error.

Those who profess a superior or exclusive attachment to the four Gospels, must assume, in order to justify that preference, either that the Gospels furnish all the religious instruction of which we have need, and, consequently, that being sufficient for all the purposes of a Divine Revelation, the other Scriptures are superfluous:—or that the authority of that portion of the Sacred Volume, as containing the immediate declarations and decisions of Jesus Christ himself, is *more* to be relied upon than that of the apostolic writings: it is more safe, they think, to learn from the master than from the disciple. One or both of these assumptions, it is plain, must form the ground of their preference. In combating their views, therefore, we have only to subvert the foundation on which they rest, and the superstructure will fall of course. What is then the fact, as to the first of these positions? Is the fair presumption, *prima facie*, in favour of its truth, of

against it? Surely, the irreverence of treating any portion of divine revelation as useless and superfluous, might sufficiently startle the mind of any serious man; nor can we well conceive, how any person, who sincerely believes the inspiration of all the Scriptures, should for a moment cherish the sentiment we are opposing. But, this consideration apart, let it only be recollected, how gradually, from the first era of recorded revelation, to the incarnation of the Messiah, the promises of his coming, and the prophecies which described his person and his mission, became more and more full and explicit. Let it be recollected also, how "gross and dull of hearing" this great author found the Jewish nation at his coming, as their prophets had foretold and the gospels bear witness, inasmuch that he was constrained to speak to them of the mysteries of his kingdom in parables; as we instruct children by tales and fables, which communicate elementary truths, and by exciting a habit of attention, prepare the mind for maturer attainments in due time. Let it be further remembered, in how great a degree the disciples themselves of Christ, during his whole personal residence on earth, were subjected to the prevailing prejudices of their countrymen, by which it cannot be doubted that they were proportionably incapacitated for rightly apprehending the sublimer lessons of their beloved master's school, so hostile to their fond hopes of worldly advancement and distinction. Let all these things be remembered and duly weighed, and a strong presumption will surely arise out of the premises, supported at once by analogy, by the reason of the case, and by matter of fact, that our blessed Lord, who ever adapted his instructions to the capacities of his hearers, did not so fully and perfectly explain, in his discourses, either to the people or to his immediate disciples, all the great truths of his religion, as to preclude the propriety and necessity of a still more

ample exposition of them after his departure from the world. And that this was the case, we are not left to conclude, merely by a rational deduction from known circumstances; but the presumption those circumstances afford is elevated to certainty by the express testimony of Jesus Christ. "I have yet many things to say unto you, but ye cannot bear them now"—was one of the last declarations which he addressed to his special followers before his departure from the world; to reconcile them to which departure, he adds, "Howbeit, when the Spirit of truth is come, he will guide you into all truth." This passage, we conceive, is decisive of the point in question, and at the same time assigns the reason of it; and we can only express our surprise how, with this text of Scripture standing full in sight, any man can have embraced the opinion, that the discourses of our blessed Lord, recorded by the Evangelists, are such a complete and full institution in Christian doctrine, as renders the subsequent revelations superfluous. If his own family were not yet prepared for so perfect an initiation, much less was the nation at large; and the whole of the personal ministry, therefore, of the founder of our religion, is unquestionably to be regarded, as in some measure preparatory to that more perfect state of things which was to succeed, when the dispensation of the law should be finally abolished, and that of the Gospel established in its stead. He then who says, I am content to learn all my religion from the Gospels, pays them a compliment at the expence of their truth, and in opposition to their own decision.

Other persons, however, may possibly cherish the same sentiment of preference for the Gospels, under a vague impression, that their authority is more to be relied upon than that of the other parts of the New Testament. They readily acknowledge Jesus Christ as an infallible teacher, but are not disposed to place

equal confidence in the teaching of mere men like themselves. The divine inspiration of the Apostles, if granted, will indeed place their testimony on equal ground, in point of authority, with that of their master; for, in this case, it is not the *men* who speak, but God himself who speaks by them. But then this is a disputed point, and difficult, as they conceive, to be satisfactorily decided! and so may the most obvious truths become by the arts of disputation. Unsophisticated reason, having once admitted the divine origin of Christianity, finds no difficulty. Did Jesus Christ commission his Apostles to propagate his religion; and would he not take care, that they should themselves be well instructed in the doctrine they were to teach to others? Were they to preach the Gospel under this tremendous sanction, "He that believeth shall be saved, and he that believeth not shall be damned?" And can we want any other security, that the men from whom we have received it were worthy of our fullest confidence? To suppose we may be betrayed into error, by implicitly following their instructions, is a tacit impeachment of the divine wisdom, goodness, and equity, and strikes at the foundation of the whole Christian system.

We affirm, however, after all, that he who *really* receives the testimony of Christ, must receive that

of his Apostles also. Their testimony is one, and the Epistles are only a larger exposition of the same doctrines which the Gospels contain. Let any of the obnoxious tenets, for the sake of which this invidious discrimination is set up, between the different portions of Scripture: let any of these tenets be the subject of dispute, and we hesitate not to say, that they may be established on the clearest and most direct proofs, deduced from the Gospels, no less than from the Epistles. The only real difference is, that in the former they do not meet us so frequently and prominently as in the latter: they are not so amply discussed, and so distinctly unfolded. In short, they are there taught as the higher and more intricate parts of every system, whether religious or scientific, are *always* taught; the great Teacher contenting himself to give a brief and general view of them by anticipation, and reserving the fuller discussions, till preliminary truths, first learnt and digested, should have qualified his disciples for these last and most important lessons of his religion. Leaving first principles, they would in time be ready to go on unto perfection; no longer babes, who have need of milk, they would then be prepared to receive strong meat, fit for them who are of full age.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the Press:—A volume of *Sermons*; by the Rev. H. B. WILSON, M. A. Curate and Lecturer of St. Michael Bassishaw, &c.:—*Ten Sermons*, as preached in Oxendon and Woburn Chapels, by the Rev. W. COCKBURN, M. A. Christian Advocate in the University of Cambridge; in 1 vol. 8vo.:—*An Essay on the Importance of Evangelical Seminaries among Dissenters*,

as preparatory to the Work of the Ministry; in 1 vol. 12mo.; by INGRAM COBB:—*An Entire New Chemical Dictionary*; in 1 large vol. 8vo. by Mr. NICHOLSON.

In the Press:—*Sketches in Architecture*; consisting of Original Designs for Cottages and Rural Dwellings, suitable to persons of moderate fortune, with appropriate Scenery; large 4to.; on 20 plates; price 27s. in boards; by Mr. T. D. U. DEARN, Architect to his Royal Highness the Duke of

Clarence:—*Sketches for Rustic Cottages, Rural Dwellings, and Villas*, composed in the ancient English, the Grecian, and Roman styles; royal 4to. on 33 plates; price 3ts. 6d. in boards; by W. F. PO-COCK, Architect:—A Translation of MICHAEL'S *Prince*; with Notes, in which it is attempted to prove that Buonaparte has invariably adopted the maxims of that statesman in all his conquests; in 1 vol. 8vo.; by Mr. BYERLEY:—*Comments on the Commentators of Shakspeare*; by HENRY JAMES PYE, Esq. Poet Laureat:—*The Life of the Historian THUANUS*; in 1 vol. 8vo.; by the Rev. Mr. COLLINSON:—The first volume of a new edition of the *Harleian Miscellany*; by Mr. PARK: to be enlarged by two additional volumes:—*A View of the present State of Poland*; by Mr. G. BENNETT; who has recently visited that country.

The following Works are proceeding at the Clarendon Press; WYTTEBACH'S *Notes on Plutarch's Moral Works*, in 4to. and 8vo. to correspond with the edition:—SOPHOCLES, Græcæ, cum Notis; ELMSLEY:—*The Clergyman's Instructor*, being a Sequel to the Clergyman's Assistant:—Also new editions of DAVIS'S *Cicero de Naturâ Deorum*; MUSGRAVE'S EURIPIDES; FLORUS; HOMER; Bp. BUTLER'S *Works*, 2 vols. 8vo. and SHUCKFORD'S *Connection*. Last year an elegant and useful work was published from this press:—*Conciones et Orationes ex Historicis Græcis excerptæ, in usum Juventutis*.

M. CHAPTAL, who some time since occupied the post of Minister of the Interior in France, and resigned that situation to devote himself exclusively to science, has lately completed an excellent work on the *Application of Chemistry to the Arts*. A translation has just appeared, in 4 vols. 8vo.

Mr. WILSON, the Stereotype Founder and Printer, has lately enumerated the *Superior Advantages of his Mode of Printing*, in opposition to some ill-founded strictures on the subject. His statement will probably give our readers a more complete view of the subject, than they have yet seen.

I. The wear of moveable types, in Stereotype printing, does not exceed five per cent. of the heavy expence incurred by the old method of printing.

II. The expenditure on composition and reading is nearly the same by both methods, for a first edition: but this great expence must be repeated for every succeeding edition from moveable types;

whereas, by the Stereotype plan, it ceases for ever.

III. The expence of Stereotype plates is not twenty per cent. of that of moveable type pages.

IV. The expenditure on paper and press-work is the same by both methods; but it is not incurred at the same time. The old method requires an advance of capital for a consumption of four years; whereas, by Stereotype, half a year's stock is more than sufficient. It follows, therefore, that twelve and a half per cent. of the capital hitherto employed in paper and press-work is fully adequate to meet an equal extent of sale.

V. A fire-proof room will hold Stereotype plates of works, of which the dead stock in printed paper would require a warehouse twenty times the size: and then warehouse rent and insurance are saved; with the additional advantage, in case of accident by fire, that the Stereotype plates may be instantly put to press, instead of going through the tedious operations of moveable type-printing: and thus no loss will be sustained from the works being out of print.

VI. In Stereotype, every page of the most extensive work has a separate plate: all the pages, therefore, of such work must be equally new and beautiful. By the old method, the types of each sheet are distributed, and with them the succeeding sheets are composed; so that, although the first few sheets of a volume may be well printed, the last part of the same volume, in consequence of the types being in a gradual state of wear as the work proceeds, will appear to be executed in a very inferior manner.

VII. The Stereotype art possesses a security against error, which must stamp every work so printed with a superiority of character that no book from moveable types can ever attain.

VIII. Stereotype plates admit of alteration.

IX. Stereotype plates will yield twice the number, at least, of impressions, than moveable types are capable of producing.

X. All the preceding advantages may be perpetuated, by the facility with which Stereotype plates are cast from Stereotype plates.

From the whole it results, that a saving of from twenty-five to forty per cent. will accrue to the public in the price of all books of standard reputation and sale, which Mr. Wilson considers to comprehend THREE-FOURTHS of all the book-printing of

the United Kingdom. He thinks it fair, therefore, to conclude, that the sales, both at home and abroad, will be considerably increased, and that the duties on paper will be proportionally productive : so that the public will be benefited in a two-fold way by a general adoption and encouragement of the Stereotype art.

Proposals have been circulated for publishing by subscription, a *Portrait of Mr. WILBERFORCE*, dedicated to the Dean of Carlisle, after a picture by the late JOHN RUSSELL, Esq. R. A. in the possession of the Dean : which is said to be a striking likeness. Mr. HEATH has undertaken to engrave the portrait in his best style. Price to Subscribers, One Guinea : to non-subscribers the price will be considerably raised.

Mr. CORNELIUS VARLEY has laid before the public some interesting remarks on *Atmospherical Phenomena*, particularly on the *formation of Clouds* ; their permanence ; their precipitation in rain, snow, and hail ; and the consequent rise of the barometer. The inferences drawn by him are :—1. That no cloud can be formed, or exist, without electricity. 2. That no cloud can fall in rain, till it parts with some of its electricity. 3. That, in fine weather, the earth is giving electricity to the atmosphere, by means of vapour ; and, in stormy weather, the atmosphere is giving electricity to the earth, by means of vapour, rain, or lightning. 4. That, in fine weather, the clouds are separating ; and, in stormy weather, uniting. 5. That electricity is the suspending power in clouds. 6. That dry air is a conductor of heat, but a non-conductor of electricity. 7. That water can exist permanently in four states, and temperately in one only. Two of these are effected by electricity, and three without it. The first electrical state is that of cloud ; which is so much changed as to become lighter than air at the surface of the earth : the second is a complete saturation of water with the electric fluid ; which produces a transparent and elastic fluid, light enough to float above the highest clouds. The first of the three other states is air : the second is liquid : the third, which is quite temporary, is vapour ; for, as soon as the supply of heat whereby it is raised from the earth is withdrawn, it condenses, and returns again to the state of water. A consequence of this theory is, that, when a cloud loses its electricity in an atmosphere below the freezing point, then snow is produced ; for the vapours will be frozen in the act of uniting : and

particles of moisture united into rain, and passing through a cold region in their descent to the earth, will come down in the form of hail.

FRANCE.

Messrs. PERON and LESUEUR are drawing up a *Narrative of the Voyage of Discovery in the South Seas*, performed from the years 1800 to 1804, in 4 quarto volumes.

AUSTRIA.

The latest statistic report states, that the Austrian Empire contains 11,680 square miles : population, 23,500,000 persons : revenues, 104,000,000 guilders : expenditure, 103,000,000 : national debt 1,200,000 guilders : army, 344,315 men.

From thirty to thirty-five thousand foreigners usually attended the Leipsic fair. Not more, however, than eight thousand were present at the last fair ; and most of these were sellers, of whom a considerable proportion did not take money enough to pay their expences.

DENMARK.

A clergyman of Nykoebing, in Denmark, has given the description of a Danish island, hitherto almost unknown. It is called Mors ; and is situated on the N. E. part of Jutland, and formed by the great gulf of Linfiord, which penetrates far into the interior of this peninsula. Its population amounts to 81,000 ; who speak a peculiar language. To the narrative is added a glossary of 400 unknown words.

SWEDEN.

A Swedish naturalist has discovered the smallest animal of the class of Mammalia that has yet been seen. He calls it *Sorex Caniculatus*. It is a kind of earth-mouse.

RUSSIA.

In the course of 1806, among the deaths in this extensive empire, there were—*and* between 145 and 150 years of age ; *one* between 130 and 135 ; four, from 125 to 130 ; six, from 120 to 125 ; thirty-two from 115 to 120 ; twenty-six, from 110 to 115 ; eighty-six, from 105 to 110 ; *one* hundred and thirty-seven, from 100 to 105 ; and eleven hundred and forty-four from 95 to 100 years of age.

EAST INDIES.

Dr. ANDERSON, Physician-General and President of the Medical Board at Madras, has made public some highly interesting facts respecting the progress of Vaccination in India. He declares that “*no*

serious alarm has been caused by the small-pox in that vast extent of country which is now subject to Great Britain, in India, since the introduction of vaccine inoculation; nor has the vaccine matter," he says, "although transferred from one human subject to another for four or five years, produced any other disease." The cow-pox, under the direction of the Presidency of Madras, had resisted the test of 1500 variolous inoculations. Some of the native chiefs begin to countenance vaccination, and even submit their own persons to the practice; and Dr. A. entertains little doubt, but "the vaccine lancet will soon be as familiar to the Hindoos, as the plough or the shuttle." There had been 429,821 persons successfully vaccinated, in that Presidency and its dependencies, between the beginning of Sep. 1802 and the end of May 1805; at the expence of 55,865 star-pagodas. Of these, 2316 had been subsequently inoculated for the small-pox, which they all resisted. See *Med. and Phys. Journal*: July 1807, pp. 540—543. In the same Presidency, from Sep. 1, 1805

to Aug. 31, 1806, there had been 178,074 other persons vaccinated; of whom 101,762 were males, and 76,312 females. *Ibid.* pp. 544, 545.

CEYLON.

Mr. CHRISTIE, Superintendent General of Hospitals in Ceylon, reports that the number of vaccinated patients in that island, delivered in to him since the introduction of cow-pox in August 1802, amounted on the 30th of June 1806, to 47,523. He calculates that not more than one-half of the inhabitants escaped natural small-pox; and that, of the half that had it, one-third died. He thinks, therefore, that, without overrating the benefits of vaccination, it may be fairly estimated, that, of the 47,523 patients vaccinated, one-sixth of the whole, or 7920 persons, would have otherwise died of the small-pox; which, previous to the introduction of vaccination, was almost every year epidemic at Colombo, and many other parts of the island. See *Med. and Phys. Journal*: June 1807, pp. 517—520.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Short Epitome of the History and Doctrine of the Holy Bible. By Mrs. Wilson. 1s. 6d.

The Churchman's Remembrancer. Vol. I. 10s. 6d.

Parochial Divinity; or, Sermons on various Subjects. By Charles Abbot, D.D. F. R. S. 8vo. 9s.

Lectures on Systematic Theology, and on Pulpit Eloquence. By the late George Campbell, D.D. F. R. S. Ed.

Seventy Sermons on the Doctrines and Duties of Christianity. By William Joy Young. 2 vols. 8vo. 14s.

Sexaginta Conciones ad Fidem et Usum Christianæ Religionis spectantes, novis Typis accuratè Manuscripta imitantibus mandatæ, a Presbytero Ecclesiæ Anglicanæ compositi; or, Sixty Sermons written by a Clergyman of the Established Church, printed in the manner of Manuscript, and done up separately for the Pulpit. 3l.

"He grinds divinity of other days
Down into modern use; transforms old
print

To zig-zag manuscript; and cheats the eyes
Of gall'ry critics by a thousand arts.

Are there, who purchase of the Doctor's
wares?

Oh, name it not in Gath!"

MISCELLANEOUS.

Survey of the County of Gloucester; drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Thomas Rudge, B. D. Published by Order of that Board. 8vo. 9s.

Survey of the County of Essex; published by Authority of the Board of Agriculture. By A. Young, 2 vols. 8vo. 21s.

Plans, Elevations, and Sections of Hot-Houses, Green Houses, an Aquarium, Conservatories, &c. recently built in different parts of England. By G. Tod, with 27 coloured Plates. 2l. 12s. 6d. fol. bds.

Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by himself. Containing a History of Part of the Life of Louis IX. King of France, surnamed St. Louis; including an Account of the King's Expedition to Egypt in the Year 1248; to which are added Notes and Dissertations, &c. The whole translated by Thomas Johnes, Esq. M. P. 2 vols. 4to. 4l. 4s.

Memoirs of the Life of the Right

Hon. William Pitt. By H. Cleland, Esq. 12mo. 5s. 6d.

Memoirs of the Life of the late Right Hon. C. J. Fox, with nine engravings. 5s. 6d.

The Nativity of Napoleon Bonaparte, Emperor of the French, with a Plate. By John Worsdale. 6s. 4to.

Introduction au Lecteur François ; ou, Recueil de Pièces Choises ; avec L'Explication des Idiotismes et des Phrases difficiles qui s'y trouvent ; par Lindley Murray. 3s. bound.

Dialogues in Chemistry, intended for the Instruction and Entertainment of Young People, in which the first Principles of that Science are fully explained. To which are added Questions and other Exercises for the Examination of Pupils. By the Rev. J. Joyce, author of Scientific Dialogues in 6 vols. 7s.

The Companion to the Scientific Dialogues ; or, Pupil's Manual in Natural and Experimental Philosophy ; containing a complete Set of Questions and other Exercises for the Examination of Pupils in the six vols of the Scientific Dialogues. To which is added a Compendium of the principal Facts under each Department of Science. By the Rev. J. Joyce. 2s.

A Complete Set of New Hydrometrical Tables, exhibiting at one View the Comparative Value of every Strength of Spirits, from 75 per cent. over proof to 50 per cent. under proof on Clarke's Hydrometer. By Peter Jonas. 7s. 8vo. bds.

Notes and Observations on the Part of the History of the British Isles. By Robert Cowper, M.D. F. R. S. Ed. 2s. 6d.

Fragments of Oriental Literature, with a Plate from a Chinese Vase. 8vo. 6s.

The Works of the British Poets, with their Lives ; principally written by Samuel Johnson, LL. D. 124 vols. 12l. sewed ; or, 61 vols. extra bds. 12l. 12s.

Dialogues on various Subjects. By the late William Gilpin, A. M. 8s.

Sur La Cause des Malheurs de l'Europe depuis 1789, jusqu'en 1807 ; par M. De Lisle. 2s. 6d.

A Picturesque Representation of the Naval, Military, and Miscellaneous Costumes of Great Britain, in 100 coloured plates. By John Augustus Atkinson. Vol. I. 5l. 5s. royal fol.

The Works of Sir William Jones, with

the Life of the Author. By Lord Teignmouth. 13 vols. 6l. 16s. 6d. 8vo. bds.

A Letter to the Rev. the Dean of Christ Church respecting the new Statute upon Public Examination. By the Rector of Lincoln College. 2s. 6d.

First Lines of the Practice of Surgery, being an elementary Work for Students, and a concise Book of Reference for Practitioners, with such Plates as are essential to the Subject ; by Samuel Cooper. 12s. 8vo.

Discoveries on the Management of Infants, and the Treatment of their Diseases. By John Herdman, M. D. 8vo. 6s. bds.

An Inquiry into the Changes induced on Atmospheric Air, by the Germination of Seeds, the Vegetation of Plants, and the Respiration of Animals, &c. By Daniel Ellis. 8vo. 6s.

Poems. By James Grahame. 2 vols. foolscap 8vo. 14s.

The Poetical Works of Sir William Jones, with the Life of the Author. 2 vols. foolscap 8vo. 10s. 6d.

Suggestions arising from the Abolition of the Slave Trade for supplying the Demands of the West India Colonies with Agricultural Labourers. By Robert Townsend Fauquhar, Esq. 2s. 6d.

Caledonia ; or, an Account Historical and Topographic, of North Britain, from the most Ancient to the Present Times, with a Dictionary of Places Chronographical and Philological. To be completed in 4 vols. By George Chalmers, F. R. S. and S. A. Vol. I. 4to. 3l. 3s. imperial, 4l. 14s.

A Tour through Holland, along the Right and Left Banks of the Rhine, to Darmstadt, in the Summer and Autumn of 1806, with numerous and beautiful Engravings. By Sir John Carr. 42s. 4to.

Journal of a Tour through Ireland. By Sir Richard Colt Hoare, bart. 10s. 6d. 8vo.

Travels in the Year 1806, from Italy to England through the Tyrol, Styria, Bohemia, Galicia, Poland, and Livonia ; containing the particulars of the Liberation of Mrs Spencer Smith, from the hands of the French Police, and of her subsequent Flight through the Countries above mentioned ; effected and written by the Marquis De Salvo, Member of the Academy of Sciences and Literature of Turin, &c. 7s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In our last we promised to present our readers with an abstract of the last Report made to this Society by its Committee. This promise we now proceed to fulfil.

Notwithstanding the counteraction occasioned by the war, the impulse given by this Society to Religious Associations and individuals on the Continent, still continues to produce a pleasing effect. The circulation of the German New Testament, printed by the Bible Society which was formed at Nuremberg, but which has transferred the centre of its operations, in consequence of the war, to Basle, has been very extensive, chiefly among the Protestants in the Austrian dominions; and it is satisfactory to know that the supply of Testaments has been thankfully received.

The attention of the Basle Committee has been particularly directed to provide a cheap edition of the Bible complete. To facilitate this undertaking, and to enlarge its extent, the Committee resolved to present the German Bible Society with the sum of £300, in addition to a former donation of £200. By this opportune aid the number of 250,000 German Bibles, in clear and excellent types, may be successively furnished at a very cheap rate.

The Society which has been established at Basle, has also purchased 1,500 copies of the French Protestant Bible, partly by its own funds, and partly by the £100. remitted from this Society; and of these copies several hundred have been distributed in Lausanne, Montmirail, Besançon, Strasburgh, and some even in the interior provinces of France.

Though Prussia had unhappily become the theatre of war and devastation, the Prussian Bible Society, encouraged and assisted by the Committee, has actually proceeded in printing a Bohemian Bible; and had, at the date of the last account from Berlin, advanced in this undertaking as far as the Psalms.

A major in the service of his Prussian Majesty, having been apprised that 3,000 copies of the Bohemian New Testament remained for sale in the Hallish Bible Institution, he purchased them at his own

expence, and transmitted them to Bohemia for gratuitous distribution.

A correspondence has been entered into with some Protestant Clergymen in Petersburg, for the purpose of ascertaining the religious state of the Russian Protestant provinces, and a promise has been given, that if a Bible Society should be established for the benefit of those provinces, the Committee would afford them assistance.

The attention of the Committee has also been particularly attracted by information of the great want of Bibles among the Russians in general*; and they have adopted measures for ascertaining how far it may be in their power to supply the deficiency.

In consequence of an application for German Bibles and Testaments to be distributed among the German colonies near the Wolga; instructions have been given to Doctor Knapp at Halle, to send thither 400 Bibles and 200 Testaments.

The Committee having received information of the extreme scarcity of Bibles in Iceland, and at the same time that some respectable persons in Denmark, with a view to supply this deficiency, had resolved to print an edition of 2,000 copies of the New Testament in the Icelandic dialect; were happy to embrace the favourable opportunity of supplying the spiritual wants of Iceland, by increasing the proposed edition of the Icelandic New Testament to 5,000 copies. They have likewise expressed their readiness to assist the printing of the whole Icelandic Bible. By accounts recently received, the last sheet of the New Testament was in the press: and 2,000 copies bound at the expence of the Society, it was supposed, would be ready to dispatch to Iceland by the ships which were speedily to sail. Five hundred copies were to be at the disposal of the bishop of the island†.

* Four editions of the Russian Bible have been printed, one in the 16th and three in the 18th centuries. These three last editions consisted of about 6,000 copies. What a disproportion to the population of Russia, which is about 40 millions!

† The inhabitants of this island amount to about 50,000, under the care of a bishop and about 200 clergy; and there is

The Committee noticed in their last Report, that under the auspices of the College at Fort William in Bengal, the Scriptures were in a course of translation into the languages of almost the whole continent of Oriental India. To forward this most im-

portant undertaking, they resolved to place the sum of £1,000. at the disposal of the Calcutta Corresponding Committee. By a recent communication from the Reverend David Brown, Provost of the College of Fort William, the Committee are in possession of specimens, partly printed and partly manuscript, of translations into ten of the Oriental languages, among which are the Shanscrit and the Chinese. These translations are in different degrees of forwardness, and to their completion nothing is now wanting, under the Divine blessing, but funds sufficiently ample *.

Extract of a Letter from a respectable Person in Iceland.

"The common people in Iceland are not behind those of the same description in Denmark, in regard to religious information. This is owing, in the first place, to their great desire for reading and knowledge in general; secondly, to their excellent religious exercises, which are held in every house from Michaelmas to Easter. Among other devotional books, the Bible, and particularly the New Testament, is read before the family in every place where this precious book can be had. It is very lamentable, however, that this is not now to be obtained, even for money. When it happens to appear at an auction, it sells at an enormous price. Never will Iceland forget her dear Stistrup, who, at his own expence, bought and sent to this place a great number of Bibles and New Testaments, to be given away gratis. This has now ceased, however, for the space of 60 years and upwards, and most of these Bibles are now worn out. I remember frequently to have heard the best farmers in the parish warmly contending which of them should have the loan of the Bible which was sent to their parish for themselves and their children. The older edition of the Scriptures are not to be had at all. The printing press in the island is no longer in order; we therefore cannot do any thing to supply this want; and the common people in Iceland will, within ten years, be entirely deprived of this blessed book, which is so dear and precious to them.

"You will see from this, my dear Sir, how infinitely obliged and thankful I and my countrymen will be to the dear brethren who, of their benevolence, offer to favour us with the New Testament in Icelandic. The number of copies that would be necessary I will not take upon me to determine. Your letter, however, gives me occasion to mention that in Iceland there are 305 parish churches, and about 47,000 inhabitants."

* Mr. Brown's letter is as follows:

"I believe no plan for the diffusion of true religion was ever formed, from the beginning of the world, that embraced so wide a scope, or met with such general approbation, as that of the British and Foreign Bible Society.

"On coming down this morning from Serampore, I requested the missionaries to send me a few specimens of their labours, whether in the press or in manuscript, to be forwarded to you by the packet which closed this day. They have sent me the following: 1. Shanscrit. Two first Gospels will be ready by the end of this year. 2. Bengalee. This is a new and most admirable translation of the whole Scriptures. 3. Mahratta. The four Gospels are printed off. 4. Orissa. A sheet from the press not corrected. This work is in great forwardness. In manuscript: 5. Telinga. 6. Shanscrit Hindoostanee. 7. Diiki Hindoostanee. 8. Gurcratee. 9. Persian. (Book of Psalms is finished.) 10. Chinese.

"Mr. Professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand.

"As the above little specimens are the hasty production of this morning, I do not recommend them to severe criticism, but Mr. Lassar is a thorough Chinese, and will do the great work of translating the Scriptures into that language, if it pleases God to spare his life five or six years. He reads every thing in the language as readily as you do English, and writes it as rapidly.

"The other manuscript specimens are in a rough state, and not fit to be submitted to critical inspection.

"The Shanscrit and Chinese (apparently the most difficult of access) are discovered to be the most practicable of all the languages yet undertaken.

"The first answers to Greek, as far as

The Committee, in consideration of this intelligence, have increased the original donation by the addition of another £.1000.

A proposal having been made from the Edinburgh Missionary Society, to assist them in procuring Arabic types and a supply of paper for printing an edition of the New Testament in the Turkish language, under the direction of their missionary Mr. Brunton, at Karass on the borders of the Caspian Sea; and this language appearing to be spoken from the banks of the Wolga to the borders of the Euxine; the Committee resolved to supply a fount of Arabic types, and also paper sufficient for 5,000 copies of the proposed Testament. To the adoption of this resolution they were partly influenced by the consideration of the liberality of their brethren in Scotland; but chiefly, by the prospect of furnishing the Christian Scriptures to a people occupying so large a portion of country, and living under the degrading dominion of Mahomedan superstition.

The Committee farther state, that in the course of the year, the British soldiers at the Cape of Good Hope, the inhabitants of Newfoundland, Halifax, and Nova Scotia, the settlers at Van Dieman's Land, the French at St. Domingo, the Spaniards at Buenos Ayres, the colonists of New South Wales, and some of the distressed Protestants in Mecklenburg, have been, or are in a course of being supplied by the funds of the British and Foreign Bible Society, in a greater or less degree, with the means of spiritual knowledge in their respective languages. In addition to the 2,000 copies of the Spanish New Testament which they had printed chiefly with the view of supplying the prisoners of that nation in

answers to face in a glass. The translation will be perfect, while it will be almost verbal. A Shanscrit edition of the Gospels will be published with the Greek on the opposite page, as soon as we can procure Greek types. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same; where the Greek is absolute, so is the Shanscrit; and in many instances the primitives or roots are the same. This will exhibit a curious phenomenon to the learned in Europe.

"While I am writing, Mr. Carey has sent to the College, for the Honourable Court of Directors, 40 copies of his Shanscrit Grammar, just published, containing 1014 pages in quarto."

this country: a further impression of 3,000 copies is now nearly finished. The printing of an edition of the Scriptures in the Calmuc and Arabic dialects is also under their consideration.

The completion of the Welsh New Testament was noticed in the former report. The mode in which it has been executed has obtained very general approbation. The Welsh and Gaelic Bibles are also in a very advanced state of progress. Various editions of the New Testament in English, and two of the entire Bible, have also been printed at the expence of the Society, in a manner which the Committee trust will be deemed satisfactory. That a still greater number of copies has not yet been completed, has been owing to circumstances which it was utterly out of their power to controul, but which it is probable will now be removed.

It has been the care of the Committee to supply Societies or individuals with the Holy Scriptures, for circulation or use, upon terms adapted to their circumstances. The association at Dublin "for discountenancing vice," &c. and "the Bible Society" at the same place, have been accommodated with grants of Bibles and Testaments to a considerable extent. Two thousand Testaments have also been consigned to the care of a Clergyman in the south of Ireland, to be disposed of at a price subject to his discretion. A gentleman in the north of the same kingdom has been furnished with 1,000 copies at one half the original cost, for distribution among the poor; and a member of the Committee has also received an equal number on the same terms, for the use of Sunday schools in different parts of that country. Of the successful manner in which these copies have been distributed the Committee have received very gratifying accounts.

By the benevolent assistance of individuals, the Committee have had the gratification to furnish copies of the New Testament, and occasionally of the whole Bible, to the convicts at Woolwich; the prisoners in Newgate, and other jails; the German soldiers and seamen at Margate, Gosport, Guildford, Dublin, and other places; the Sea Fencibles on the Essex coast; and the French and Spanish prisoners of war. It appeared that 2,410 French prisoners out of the number of 5,178, and 800 Spanish prisoners out of 1,700, all at Plymouth, were capable of reading the New Testament in their respective languages, and were also anxious to obtain the means of doing it. With these

means they have been supplied. The anxiety of the Spanish prisoners to obtain the New Testament, exceeded all conception; many sought them with tears and earnest intreaties; and although the number was nearly enough for all, they could scarcely be pacified until their wants were individually gratified. "I have witnessed," says a correspondent, "the most pleasing sight my eyes have ever beheld; nearly a thousand poor Spanish prisoners sitting round their prison walls reading the word of God, with an apparent eagerness, that would put many professing Christians to the blush!"

The New Testaments voted to the convicts at Woolwich were also most cordially received by them*. To each mess a Testament has been allotted.

For the benefit of the poor Welsh residing in England, Welsh ministers who are not subscribers to the institution, are allowed to purchase Welsh editions of the Scriptures at reduced prices, for their use.

It has also been determined to furnish such supplies of Bibles and Testaments as can be spared, at the cost prices, to "the Naval and Military Bible Society."

The Committee state, that the Funds of the Society continue to increase by the liberal contribution of societies and individuals; and that their valuable collection of books and manuscripts has been further augmented by presents from different gentlemen.

The Committee thus conclude their interesting report.

"It is to the honour of this country, that so many Societies exist in it, for the purpose of supplying the poorer classes with

* *Extract of a letter from Woolwich.*

"I had no sooner made known to the commanding officers of the before-mentioned ships the purport of my visit (which was, that I might have the pleasure of distributing amongst those truly deplorable people the Scriptures, and other religious books) but they readily expressed their gratitude, by saying, '*they were much obliged to any individual, or body of men, that felt themselves interested in behalf of those wretched men; and that any books which might be sent for the use of the convicts, they would use their influence to enforce a proper attention to.*' The second officer of the ship *Retribution* assured me, that the captain of that vessel had made two attempts to get a supply of the Scriptures for the use of the convicts under his command in vain; consequently my offer was heartily accepted."

the Holy Scriptures; but it is the peculiar honour of the British and Foreign Bible Society, that its exertions have an unlimited range; and that they are directed to circulate the doctrines of Inspiration amongst foreign nations, whether near or remote; whether Christian, Mahomedan, or Pagan. The spirit of emulation which it has excited on the Continent, and the activity which it has called forth at home and abroad, prove the value of its example, and the power of its influence, in producing effects of the utmost importance to the interests of Christianity.

"To enlarge upon the benefits which may result from an Institution of this nature, must be superfluous to those who feel, how much the happiness of individuals, and the prosperity of nations, depend upon their observance of the doctrines contained in the Holy Scriptures; and their still greater importance with respect to the eternal happiness or misery of mankind. But it must be a gratification to the members of the Society to mark, in the recital which has been submitted to them, the successful progress of the Institution towards the attainment of its object, and the prospect of future utility gradually opening in magnitude and extent.

"Whether the sphere of its operations be measured from North to South, from Iceland to the Cape of Good Hope, and Van Dieman's Land; or from the East to West, from Hindostan and the shores of the Caspian, to Buenos Ayres and the Lakes of North America, the range is immense; and your Committee are fully justified in repeating an assertion in their last report, 'that they see no other limits to the beneficial operation of the institution than that which its funds may prescribe; because they are so well able to shew the progress of its verification.

"There remains one quarter of the globe, to the native inhabitants of which the assistance of the Society has not yet been extended; although the means and practicability of effecting it have not escaped the consideration of your Committee, and will progressively engage a larger portion of their attention.

"Your Committee allude to Africa, the natives of which having now been relieved by the legislature of this country, from the bitterest affliction that ever desolated the human race, may be better disposed to respect those doctrines, which inculcate the love of God and Man, since the proof lately furnished of the influence which they exercise over the principles and conduct of those who profess them."

THE JEWS.

The Grand Sanhedrim of the Jews, which was convoked at Paris by Bonaparte, have published in the *Moniteur*, and other papers, their "Decisions" on a variety of points.

Among other things of minor importance, they declare, that "every one professing the religion of Moses, who does not practise justice and charity towards all *who adore the eternal*, independently of their peculiar mode of belief, sins heinously against the law of Moses," and they prescribe as a religious duty, the habitual practice of justice and charity, as commanded in Scripture towards all *who acknowledge God the Creator of heaven and earth*. Whether by this description they mean to restrict the exercise of these qualities to those only who acknowledge or adore God (excluding Atheists and Polytheists) does not very clearly appear. Other expressions which occur under the same head, would seem to imply, that it was intended to include all their brethren of men within the pale of their charities. "Every Israelite in his behaviour to the descendants of Noah, shall love them as his brethren, whatever their religion may be; shall visit their sick, bury their dead, assist their poor, as they would those of Israel; nor is there any act of charity or work of mercy, which they can omit towards them."

The Grand Sanhedrim have also decreed, that it is the duty of Israelites to conform to the laws of the state where they are born and educated; to take an interest in its affairs, to rejoice in its prosperity, and to grieve for its misfortunes: and those born in France and Italy especially, where they are treated as citizens, are religiously bound to regard them as their country, to serve and defend them, and to obey all the laws.

Another of their decisions respects the pursuit of useful professions. The Jews, particularly those of France and Italy, are urged to addict themselves to the culture of the soil, to exercise the mechanical arts, to cultivate the sciences which serve as an introduction to the liberal professions, to adopt the best means for inspiring youth with a love of industry, and inducing them to engage in the exercise of the different arts, callings, and professions, and to acquire landed estates, as a mean of attaching them to their country, and enabling them to renounce odious and despicable occupations.

The deputies from the Dutch Jews, and those from Frankfort on the Main, have

CHRIST. OBSERV. No. 66.

been admitted into the Sanhedrim of France and Italy, and have declared their determination to adhere to its decisions. It will doubtless be the policy of Bonaparte to attach to his person and government the whole body of this dispersed, restless, and enterprising people, and to avail himself of their services in promoting his ambitious views. The ready entrance which they obtain into every country of Europe makes them peculiarly fit instruments for this work; and it behoves all the governments which remain in Europe, and particularly our own, to keep a watchful eye on their proceedings.

TARTARY.

The following extract from the Journal of two of the Missionaries of the Edinburgh Society at Karass in Tartary, will throw some light on the singular superstitions prevailing among the heathen part of the Tartar tribes.

"1806. Aug. 30. This morning, about 5 o'clock, we set out to visit a horde of Kalmuck Tartars. We stopped at the tents of one of the chiefs, who received us with great kindness. From this we proceeded to the tent of the princess, who is a widow. Her husband was chief over all the Kalmucks, and died about two years ago. She received us with apparent kindness, and made a signal for us to sit down.

"After a good deal of conversation, chiefly about our journey and the country from which we had come, she ordered one of her attendants to bring us a glass of brandy; after which we had tea served up to us in small wooden bowls, which were very neat and clean. These we admired much more than their contents, for the tea had a very peculiar taste, which, to us, was not at all agreeable. When this was over, she asked Mr. Pinkerton if he had a father and mother in Britain? and on being answered in the affirmative, she immediately asked the reason of his coming to such a distance from them?

"While this conversation was going on, she now and then counted a string of ivory beads, and muttered over something to herself, which we understood was a prayer. Before her there stood a machine, which she repeatedly turned, during the time we remained in the tent. This, we learned, was a *Praying Machine* *. It consisted of a small barrel, about 16 inches in length, and seven or eight in diameter, covered with red velvet, and having within it a

* See Vol. for 1804, p. 603.

number of written prayers. At each end of the barrel was fixed an axle, one of which had a crank, and to it was fixed a string, that made it go round. It was fitted to a frame, which likewise was covered with velvet, and the whole apparatus was set upon a small chest, directly before the princess. When the barrel turns round, it is supposed by these poor ignorant people that the prayers go up to heaven. They likewise have a custom of writing prayers on slips of paper, which they paste on small thin pieces of wood. These they set up on the top of their tents, and as they are turned by the wind, it is imagined that they have a similar effect to the barrel. The princess shewed us the pictures of the gods whom the Kalmucks worship. They seemed to be a representation of the elements of fire, water, air, and earth. They were fixed upon rollers, and wrapped up in silk. After viewing them, we were conducted to a tent, where we found a number of priests. This was their temple, or place of worship, and here we found the images of the gods whose pictures we had seen. These images were about eight or nine inches long, and seemed to be made of silver. They were placed in small boxes, and had pieces of silk about their shoulders. Before them sat two priests, blowing on silver trumpets. After they had blown with them a considerable time, they laid them down, and took up two copper ones of a much larger size, not less than seven or eight feet long, with which they made a very solemn sound; though sometimes they blew with such force, that the sound was too much for us."

IRELAND.

The following paper has been transmitted to us by a respectable correspondent.

"The present uncivilized state of this country, must be a subject of painful reflection to every serious mind. Such is the deplorable ignorance of the southern parts in particular, that it may truly be said, that "darkness covereth the land, and gross darkness the people." In those parts, according to a report made to the British and Foreign Bible Society (page 48) the Bible is a scarce book; not more than one third of the Protestant families being possessed of Bibles; and the Popish families, which are in the proportion of at least ten to one, having scarcely a Bible amongst them, perhaps not one in five hundred families.

"To supply the lamentable deficiency

of the means of religious knowledge, and to counteract the growing influence of ignorance and superstition, some zealous clergymen of the Church of England framed a plan for establishing schools, and for educating schoolmasters, of approved integrity and piety, to superintend them. A subscription has been begun for this purpose, and a seminary has been instituted, into which some young men, about the age of 17, of pious dispositions and teachable minds, and who are attached to the establishment, have been admitted. There is a large free school attached to the seminary, in which these young men are practised and instructed in the art of keeping a school and communicating knowledge; and it is intended, that when they shall have acquired an adequate degree of proficiency in this art, they shall be sent to superintend schools in different parts of the country.

"The Society has hitherto had great reason to approve of the conduct and character of the young men whom they have patronized; and they promise to be highly useful in promoting the beneficial design of the institution.

"The expence of each youth for board, clothes, and lodging, is estimated at £20. a year; and as the Society succeeds in adding £20. to its funds, another youth will be added to its present number. Some young men are at this time waiting till the funds of the Society are sufficient to allow of their being admitted.

"Another object of this Institution has been to distribute Bibles, either by selling them, at a reduced price, to those who are desirous to purchase them, in certain cases, or by giving them away gratis. In the course of the last two years, 10,000 Bibles and Testaments have been in this manner dispersed in the Southern Provinces of Ireland.

"In order to assist this Society, an unsolicited collection was made, on the 51st ult. at Bentinck Chapel, St. Mary-le-bone. The Rev. Basil Woodd, M. A. (Minister) preached in the morning, and the Rev. Robert Shaw, M. A. of Ireland, in the evening. The collection produced £101. 10s. 6d.

"The Managers of this Institution are of opinion, that as there is no Society which stands more in need of charitable assistance, so there is none which is likely to prove of more essential service to the destitute and the ignorant. Subscriptions or Donations will be thankfully received by the Rev. Basil Woodd, No. 10, Paddington Green; Mr. Smith, No. 19, Little

Moorfields; and Messrs. Down, Thornton and Free, No. 1, Bartholomew Lane."

GREAT BRITAIN.

A Society for the Suppression of Vice has been established in the parishes of St. Leonard, Shoreditch, and St. Luke, Middlesex, "for the purpose of giving effect to the laws made for the protection of religion and morality, when friendly admonition has failed of success." The particular objects to which the members of the Society are to direct their attention, are

the profanation of the Lord's Day, by the carrying on of trades, working at ordinary callings, vending goods, &c.; false weights and measures; riotous and disorderly houses; lewdness, drunkenness, and profane swearing. The Society has issued a temperate and judicious Address to the Inhabitants of those Parishes, explaining the nature of the institution, and calling on them to aid its design.

We should rejoice to see similar associations formed in every parish of the kingdom.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE fall of Dantzic took place on the 27th May. As this event is a strong indication of the superiority of the French force over that of the Allies, so we fear it is but the prelude to fresh disasters. The garrison marched out with all the honours of war, and are only bound not to carry arms against France for the space of one year. In consequence of the capture of this place, the centre and both the wings of Bonaparte's army are supported by fortified places; and his line may be almost considered as impregnable. What hope therefore now exists of expelling him from Germany we cannot discover. The probability is that the Allies will now begin to negotiate seriously for peace; and that Bonaparte will be disposed to grant them such terms as they may deem it prudent to accept. He will thus be left at liberty to pursue his vindictive schemes against Great Britain. Marshal Lefebvre, who conducted the siege of Dantzic, has been created Duke of that place, and has received a grant of territorial possessions in France.

The Turks are said to have obtained some advantages over the Russians in Wallachia. Constantinople is suffering, according to report, considerable inconvenience from the want of provisions, in consequence of the blockade of the Dardanelles by our squadron.

An Order of Council has issued, directing the restoration of all property belonging to Citizens of Hamburg and Bremen, taken since the 1st of January last, which is not liable to confiscation on other grounds,

and allowing it to proceed to any neutral port; also granting an immunity from capture to all ships and goods so belonging, and found trading to or from this kingdom or any neutral port.

The King of Sweden appears not to have disapproved of the conduct of his General, Baron Von Essen, in concluding an armistice with the French, as mentioned in our last number.

MALTA.

A dreadful mutiny broke out lately in a foreign regiment stationed at Malta, Froberg's, consisting, it is said, of persons of 32 different nations. Their object was to compel the General to send them to their different countries. They seized on Fort Recazoli, murdered some of their officers, and wounded others, pointed the guns on the city, and threatened to destroy it, and to murder all the English in their power, if their wish was not complied with, and a supply of provisions sent them. The General firmly resisted their demands, and brought 150 pieces of cannon and a great many mortars to bear on the fort, which deterred them from executing their threats. Their provisions at length failing, the greatest part of the regiment rushed out of the fort and surrendered themselves. About 20 or 30 of the ringleaders remained behind, and refused to surrender unless a pardon were granted them. They now began to throw shells on the town. On the fort being attacked they made their escape into the magazine, where they remained without provisions or water for almost 48 hours, when their demands being still refused they set fire to the magazine, con-

taining no less than 560 barrels of gunpowder. The explosion, besides destroying themselves, was attended with little other mischief, although the fort is not above a quarter of a mile distant from the town. Twenty-four of the mutineers had been tried and executed.

EGYPT.

The accounts from Egypt are very unfavourable. A detachment had been sent from Alexandria to take possession of Rosetta, but did not succeed in the attempt. The troops advanced into the heart of the town before they were aware that they had any enemy to contend with, when they were so vigorously assailed from the windows and tops of houses, as to be obliged to re-

treat to Alexandria, their commander, General Wauchope, and 184 others being killed, and 252, including the second in command, General Meade, being wounded.

The possession of Rosetta being deemed necessary to prevent a famine at Alexandria, General Stewart was induced to renew the attempt with 2500 men; but it proved still more disastrous than the first, owing to a great reinforcement of the enemy having been sent down the Nile from Cairo, which overpowered our troops, and obliged them to fall back with the loss of nearly one thousand men in killed, wounded, and missing. It is feared that the evacuation of Alexandria will be the consequence of this defeat.

GREAT BRITAIN.

THE new Parliament assembled on the 22d instant; but as yet (26th) have proceeded to no business, except that of swearing the Members and choosing a Speaker of the House of Commons, to which office the Right Hon. CHARLES ABBOTT has been re-elected by the concurrent voice of all parties. To-day the King's Speech will be delivered by Commissioners, and will probably give rise to a warm debate in both houses. As the division on that occasion will be considered as a test of the strength of the two parties in the State which are opposed to each other, the utmost exertions have been used by their respective leaders to obtain a numerous attendance. We shall suspend any remarks we may have to make on the present aspect of our political affairs, and on the state and conduct of our political parties, until the expected debate and division shall have taken place. We shall then be able to speak with more precision on many points than we can at present. Should we have time, we may subjoin a postscript on this subject to the present Number. A List of the new Parliament will probably appear in our next.

The Scotch Peers who have been chosen to sit in the present Parliament are the Lords Balcarras, Cathcart, Aboyne, Strathmore, Dalhousie, Forbes, Aberdeen, Napier, Haddington, Glasgow, Kellie, Hume, Selkirk, Saltoun, Sinclair, and Caithness.

NAVAL INTELLIGENCE.

Sir Edward Pellew's squadron made a successful attack on the harbour of Batavia on the 27th of November last. About 18 ships, one of which was a frigate, and several other vessels of force, were taken and burnt. Besides which, several French and Spanish privateers have been captured in the course of the month.

The homeward-bound Leeward Island fleet has arrived safely in the River.

One of our armed-ships, the Dauntless, was taken by the French when making an attempt to throw ammunition into Dantzic. And the Jackall brig has been driven on shore near Calais, and lost; her crew were saved and made prisoners.

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 208.)

THE general subject of the war with France has been so fully discussed, that it may seem almost unnecessary to add any observations on that subject. Since, however, a Declaration of War, under the name of a French decree, was made by France before we proceeded to hostilities, in which decree the reasons of her conduct were distinctly given to the world, it may not be superfluous to advert to this declaration, and to state some of the observations which Mr. Pitt made upon it in the British Parliament. His speech on this occasion appears to have been preserved with more than ordinary care, and an abstract of it may furnish a tolerably clear idea of the ground taken by this distinguished Statesman on one of the most important questions of his political life.

His Majesty having informed his Parliament of the French Declaration of War, Mr. Pitt moved an Address in answer to the Message.

"In proposing (said he) the Address which I shall have the honour to move, I feel that, in one view of the subject, I might, perhaps, be dispensed from the necessity of entering into much argument; for whatever doubts might have dwelt in the breasts of that *small minority* who dissented on a former occasion; whatever doubts those few Gentlemen might have entertained in respect to the part which we ought to take with a view to the general interests of Europe; whatever doubts as to the nature and degree of that satisfaction for injuries committed against ourselves, which in some shape or other was universally admitted to be necessary; whatever doubt as to the conduct of Ministers—such are the *present* circumstances, that it is no longer possible for me to expect any thing less than the unanimous concurrence of the

House; for the question now is, Whether, war having been actually declared against you by an enemy who is in all respects the aggressor, the House will proceed to an Address promising to give to his Majesty their effectual support. The war, Sir, is now at your doors; a war threatening the most fatal consequences to the very Liberties and Independence of this Country."—Mr. Pitt then proceeded to remind the House of their own former feelings on the subject of French aggression at the period of the last antecedent debate, and he dwelt particularly on the various points which we have already noticed. "It appeared even then, (said he,) "that if the alternative was either an acquiescence in those points which were still asserted by France, or an actual war with her—of the two, war was preferable. But if war was then preferable, what is the case now? France has decided the point." He then traced the events which had happened since the debate to which he alluded, and contrasted the forbearance of the British Government with the violence of France. After this introduction, he entered into a full discussion of the reasons for the war assigned in the French Declaration. "It begins (said he,) with one general proposition, of which all that follow seem to be mere illustrations, viz.

'That the King of England has not ceased, particularly since the 10th of August, to give to the French Nation proofs of his ill-will, and of his attachment to the coalition of Crowned Heads.'

"Now although the National Convention make this bold and positive assertion, 'That the King of England has *never* ceased to shew his ill-will,' though they lay this down as the very foundation of the war, and as the justification of every violent step they take—in the

first place, it is most remarkable that even they themselves have never once stated, nor attempted to state, any one act of the King of England, of any kind whatever, by which this ill-will has been discovered antecedently to the 10th of August; and yet they have the confidence to say, 'he has not ceased to shew it.' I, on the contrary, will venture to assert, and I defy all contradiction, that antecedently to that time the strictest neutrality was most studiously and religiously observed.—What has passed since that period I shall have occasion to observe upon hereafter.

"But the Declaration says also, that the King had 'given proofs of his attachment to the coalition of Crowned Heads,' and that he had done this, 'before the 10th of August.'

"What then was this coalition of Crowned Heads at that period? a coalition which is represented to have been set on foot for the purpose of invading France, and changing its internal government.

"Now, Sir, I do here, in the face of this House, declare, in the first place, that the assertion of our having made that treaty with the Emperor, which is the one single proof alleged of this supposed interference, is utterly and absolutely destitute of the shadow of a foundation. In the next place, I do no less publicly and explicitly declare, that not only no such coalition treaty has been made, but that no one step has been taken, and no one engagement of any kind has been entered into, either before the 10th of August or since, with any view to any interference in the internal affairs of France, nor with any view to dictate any form of government to that country. I assert that the whole of the interference of Great Britain has been altogether subsequent to, and purely in consequence of previous French aggressions, that it has been with the general view of seeing whether, either by our own single exertions, or by acting in concert with any other powers, it were pos-

sible to repress the present French system of aggrandisement and aggression—that it has been with a view of seeing whether we could not promote this desirable end, either separately, or jointly with others, without the necessity of engaging in war. But I desire at the same time explicitly to avow, that it undoubtedly was the view of Government, if the endeavours which I have already stated should prove fruitless, to embark in such a manner, with all the other powers of Europe, as may seem most calculated to promote the same end which I have described, and to secure eventual success."

He then proceeds to answer the other charges against our Government, contained in the French Declaration, viz. the King's withdrawing his Ambassador from Paris, and discontinuing the correspondence with the French Ambassador in London after the 10th of August; his refusal to acknowledge the powers of the Convention; preventing the export of grain to France; forbidding the circulation of assignats; the passing of the Alien Bill; the sheltering of the chiefs of the emigrants; and the armament made by Great Britain. On the charge that "we persecuted all those who maintained French revolution principles in England," he observes,

"We heard a great deal of argument urged in the House on a former day on the absurdity of making war against a country on account of its opinions—the Right Honourable Gentleman who made the observation could hardly suppose such a case possible. But here we have indeed an instance afforded us of this very *war against opinions*—a war entered into by the National Convention of France against ourselves on this very ground. They have let you know very plainly that they will not tolerate any where any opinions but their own; and that if they can but obtain the power, they will not fail to enforce their principles at the point of the bayonet in every

country under the sun. This is an essential part of these very principles—it is one chief point in their code to *fraternize*, as they call it, the whole world; and that very charge against us, which I am now speaking of, and which they state to be a ground of war, namely, ‘that we persecute’ or, in other words, that we ‘prosecute (for it is done by due process of law) all those who maintain French Revolution principles in this country,’ pretty plainly shews what is the real cause of all those wanton aggressions of which I am complaining.—*They do not like our English principles*—that is the true ground of their making war upon us—they will not allow us to prefer our own laws, our own constitution, and our own government, to the present system of their distracted country. Because we, whose liberties have stood the test of experience; happy beyond all nations of the earth in the frame of our government; because we who have reached and are now enjoying as a nation the utmost height of practical prosperity ever attained in the world, presume to give the preference to those principles, and to that form of constitution, of which we are every day experiencing the good effects, and to resist the introduction of French principles in the place of them; war is therefore to be declared against us—a war it seems too that is to be as violent in respect to their manner of conducting it, as it is novel in all the principles on which it is justified—a war which, if the French do not recede from their threats, must indeed be, as they say, a war of extirpation; for never, never will England, while she has any existence as a nation, receive those principles which the National Convention of France demand that we should substitute in the place of British Liberty.”

Having noticed two or three other articles in the Declaration, he came to that which accused the King of having *manifested his attachment* to the cause of that Traitor, meaning

Louis XVI. “As to this charge of having manifested an attachment to him whom *they* call THE TRAITOR, that sentiment” observes Mr. Pitt, “was not manifested by the King only, or by his Ministers, but by yourselves, and by the nation at large. What is this then but openly to proclaim, that it is not your principles and your opinions only which they would contend, but your very passions and your feelings also? They make it a matter of complaint, and a ground of war, *Quod gemitus Populi Romani liber fuit*—that you have not restrained your sighs and tears—that in defiance of their command, and rejecting their example, you have dared to give free course to the natural expressions of a just sorrow. But the people of Great Britain will not, they cannot, stifle such an emotion. The people of Great Britain cannot contemplate this awful event, and withhold the tribute which is due to oppressed innocence, to fallen dignity, to insulted piety, and to persecuted virtue.

“I have now gone through,” he adds, “the grievances on which the Convention states the Declaration of War to be grounded, one only excepted; which turns upon the assertion of our having signed a Treaty with the Emperor in the month of January; an assertion which I have already positively declared to be totally and absolutely destitute of foundation. One complaint indeed is superadded, which is, that besides the first armament we made a still further augmentation of force, soon after the King’s death; by which they would intimate that it was owing to the King’s death, and not to any other cause, that we did so. Was it then the King’s death that occasioned this increase of force? Has the House forgot the new exertions made by France? The new reunions? The new symptoms of hostility? Have we forgot the memorable Letter, sent previously to this period by the Marine Minister of France to all her sea-ports, prompt-

ing them to fit out privateers? announcing their intention to land 'fifty thousand caps of liberty on our coast to assist the British Republicans, and to destroy the tyranny of the British Government?' Was there not also a decree actually passed, ordering the equipment of no less than fifty sail of the line—and this after refusal of satisfaction for the reiterated injuries and provocations which we had before received from them? I leave it therefore to the world to judge how far an augmentation of our force, made at a time subsequent to the measures taken in France which I have now mentioned, can with any colour of justice be urged as a ground of war on their part.

"I go further, and ask, Is there any one of all this list of grievances complained of by the Convention, which does not deserve rather to be stated as an aggravation of their own aggression?"

"We observed, in the first place, a principle of strict neutrality—when injured, we pushed to the utmost our disposition to receive explanation, even when our grounds of complaint, and the situation of Europe were such, that nothing but the extreme of forbearance could have any longer restrained us from vigorous and decisive measures. In the mean time the Convention themselves declare war, and they are at this hour actually waging war against you.

"This is a faithful and not an inflated description of what has happened. It remains only to be seen, whether, under the blessing of Providence, the spirit and resources of a free, a brave, and prosperous people will not, in conjunction with the efforts of most of the other powers of Europe, be successful in giving an effectual check to the progress of a set of men, whose conduct has been such as I have represented, and whose views and principles, if unopposed, would lead to nothing short of universal and endless confusion."

The war against France was successful in the first instance. The allies took Verdun and Valenciennes,

and the question was agitated, whether they should not attempt to push forward to Paris, but the plan of laying siege to Dunkirk was preferred, in consequence, as it has been said, of British advice. The tide, however, soon turned in favour of the French: the force now brought by them into the field exceeded all imagination, and a reign of terror was introduced, under which, not only citizens were compelled to become soldiers, but the soldiers also were taught to rush against the bayonets of the enemy, through the means which were taken of presenting to them, if they retreated, certain and immediate death. The mean and unworthy conduct of the King of Prussia contributed essentially to this ill success. At the commencement, even of the second campaign, he manifested a great unwillingness to co-operate, unless assisted by a very large subsidy from Great Britain, and he deserted the alliance at the end of the summer. The Netherlands, and the whole of the United States, were overrun. The French also were successful in Spain and Italy. In La Vendee they suffered grievous losses, where the cruelties which they inflicted, and the desperation into which they drove the wretched Royalists, whose numbers were increased by fugitives from every quarter, provoked a dreadful retaliation. Assistance from England had been looked for by these brave men, but through the want of concert, an expected supply of arms failed them at a critical period, and nearly their whole body, consisting of men, women, and children, were destroyed. A new insurrection followed, which was still more formidable, and extended itself over a larger district. An important diversion in favour of the allies was thus produced, many of the best troops of the Republic being employed against these terrible insurgents. But we shall not attempt to give an account of the several operations of the war. Our object is to illustrate the character of the leaders

in the British Parliament, and it is necessary to this purpose, to touch only in the briefest manner on some parts of this eventful period of modern history, however largely we may treat of others.

Neither Mr. Pitt, Mr. Burke, nor Mr. Fox, seem to have foreseen the precise consequences of this tremendous conflict with France. Mr. Pitt appears to have expected first, that the troops of France would yield to the superior numbers of the allies, and to their better discipline; he afterwards hoped that the pecuniary resources of the French would fail, and described the enemy as approaching the very gulf of bankruptcy, not sufficiently considering that so long as the circumstances of the ruling party in France should be such as to give to them the command of all the energies and all the property of the state, means would not fail to be devised, of continuing to conduct the war on the same extensive scale on which it had been for sometime maintained. Mr. Burke, at the early period of the Revolution, had represented France as fallen in power, and as formidable, chiefly on account of her principles. She ought, however, he said, to be put down as a nuisance. Once indeed the French had been known in the world as a warlike people. "*Gallos quoque in bello floruisse audivimus* *." Now they were no longer a nation. That country was blotted out from the map of Europe. Mr. Fox approached in this respect more nearly to the truth. He was not however that perfect Cassandra which his friends represented him to be. He was used to describe the French as fighting for freedom, and the "crowned despots" of Europe, as endeavouring in concert with the British ministry to reduce them to their ancient slavery. He inferred the probable ill success of these efforts from the difficulty of conquering a nation determined to be free,

* Mr. Burke applies this expression to France, in the preface to his first letter on the French Revolution.

and affirmed that the principles of liberty, like those of the reformation, were not to be suppressed by the bayonet. This, however, as it has now sufficiently appeared, was not the true character of the war. A real despotism, borrowing indeed the name of liberty, prevailed in France, almost even from the first; and it seems to have answered the purpose of each tyrant of the day, to be at war with foreign nations, rather than at peace. Soon after the war broke out, the bloody Robespierre gave the law to France. The vile and contemptible Marat, a man whose soul (according to the strong expression of Brissot) was kneaded up of blood and dirt, flourished about the same time. The Queen suffered death at this period †; the exemplary Madam Eli-

† The severity with which the Queen was treated, was worthy of the persons by whom she was put to death. On the 1st of August 1793, she was removed from the Temple to the Conciergerie, a prison destined for the vilest malefactors. The cell in which she was immured was only eight feet square, her bed was a hard straw mattress, and her food was of the meanest kind. Two soldiers were in the room with her night and day. After ten weeks confinement in this dungeon, she was brought before the revolutionary tribunal. She was charged with dissipating the public treasures, and with inviting her relations to attack France, and she was likewise accused of the crime of incest. She displayed great presence of mind, and when the last charge was brought, she appealed to those around her, who were mothers, as to the probability of the particular crime imputed to her. Her advocates were afraid to plead her cause. She went in a common cart to the place of execution, with her hands tied behind her, and her back to the horses. She conversed with her Priest, without any apparent dejection, but ascended the scaffold in haste, and is said to have turned her eyes with some emotion to the garden of the Tuilleries, once the scene of her luxuries and of her greatness. Her head was severed from her body by the guillotine, and her corpse was immediately put into a grave filled with quick lime, the remains neither of the King nor of the Queen being allowed to be interred with the customary ceremonies.

zabeth was also sent to the guillotine. The revolutionary tribunal of Paris exercised a severity scarcely equalled by a Marius or a Sylla; and that of Nantz condemned thousands of victims to be drowned in boats, having false bottoms; cast in pairs, tied back to back, into the Seine; shot by cannon, and burnt or suffocated in barns, into which multitudes were driven for this purpose. It is creditable to Christianity, that the profession of it was renounced under these auspices, that its ministers were reviled, and the Sabbath was abolished. It is a happy circumstance, if, when all the charities of the Gospel are fled, the name also of the blessed Prince of Peace is openly disclaimed.

Can we then consider the French cause as at this time that of political liberty? Or the triumph of their arms, as in any sense, that of a nation of freemen over foreign tyrants? It was the superlative despotism of the French rulers which supplied them with the means of victory. Scarcely even was the first impulse given by any voluntary movement. An ancient government was destroyed without substituting a new one. Anarchy succeeded. A state of anarchy produced a few daring characters; and the horrors experienced under these men at length disposed the people to a more than ordinary spirit of submission. The rulers who successively rose up, each murdering or banishing his predecessor, after a time organized a body of men who were subjected to their will, and reduced to military subordination. The policy, however, of the French leaders inclined them to persevere in preaching the doctrines of French liberty to other countries, long after the delusion had passed away at home; and even therefore in England, as well as in Ireland, we shall have to speak of admirers of Jacobinism at a period considerably subsequent to the reign of terror in France. We shall treat in our next number of the means resorted to by

our Parliament to repress the Jacobinical spirit among ourselves, and of the strong part which Mr. Fox took in some of the debates upon those questions.

(To be continued.)

The following article has been sent to us by a Gentleman of great respectability, a friend of the deceased.

VENERABLE for his years, and much respected for his learning and private worth, died, on the 16th April, 1807, in Mansfield-street, EDWARD KING, Esq. F. R. S. F. S. A. Lond. and Edinb. &c. &c. &c.—He was bred to the bar, at which he practised for several years. He relinquished the profession on the death of his father, who was a man of fortune in the county of Norfolk, and whose property devolved to Mr. King, the only child of his parents. His writings are, “An Essay on the English Constitution and Government,” 1767.—“A Letter addressed to Dr. Hawkesworth, and humbly recommended to the Perusal of the very learned Deists,” 1773.—“Observations on Antient Castles,” 1782.—“Hymns to the Supreme Being, in Imitation of the Eastern Songs,” 1780.—“Morsels of Criticism, tending to illustrate some few Passages in the Holy Scriptures, upon Philosophical Principles and an enlarged View of Things;” to which a Supplement was added in 1800.—“An Imitation of the Prayer of Abel, in the Style of Eastern Poetry,” 1791.—“Considerations on the Utility of the National Debt,” 1793.—“Vestiges of Oxford Castle,” 1796.—“Remarks concerning Stones said to have fallen from the Clouds, both in these Days and in Antient Times,” 1796.—“Remarks on the Signs of the Times,” 1791: to which a Supplement was added in 1799.—In the same year Mr. King published the first volume of his “*Munimenta Antiqua; or, Observations on Antient Castles, including Remarks on the whole Progress of Architecture Ecclesiastical as well as Military in Great Britain, and on the Corresponding Changes in Manners, Laws, and Customs, tending to illustrate Modern History, and to elucidate many Interesting Passages in various Classic Authors.*” folio. The 2d volume appeared in 1802, the 3d in 1804, and the 4th, which will complete the design of the Author, had almost passed through the Press at the time of his decease.

Mr. King also published in 1803, "Honest Apprehensions or the Unbiased and Sincere Confessions of Truth of a Plain Honest Layman*;" and in 1805, he engaged in a Literary Discussion with Mr. Dutens, on the Antiquity of the *Arch*, which led to several publications on both sides.

Mr. King was a man of deep and various erudition: his mind was principally devoted to the pursuits of Biblical and Antiquarian research, which he cultivated with uncommon diligence and ardour. He was, however, conversant with other branches of learning, and particularly with Natural and Experimental Philosophy, Mechanics, and Natural History. His *Hymns to the Supreme Being* have been admired for elevation and grandeur of sentiment, and the vein of piety which runs through them. On their first publication they were assigned to the pen of Cowper. His *Morsels of Criticism*, and his *Signs of the Times*, furnish a pleasing example of pious investigation. The *Supplement* to the last work produced Bishop Horsey's Critical Dissertations on the 18th chapter of Isaiah, which his Lordship addressed in a letter to Mr. King; on whom he bestowed the following eulogium: "I cannot enter upon the subject (observes the Bishop) without professing, not to yourself, but to the world, how highly I value and esteem your writings, for the variety and depth of erudition, the sagacity and piety which appear in every part of them; but appear not more in them than in the conversation and habits of your life, to those who have the happiness, as I have the happiness, to enjoy your intimacy and friendship: I must publicly declare, that I think you are rendering the best service to the Church of God, by turning the attention of true believers to the true sense of the prophecies." At the same time it must be admitted, that in the *Morsels of Criticism*, and in the *Remarks on the Signs of the Times*, there are some ideas introduced of a very novel and eccentric kind. But the most valuable work of Mr. King, is his *Munimenta Antiqua*, a work which, for the extent of its plan and the ability of its execution, does honour to its learned and ingenious author.

The worth of Mr. King's private character can only fully be known, and justly appreciated, by those who, from personal acquaintance, had an opportunity of witnessing his conduct in the different relations of social life, the duties of which he discharged in the most conscientious manner. His heart was kind, liberal, and sincere, and his charities numerous and extensive. His piety, which shone forth as much in his actions as in his writings, was fervent, yet sober. It sprung from a firm and steadfast faith in his Redeemer; it terminated in the hope, through him, of everlasting life. For several weeks, previous to his dissolution, he had been in a valetudinary state. The morning that he died, he went into the next room to breakfast with Mrs. King; and, as was his custom, read the newspaper. He then returned to the room where he generally spent his morning. Mrs. King thinking him far from well, soon followed him, and on asking him how he was, he said, "I am very ill. I am not like myself. I cannot compose my mind to attend to any thing." Upon an exertion, soon after, he felt something which convinced him he had not long to live; and in a solemn and impressive voice, he exclaimed,—"O Gracious God! be merciful unto me, even me, the most unworthy of thy servants. Pardon my manifold iniquities, for the sake of Jesus Christ our only Mediator: and O God! if any thing that I have written, any thing that I have published, can have been the cause of offence or injury to any one; pardon it, and forgive me, for the sake of my blessed Redeemer, Jesus Christ."—Mrs. King was kneeling by his chair, his hand in hers. He pressed her hand most tenderly and affectionately, saying, "Pray God bless you!" and seeing Mr. and Mrs. Windsor also by him, he said, "God bless you all," and in a very few minutes, in the perfect possession of his faculties, with prayers and praises in his mouth, he ceased to breathe, while sitting backwards in his chair, and without one sigh or struggle, or even moving hand or foot, literally resigning his breath to God who gave it, and with the most placid countenance imagination could picture.

He married in 1765 a daughter of William Blower, Esq. of Leicestershire.

* Reviewed by us in 1804, p. 434.

DEATHS.

Feb....At Madeira, where he went for the benefit of his health, the Rev. EDWARD WIGLEY, D. D. vicar of Yardley, co. Worcester, formerly fellow of St. John's College.

On the 25th instant, in Gower Street, Bedford Square, in the 57th year of his age, after a severe affliction for two years, which he bore with becoming patience and resignation, ROBERT JEAFFRESON, Esq. formerly of the island of Antigua.

In Switzerland, JOHN LEWIS DE LOLME, LL.D. a native and citizen of Geneva; who, during his residence in England, acquired considerable celebrity as an author. His first work in our language was, "A parallel between the English Constitution and the former Government of Sweden," a very ingenious pamphlet, published in 1772. Three years after this, he published his celebrated "Treatise on the Constitution of England." It was originally written in French, and was now published in English, by Dr. De Lolme, considerably enlarged and improved. The fame of this work, as well as the work itself, is known to almost every reader.

March....Found drowned in Hyde Park, MARY ELIZA SHENSTONE, a young woman of very respectable parents, who had left her home in the afternoon of the 14th, on pretence of taking a walk in the Park.

At Osset, co. York, in consequence of a wound she received about six weeks before, from the hand of her brutal husband, who threw a red hot poker at her, with so much violence, that, pitching upon its point, it penetrated quite through her arm, MARIA BOCCOX. Amputation was performed, but proved of no avail. The wretch absconded.

Instantaneously killed, by the wheels of a mourning coach going over his head, after he had accidentally fallen down, the Son of — PHILLIPS, block-maker, of Bristol, aged about four years.

At Paris, after a month's illness, the General of Division, VICTOR LEOPOLD BERTHIER, Chief of the Staff of the first Corps of the Grand Army, and one of the Commanders of the Legion of Honour.

As JOHN COULDRY and JAMES DAVIS were employed in repairing a well at Frilford, near Manchester, a large quantity of sandy earth fell in upon and killed them. Couldry was nearly extricated, excepting his legs, when a fresh quantity of earth

slipped in, and quite overwhelmed him. Two other men were buried in assisting to get the former two out, and with great difficulty extricated. Davis has left a wife and eight children.

At Denton, Norfolk, aged 90, the Rev. GEORGE SANDRY, D. D. Rector of that parish 1750, and of Skeyton, in the same county, and chancellor of the diocese of Norwich 1768. He was formerly of Merton college, Oxford, where he took the degree of M. A. in 1743. He was afterwards master of Magdalen College, Cambridge, where he took his Doctor's degree in 1760, and served the office of vice-chancellor of that University the same year.

At Tadcaster, county of York, in his 81st year, the Rev. EDWARD MARSHALL, M.A. formerly Fellow of Clare-hall, Cambridge, and late Vicar of Duxford, in that county.

In the Charter-house, London, aged 75, NATHANIEL HULME, M. D. F. R. and A. S. S. His death was occasioned by the chimney of the house where he resided being blown down; when, getting up to the roof, to see what damage was done, he fell to the ground, and survived the accident but a few days.

30. At Taunton, of an apoplectic seizure, the Rev. W. PROWSE, only son of the late Rev. Mr. P. Rector of Camerton.

April....At Beervhaven, in Ireland, aged 111, FLORENCE O'SULLIVAN, Esq. He was born in the reign of King William, in 1696; and retained his sight, hearing, and faculties to the last moment. For the last 50 years he lived chiefly on fish, of which he was very fond. He has left 215 nephews and nieces.

At East Moor, near Wakefield, in her 103d year, Mrs. SUSANNAH ROBshaw. Till within a short time of her death, she was able to walk about, and to read, knit, and sew, without spectacles. She has had 23 children, three of them at one birth; the oldest and youngest of her children are living.

At Shrewsbury, aged 104, Mrs. AMELIA BUTCHER; who declared that she died of grief for the loss of her husband, who died about seven weeks before her.

Mr. LILWALL, tanner, of Hereford. Whilst washing his hands at a pump in his yard, he dropped down, exclaiming "Lord have mercy upon me!" and died instantly.

At Easton, near Stamford, co. Lincoln, aged 100, the widow SAUNDERS.

At the rectory-house of Wrington, aged 86, Mrs. E. WATHEN, widow of Samuel W. Esq. M. D.

Rev. CHARLES LAWSON, head-master of Manchester grammar school.

Rev. JOHN BOND, rector of East-Anstey and Kennerleigh, Devon.

Rev. E. OWEN, rector of Warrington, and master of the free grammar-school.

Rev. Mr. JENKINSON, of Alveston, in Warwickshire.

Rev. ANSELM JONES, rector of Naunton, and vicar of South Cerney, co. Gloucester.

Aged 81, the Rev. JOHN PIPER, 56 years vicar of All Saints parish, Sudbury, and rector of Rede, Suffolk.

At Brentwood, Essex, in his 75th year, the Rev. THOMAS NEWMAN, formerly of Bene't College, Cambridge.

At Hambrook, near Bristol, after a short illness, the Rev. SAMUEL THOMAS, many years minister of the Dissenting Congregation at Frenchay.

At Pocklington, the Rev. EDMUND HADLEY, a Roman Catholic minister.

At his house in Old Broad Street, Dr. WILLIAM HAMILTON, one of the physicians of the London Hospital; and for several years physician to the Surry Dispensary.

Aged 85, the Rev. KINGSMAN BASRETT, many years master of the grammar-school at Pocklington, co. York.

Aged 82, the Rev. STANLEY BOROUGH, M. A. rector of Cottesbach, co. Leicester, rector of Sapcote, and many years master of Rugby school.

Rev. SAMUEL ASHE, late rector of Langley-Burrell, Wilts.

By slipping off the pavement, and fracturing his skull, JAMES TUCKER, farrier, of Jacob's Well, Clifton; leaving a pregnant wife and four small children without any support, and in the greatest distress.

At Walsingham, aged 88, the Rev. MICHAEL BRIDGES, rector of Berwick St. Leonard with Sedgohill annexed, Wilts.

At Draper's-hall, London, where he was on a visit to superintend the publication of some of his works, aged 70, the Rev. GEORGE WALKER, late of Wavertree, near Liverpool; F. R. S. and president of the Literary and Philosophical Society of Manchester; and formerly minister of a Congregation of Dissenters at Nottingham.

At Haverhill, in Suffolk, of which place

he was Vicar, the Rev. CHARLES HAYWARD.

Lately, at the Hague, in his 5th year, the eldest son of King Louis, of Holland, the intended successor of Buonaparte.

At a quarter before six o'clock in the evening, of an inflammation in his bowels, aged 41, JOHN PETER HANKEY, Esq. banker, and alderman of the ward of Candlewick. The extreme fatigue which he had sustained during a canvas of eight or ten days for the City of London, produced a fever, which terminated his life. The first symptoms of his complaint appeared about eight on the preceding evening, when he complained of great fatigue and extreme thirst. He preferred red wine and water to tea, which had been recommended to him, and felt himself so refreshed for the moment that he actually proposed to proceed on his canvas in the neighbourhood. But this was only a momentary design, which he soon found himself unable to execute. His disorder now increased with uncommon rapidity. Early in this afternoon his approaching fate was announced to him; when he called for his four children, the eldest of whom is about nine years of age, and took an affectionate farewell of them. He would most likely have been one of the successful candidates, having on the day he died had the greatest shew of hands, and standing third on that day's poll.

After a short illness, the Rev. FORESTER LEIGHTON, Rector of one of the portions of Pontesbury, and Vicar of Condoover, Salop.

Aged 73, the Rev. Mr. WOODWARD, Rector of East Grinstead, Sussex.

At Tours, in France, aged 108, JEAN THUREL. He was a member of the Legion of Honour; born at Orain, in Burgundy, in 1699; entered the Regiment of Tournaine Sept. 17, 1716, and served, without interruption, for the space of 92 years. He received a musket-ball in the neck at the siege of Kehl, in 1733, and seven sabre wounds, six of which were observable on his head, at the battle of Minden, in 1759. He had three brothers killed at Fontenoy; and a son, a veteran and corporal in the same company, killed in 1782; there is another, who still serves with honour. In 1787 his regiment was ordered to march to the coast, to embark; he performed the whole march on foot, saying, that, as he had never travelled in a carriage, he would not commence then. On the 8th of November, 1787, he was presented to the King and Royal Family, and then ordered

a pension of 300 franks yearly, 200 of which were to revert to his wife, in case of his death, and, on her decease, 100 franks to each of his children. For some years he lived as a veteran at Tours. Buonaparte presented him with the Eagle of the Legion of Honour, and a pension of 1200 franks. On the removal of the ashes of Gen. Monnier, he was one of the four commissaries named for the ceremony, and was then appointed, as the oldest soldier in Europe. To the moment of his death he preserved his senses and judgment; and, until his last illness, which was but for a few days, he enjoyed good health.

Aged 74, ANNE HIGSON, a pauper, belonging to Tildesley, near Manchester, who had been relieved, and had her rent paid, for some time. On examining her house, a large quantity of good wearing-apparel was found, and 40l. 8s. in cash; viz. in gold, 12l. 12s.; in shillings and six pences, 14l. 3s.; 105 half crown pieces, and one of 2s. 3d. 13l. 4s. 9d.; in copper, 8s. 3d.; and a foreign gold coin, with a note of hand for 7l. 7s.

Suddenly, while smoking his pipe, Mr. ISAAC MOOR, occupier of a small farm on the road from Hull to Beverley.

At Stiths, in Yorkshire, HANNAH GRUNDY, a fisher girl. Having gone, with three others, under Roa Cliff to pick shell-fish, and being too soon for the tide, they sat themselves down upon the beach, near 40 yards from the base of the cliff, which is about 700 feet high, when a stone fell from the top, and struck her with its edge upon the vertebrae of the neck, and severing her head from her body without

mangling it, threw it 30 yards from where she was sitting.

In consequence of a fall from his horse the preceding day, returning from Tewkesbury, Mr. WATKINS, sadler, of Cheltenham, co. Gloucester.

At Tetworth, in consequence of an injury sustained by a fall from his horse on the 3d. aged 20, WILLIAM BELLIS, Esq. of Wadham College, Oxford.

At her house in Bath, aged 80, Lady GIBBONS, relict of the late Sir John G. bart. K. B. and mother of the present Sir William G. bart.

At his house in Pleasant-row, Kingsland, at the advanced age of 94 years, THOMAS WHITE, Esq.

At Eton, LEWIS JAMES SHAW, fourth son of Sir John Shaw, bart. being, with some other boys, in a boat on the Thames, owing to some mismanagement, the boat was upset, and, in endeavouring to save himself, by stepping on the bank, he fell into a deep part of the river, and was drowned.

In College Street, Bristol, in the prime of life, Mr. FRANCIS CHEYNE BOWLES, one of the surgeons of the Bristol Infirmary.

At Salt-hill, his Serene Highness Prince ANTOINE PHILIPPE, Duke of Montpensier, brother to the Duke of Orleans, first Prince of the Blood Royal of France, born July 3, 1775.

At his house at Brompton, NICHOLAS BOND, Esq. in the commission of the peace for the county of Middlesex, &c. and many years a vigilant and active magistrate of the Police-office, Bow-street.

POSTSCRIPT.

POLITICAL REFLECTIONS.

MEETING OF THE NEW PARLIAMENT.

THE attention of the country has now again been for some time diverted from the important subject of foreign politics to that of a general election. While Sir V. Gibbs has been gaining a victory at Cambridge, while Sir Francis Burdett has carried the day in Westminster, and Lord Milton has, by his generalship, prevailed in Yorkshire, Bonaparte has taken Dantzic. Perhaps, also, while

the late and the present ministry have been giving battle in parliament, the French and the Russian forces may have been meeting on some new plain of Austerlitz or of Maida. The new administration appears to have gained considerably on the whole. The chief opposition print had numbered up no less than about 250 oppositionists, but the division which has just taken place, of 350 to 155, on the subject of an amendment to the address, indicates

a number considerably short of this estimate*. The state of the Continent is evidently such, as to demand the aid of all the virtue and talents of the country, but recent circumstances have produced a more than common degree of political animosity. Supposing the present causes of irritation to be removed, and we trust that they are in their nature temporary, there would perhaps be less ground for systematical opposition in parliament than at almost any antecedent period.

In former times, a disputed succession divided the country. The differences also of Whig and Tory continued long to be important; but in later years the colours of these two contending parties have been so often interchanged, and the squadrons intermingled; many of the Old Whigs have been so separated from the New, and the New Whigs have been so amalgamated with the Tories; that we look almost in vain for the ancient principles of distinction. The American war supplied for a time a standing subject of difference. The French war again separated us into two violent and angry parties. But now the points at issue (if we can imagine those which respect the appointment of the present ministry to be dismissed) are far from important. The Catholic question is by common consent adjourned. The general necessity of the war (unless some new opportunity of terminating it should occur) is admitted on all sides; and there is no wide difference as to the manner of conducting it. The diversities of doctrine on the topic of finance are far from great. All affirm, that the Property Tax ought to continue, and that there ought also to be some cessation from further impositions for two or three years. Respecting our military system, there are only, as we conceive, certain shades of difference. The new Administration is not disposed to

overthrow the plan of service for a term of years, which has been of late substituted in the place of service for life; nor will it be possible to effect any *great* improvement of our Volunteers. Happily also, the abolition of the Slave Trade is a measure which, if it was not equally approved by all parties, is likely to be maintained by all. About what then do we dispute? About a point of paramount importance in many eyes, namely, Who shall be the Ministers? Who shall direct the public force? Who shall propose to Parliament the measures necessary for the public defence? Who shall bestow the large patronage of the Crown; and who shall receive the emoluments of office? But let not our readers misunderstand us. We are by no means of opinion, that the contest between the two great parties is merely about the loaves and fishes. Each, as we conceive, is anxious for the national welfare; and the men who have retired have carried away with them, as we doubt not, portfolios filled with plans which they sincerely believe to be conducive to the public good. When M. Necker was dismissed from the service of his Sovereign (we speak of his first dismission), he tells us, in his Preface to his work on the French Finances, that having sat down to reflect, first on the improvements which he had already effected, and then on the further services which he was about to accomplish, he was for a few moments so overcome by his contemplations, that he laid his hands before his eyes and burst into a flood of tears. This undoubtedly is the French mode of retiring from office. The English mode is in one respect alike, though in another very different. An English Minister in leaving office, usually appreciates, perhaps, almost as highly as a Frenchman, his past and projected services; but instead of bursting into tears, he bursts into a political passion, which he vents

* The division in the House of Lords was 160 to 67.

in an indignant speech in Parliament, where he assures the country that there has been something remarkably unconstitutional, either in the appointment of his successor, or in the manner of his own dismissal.

We by no means presume to say, that the dismissal of the late Ministry, or the consequent Dissolution of Parliament, were measures to be desired or to be applauded. We do not, indeed, profess to enter much into these political questions: we venture however to express a doubt whether the strong Vote of Censure of the new Ministry, recently proposed, on the ground of the late Appeal to the People, was called for by the circumstances of the case; and whether the Constitution has suffered that severe wound which has been apprehended. We are disposed to lament the successive violence of all parties. The debate on the King's Speech has, however, been conducted with quite as much temper as was to be expected; and some expressions which dropt from a principal Member of Opposition indicated a disposition to avoid uniform opposition to the Government. May it please God to inspire our Parliamentary Leaders with the spirit of Peace, Unity, and Concord, and to preserve them from all those "partial affections," from which they pray

to be delivered, in the office which is daily read by the Chaplain, before they proceed to business. Soon, perhaps, our little differences may all be lost in the contemplation of those tremendous dangers, with which we may be threatened, by an enemy resolved, at length, actually to invade us; and we are sure that even the greatest animosities will ere long be buried in the grave. Where is now the enmity between Mr. Fox and Mr. Pitt? These potent rivals are now laid so near to each other, that they almost mingle their dust; and we remember the violence of their political hostility only to deplore it. Where is also the irritability of a Burke, and the severity of a Thurlow!—Be ye therefore kind to one another—love as brethren; be pitiful; be courteous, not rendering evil for evil, nor railing for railing. Charity suffereth long and is kind—is not puffed up; is not easily provoked—seeketh not her own; rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things, endureth all things, hopeth all things, believeth all things; for whether there be tongues they shall cease, whether there be knowledge it shall vanish away—and now abideth faith, hope, charity, these three, but the greatest of these is charity.

ANSWERS TO CORRESPONDENTS.

WE are much obliged to S. for his communication; but even when such accounts are unexceptionable in every other respect, we never venture to give them publicity, unless they are authenticated by real and known signatures.

An anonymous letter respecting the Gypsies has been received.

The *Universal Prayer* by W. C. will not suit our work.

J. E.; R. S.; L. R. D. N. will appear.

LAIPUS; and J. K. are under consideration.

THE
CHRISTIAN OBSERVER.

No. 67.]

JULY, 1807.

[No. 7.-Vol. VI.]

Religious Communications.

To the Editor of the Christian Observer.

THE following essay was read to some neighbouring clergymen, who were accustomed to meet, at stated times, for the purpose of conferring together on the best means of performing their clerical duties. It was usual, at these meetings, for each of the members, in turn, to produce an essay on some subject relating to the ministerial office; and the following, which was composed for that purpose, is submitted to you at the request of some who heard it, not as containing any thing either new or particularly striking, but simply as bringing into one view various particulars in which an active clergyman may be employed to the glory of God and the benefit of his flock. If you think it likely to be useful, you are at liberty to give it a wider circulation, by publishing it in your valuable miscellany.

L. R. D. N.

ON THE EXTENT AND INFLUENCE OF
THE LABOURS OF AN ACTIVE CHRISTIAN MINISTER.

It is an important remark, that our views of duty are acquired, and our characters formed, more from the general example of those around us in our station of life, than from abstract speculations respecting the nature of duty and the line of conduct which we ought to pursue. However erroneous it may be to make the general practice our standard of right, yet we are all of us inclined to do so, more perhaps than we are aware, and much more than we should be willing to justify.

CHRIST. OBSERV. No. 67.

A necessary, and indeed a melancholy consequence of this is, that conscience, regulating herself by this erroneous rule of duty, leaves a man in the peaceful approbation of his own conduct, so long as it does not fall below that of the better part of his own order.

In these remiss days, when discipline in the Church has been so long neglected, that it is scarcely remembered to what a degree it once prevailed; when the purity of our faith has been debased by a sceptical indifference about doctrines and articles of belief; when general negligence has rendered it virtuous not to be bad, and has made a *decent* discharge of the principal duties of the clerical office meritorious; there is the greatest danger of our forming a wrong estimate of duty, and of our being so far deceived as to applaud our own conduct, when it ought rather to excite shame and repentance.

Indeed, but little knowledge and less zeal are at present required to constitute the venerable character of a Christian pastor. Without any critical acquaintance with the original languages of the sacred writers; any accurate investigation of the scope, connection, and exact interpretation of the various parts of Scripture; any extensive knowledge of the history of the Church and the various errors which have been condemned by its councils; without any ardent love to Christ constraining him; any active compassion for perishing sinners; scarcely knowing even the names of his flock, and being a total stranger to their spiritual wants, perhaps residing at a

distance from them; a man may still be looked upon as a respectable clergyman. He may deliver his sermons, (in preparing which, perhaps all the trouble he has taken may have been to select and copy them from the printed works of authors), in a grave and decorous manner. He may be punctual in the hour of attendance at Church; ready to baptize children, bury the dead, and read the appointed form of prayer to the sick, when sent for. He may also be decent and regular in the general course of his life. Whoever possesses these qualifications, will possess all that is generally esteemed necessary for a respectable clergyman. Nay, if he possess more, he may probably, in the opinion of some, injure his character: he may run the risque of being stigmatised as righteous overmuch: he may be suspected of being an enthusiast, and of courting the applause of the mob.

This state of things must necessarily have some influence, even on a better disposed and more religious minister, and may lead him, without being aware of his deficiency, to be satisfied with regularly preaching the Gospel on the Sunday, visiting the sick, and perhaps establishing a lecture on a week-day. Having done this, he will be apt to think that he has done all which can be required of him. But, admitting that such a life may have nothing in it positively evil, I am sure it is extremely defective. A much greater degree of activity is required in the ministers of Christ. This will appear evident, if we reflect how much less good will probably be effected by such a course as I have described, than might have been effected by increased care and diligence; and therefore how much greater pains ought actually to have been taken: for it will be allowed, that to perceive that more good is practicable, imposes an obligation to attempt it.

If we contemplate the lives of faithful ministers of Christ in other

periods, we shall at once be convinced how much more may be performed than is usually thought sufficient. In the primitive Church, it is well known, how indefatigable ministers were in their labours; how carefully they watched over every individual in their flocks, guarding against the introduction of any error or false doctrine; how strictly they maintained discipline, openly rebuking the least deviation from purity of manners; and how holy and unblameable they were in their lives. Nor have there been wanting numerous examples in modern times, both in England and Scotland, with which the memory of every person versed in ecclesiastical biography will readily supply him, of pastors who have regularly visited their parishioners from house to house, and admonished, exhorted, or reproved them, according to their spiritual state; who have catechised all the children of their charge, and have not only given every person within their parish an opportunity of hearing the divine word, but brought as it were salvation to their houses, and pressed it upon them with an earnestness proportioned to its worth. And the success of their labours has been answerable to the zeal which they have displayed; whole parishes being entirely reformed, and numerous individuals manifesting a total change of principles and conduct.

That conviction of the beneficial effect of a minister's taking extraordinary pains, which the contemplation of such characters must produce, will be strengthened by reflecting on the small amount of good which is likely to be effected, when our ministerial labours are confined principally to the act of preaching. Preaching indeed is an excellent means of communicating instruction and grace: far be it from me to undervalue it: it is of God's appointment, and attended in an especial manner with his blessing. But surely it never could have been intended, that a minister should do

nothing but preach ; or that the divine blessing should rest only on the words spoken in a pulpit. How often do we find, that when the novelty of preaching is worn off, preaching loses much of its effect, and that there is therefore a necessity for trying other means ? The people also often want that disposition which gives to preaching its efficacy ; they want even the desire to hear ; they have not a proper sense of the importance of what is delivered ; nor are they fully persuaded that the minister is in earnest, or that he is anxious about any thing more than merely that his people should come to Church and hear his discourses. All that he says in the pulpit, they consider him as paid for saying ; and they conceive that it is but a part of his official duty to preach with proper earnestness and solemnity.

It is therefore his example when out of the pulpit, the zeal he then manifests, the pains he then takes, which must give his flock a favourable impression of what he delivers from the pulpit, and convince them that his life, his principles, his religion, are substantially different from their own.

To confirm this view of the subject, let the great good which has been actually accomplished by zealous exertions be considered. No one can estimate the immense advantages which have accrued to the world from the laborious endeavours even of a single individual. What a diminution of misery has taken place in the state of the wretched inhabitants of a goal, not throughout England only, but throughout all Europe, by means of the indefatigable labours of the benevolent Howard ? What a diffusion of knowledge has been spread through this land, by the well directed activity of Mr. Raikes of Gloucester, the father of Sunday Schools ? How much has religious knowledge been promoted by the excellent Mrs. More, among the lower ranks in Somersetshire, by the establishment of schools ; and

throughout Great Britain, by the publication of her cheap repository tracts ; while the higher orders have been instructed and charmed by the elegant productions of her pen ? Had each of these been satisfied with a decent discharge of the ordinary duties of their respective stations, though their piety might have edified their own immediate circle, of how much good would the world have been deprived ? No person has ever been eminently useful, who did not take extraordinary pains and make great exertions. An indolent temper, or a merely speculative life, is incompatible with great utility.

Should it be inquired, in what way a minister ought to exert himself ? I reply, that a proper view of the wants of his people, and a heart properly affected towards them, will discover to him so many opportunities of usefulness, that what he will most require will be time to answer the calls which will press upon him. A parish minister may consider himself as the father of a large family, all of whom are more or less in want of his assistance, more or less ignorant, foolish, and unhappy. He is to be eyes to the blind, and feet to the lame. He is to be the friend, the adviser, the helper of them all. The good shepherd will not, cannot rest, while he sees so many of his flock wandering far from God ; so many wretched through their ignorance of the grace of God that bringeth salvation ; and so many in danger of everlasting destruction. He cannot but be instant in season and out of season. He cannot content himself with a formal stated address to them once a week, any more than a tender father could, who saw a beloved son in the way to ruin. His "bowels will yearn" within him ; he will "travail in birth, till Christ be formed in their souls ;" and this anxiety will suggest to him proper methods of administering help, and carry him on with a persevering zeal in the prosecution of them.

But it may be useful to take a

more detailed view of several fields of ministerial exertion.

The religious education of the *children* of his flock will be one very material object of a Christian minister's attention. In children, we not only meet with a disposition more pliant, and less inclined to cavil or disobey, than in adult persons, but, while engaged in instructing them, we are gaining an authority and influence over the rising generation, which may be directed to serve the best purposes. An active minister, therefore, will by no means be content with hearing a few of the children repeat, once a year, the Church Catechism; he will be anxious that all should receive instruction. He will, therefore, if there should be no Charity School or Sunday School in the parish, endeavour to establish one; and when established, it will become immediately the field of his labour. He will visit it frequently, and endeavour to become acquainted with the children, their dispositions, and their failings. He will call upon and admonish those parents, who either do not place their children at school, or who suffer them to neglect it. He will give weight and authority to the master's directions, and endeavour to impress the children with the idea, that it is of the utmost importance for them to acquire the means of knowledge. But above all, he will be sedulous to direct their minds to the great duties of religion; (it may be, alas! the only period of their lives, when they will have any religious counsel addressed to them;) and when they quit school, and go out to service, he will take care that they are furnished with the Bible and other books calculated for their religious improvement.

Together with the young, the *poor* also will be considered by the zealous minister of Christ as coming immediately under his care. He will search out the neglected retreats of poverty, and visit those abodes of sorrow and misery which are never seen, and seldom thought of,

by too many of the rich and the prosperous. If any of his flock suffer under circumstances of severe distress, he will be the first to set on foot plans for their relief; nor will he be soon discouraged in soliciting help for them. Where an instance of flagrant injustice or oppression occurs, he will not be afraid to stand up in behalf of the injured or oppressed. Thus he will be the mediator of the poor, their patron, and their friend, an instrument of exciting the compassion and liberality of others, and a means of ready communication between the poor and the rich. By one instance of such benevolent exertion, he may gain more of the real love of the poor, and of the esteem of the rich, than he would have done by the labour of a year in his study, or by the production of one hundred ingenious or elaborate discourses.

An active minister will also be anxious to seize the opportunities which offer themselves for friendly advice and religious instruction, during the season of sickness, or under the pressure of some peculiar affliction. In such cases he will lose no time in paying a friendly visit. If possible, he will be the first in this labour of love; for there is an infinite difference in the effect produced, by the visit of a friend, immediately on the occurrence of some distressing event, and by his calling on a future day, or waiting till he is sent for. In these scenes of suffering, when the minds of the sufferers are humbled and softened by adversity, he will be anxious to turn their calamities to a good account, and to co-operate with the design of Providence in sending them. Nor will his care for them be confined to giving them spiritual advice, but he will shew himself truly interested in their temporal affairs, assisting them in such ways as a person who watches for convenient opportunities of doing good will be at no loss to discover. When after such proofs of love, he speaks in the pulpit with the warmth and feel-

ings of a friend about their eternal interests, they will believe that he speaks from his heart, and be prepossessed in favour of all that he delivers.

Solicitude for the *general reformation* of manners in his parish will also occupy the thoughts of a zealous minister, and put him upon taking active steps to accomplish it. Do any sinful customs, therefore, prevail in the place; any barbarous practices, as cock-fightings, or boxings; any public acts of profaneness, as keeping shops open on the Lord's Day? These he will labour to suppress; first, by private admonition, as far as that will avail; and where that fails of success, by inducing the magistrate to interfere, and by stirring him up to good works. He will visit (where it is practicable) the public houses on the Sabbath, and endeavour to rectify the disorders of those receptacles of sin. Does he hear of any serious quarrel between two of his parishioners? He will endeavour to make peace between the contending parties. Does ignorance, with respect to religion in general, or with respect to any particular duties which we owe to God or our fellow creatures, prevail? He will procure suitable tracts and books, and give or lend them amongst his people, that all may have it in their power at least to know what they ought to do. He will earnestly press the daily worship of God on all within his parish. He will make pastoral * visits to the poorer families at least,

* Formerly zealous ministers were accustomed to make regular pastoral visits to every family in their parish; and throughout Scotland this is considered as so much a part of the minister's stated duty, that public notice is given on the Sunday of the district in the parish which the minister means to visit during the week. One or more elders generally attend him in these domestic visits, at which the whole family is assembled and individually examined with respect to their knowledge of the truths and practice of religion, and receives a suitable address or admonition. This plan may not be generally practicable in the present state of England, but a

indeed to all who will receive them; and he will be solicitous, that even his visits of mere civility may in some measure be made instrumental in promoting the interests of religion. He will study also to have the public worship of God performed in a more devout manner; enforcing a full attendance of his parishioners, by calling upon such as have absented themselves; distributing among them Bibles and Common Prayer Books, and encouraging the whole congregation to join in making the responses, and in singing the praises of God. Thus in all things his eye will be quick to discern, his heart to feel, and his hands to accomplish, what may render his flock a truly Christian congregation, exemplary for decency, piety, and good works.

Still, however, the great work, not merely of amending their outward conduct, but of reforming their hearts, will be that which will principally occupy his attention; and he will especially bear in his mind the cases of the three classes into which his people may be di-

minister will almost always be allowed ready access to the families of the poor, especially when he has already attended them during sickness or a season of distress. These would esteem it a favour done to them, if he were afterwards to pay them a visit; and upon these he might regularly call once or twice a year, giving them suitable instruction. Some stated time should be fixed for this pastoral visitation, else it will not be regularly performed. In small parishes, an active minister might, perhaps in this way, visit the whole of his parish once in each quarter of a year; by which means he would gain a very accurate knowledge of the whole of his flock, and they would become intimately acquainted with their pastor. It would be highly useful, if on such occasions he were to note down in a journal his observations on the state of each family. It may be presumed, that on one account or another, a minister will, in a short space of time, have had the means of direct intercourse with most, if not all his parishioners, especially if he has watched for opportunities of becoming acquainted with them.

vided, viz. the careless, the well disposed, and the truly religious.

1. With respect to the first of these, not content with addressing them from the pulpit, he will watch for opportunities of speaking to them in private; of admonishing them in a friendly, but serious manner; of writing to them, where other means of access are denied; and by various other means, of expressing his solicitude on their account. This attempt to disturb the fatal tranquillity of sinners, even when prudently conducted (and we are admonished by our Lord not to be imprudent in our zeal, not to cast our pearls before swine,) may perhaps produce reproach, contempt, or hatred; for who that attempts to reform mankind will not be opposed and distressed? But happy will he be in being distinguished as Christ and his Apostles were; nor will he lose his reward, the reward of turning some of his bitterest adversaries into his most stedfast adherents and kind friends.

2. With respect to those who are beginning to be well disposed towards religion, he will be still more vigilant. He will be eager to address them, to exhort them, and to give them counsel respecting the temptations and dangers to which they are subject. If they grow remiss, he will quicken his diligence; and while Satan and the world are every day active in conspiring to ruin their souls, the captain of the Lord's host will not stand idly looking on the combat, and content himself with addressing to them a general word of exhortation. Indeed, it is when persons begin to be awakened from their natural state of religious indifference, that his office as a pastor of the flock comes into exercise. Now he has pupils committed to him who are ignorant, and he must teach them; weak, and he must fortify them; at a loss how to act, and he must direct them; subject to many doubts which he must resolve, and many dangers which he must assist them in repell-

ing. Now he becomes a parent in Christ, and feels the anxiety belonging to that tender relation. Now, therefore, will he redouble his care to present his children, thus begotten in the Lord, properly trained up, instructed, and complete, in the great day of the appearing of Jesus Christ.

3. Those also who are truly religious will not be dismissed from his anxiety, as soon as they have fully become the disciples of Christ; but will still require a large portion of his attention. They will yet be in want of much instruction, be often placed in difficult circumstances in which they will require counsel, and be subject to trials and temptations in which their faith will need to be confirmed. Another weighty consideration will now press upon his mind, the influence which his own example will have in forming their characters, and directing their conduct: for in general, as the pastor is, so is the flock. Is he careless, and content with a superficial religion? So in a greater measure will they be. Is he active, zealous, ready to every good word and work? They will catch a portion of his zeal: they will not think themselves Christians till they have imbibed his views, entered into his feelings, and copied after his example. He will therefore be active for their sakes; and this activity will lead him to stir them up, to set them on doing good, to provoke them unto love and good works, to put them upon instructing their families and servants, to admonish, rebuke, reprove them with all authority and long suffering. Such a minister is indeed the father of his people, a good shepherd of the flock, a faithful ambassador of Christ, and one of the most honourable and the most useful characters in the earth.

The utility of so active a life needs not much to be insisted on; for it is sufficiently obvious. The grace of God will surely bless such faithful endeavours; and, therefore, though on account of the corrupt state of

the world and the depravity of human nature, too high expectations ought not to be indulged of the effects of ministerial exertions; yet much real good may justly be looked for from this quarter, through the powerful influence of the Holy Spirit. A considerable reformation will take place generally, and many will doubtless truly receive the grace of the Gospel, and bring forth the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God. But it may be remarked, that the good produced by such exertions may not be confined to their immediate objects. The remote effects may be as great as those which are immediate: they may be the means of exciting in other ministers a similar zeal; of impressing the neighbouring clergy with a deeper conviction of the importance of ministerial diligence; and of inducing those who are serious, though too remiss, to be more watchful and laborious. For the force of example who can withstand, who can compute? That man must be obdurate indeed, who can be in the company of a highly active minister, and not feel abashed at his own negligence, and resolve to be more watchful.

Such exertions as I have described will also have great influence in removing any prejudices which may have been formed against a minister's doctrine, as if, while he insists upon salvation by grace through faith in Christ, he encouraged licentiousness: None can pretend that he inculcates a religion which exhausts itself in pious discourse and fruitless prayers. It will likewise be of the happiest service to a minister's own soul. Such a conduct will produce, as its general effect, tranquillity and peace of mind; and by a reciprocal action, it will have a great influence in keeping his heart right with God, and in enabling him to maintain an exemplary and pious conduct.

The practicability, however, of such active and laborious exertions may be doubted.

It must here be candidly acknowledged, that the degree of excellence to which it is possible for different persons to attain, is exceedingly different, and depends very much on the constitution and talents which they inherit from nature, the improvement which they have received in education, the circumstances in which they are placed, and the habits of life which they have acquired. It is not in the nature of things to be expected, that every one should possess the intrepidity of a Luther, the wise moderation of a Cranmer, the judgment of a Hooker, the indefatigable industry of a Baxter, the ardent piety of a Kenn, the energy of a Wesley, or the zeal of a Fletcher. Certain limits are assigned to us by nature itself, which it would be as vain in us to pretend to exceed, as it would be in the weak and timid sheep to rival the strength and fierceness of the lion. It is not, therefore, the object of this paper to incite all persons to do precisely the same things, to aspire to the same heights, or even to attempt the same degree of labour; but only to exert themselves to the utmost of their ability. The operations of divine grace itself appear to be limited by a similar rule. *Quicquid recipitur ad modum recipientis est receptum.* This maxim has been well illustrated by a reference to the various capacities of different vessels. All may be full, though there may be a great difference in the measure of their capacities. Let us, therefore, in our attempts, consider well our capacity. Some ministers are formed by nature for a studious retired life; others possess qualities fitting them for an active one. The body of one is weak, and incapable of much laborious exertion. An insuperable bashfulness oppresses another. A third possesses not a talent for conversing with the poor. A fourth labours under a nervous habit of body. And a fifth inherits a torpid and indolent frame, which can never be urged to long continued exertion.

Yet each of these may in their way be comparatively useful, by their studies at home, their discourses in the pulpit, or by a quiet mode of privately addressing those whom they find themselves able to speak to without doing violence to their feelings. The subaltern's place is not so honourable as that of the general, but it is still of indispensable use in the army. Let every one only conscientiously do what he is able. The time and the talents of every minister of Christ ought to be as scrupulously employed in his Lord's service, as those of any earthly servant in the work of his master. The mode in which he employs them is not directly described in Scripture, and must be left in a great measure to every man's conscience, remembering always that he must give a strict account to the master, in whose service he has been engaged, and for doing whose work he was paid. Our blessed Lord is not indeed a hard or unreasonable master; yet he has himself set us an example of the most persevering diligence and attention, which we are bound to imitate as far as may be in our power. I do not say that the whole of a minister's time ought to be exclusively employed in fulfilling ministerial duties, but surely the chief part of it ought to be devoted to this his proper employment. Let a minister compare his situation with that of a clerk or secretary in a commercial house or public office, or with that of an officer in a regiment. Six hours a day would at the least be required in these situations for official duties; and a smaller portion of time can scarcely be honestly given to the same object by the minister of Christ. Let the allotted hours be as faithfully and as usefully employed as his capacity and circumstances will permit, and, as conscience may direct, in some employment properly ministerial. The danger to which a man who is not of an active turn of mind is exposed, is that of wasting his time in his closet,

on studies which are only remotely connected with his peculiar duties, and therefore of not turning his time and talents to so good an account as he might do, by employing them more directly in his Master's work. Many deceive themselves by a false judgment respecting the degree of connection which subsists between their employment and their duty; for it is not enough that there should be a connection, the connection ought to be intimate. A clergyman, who appears as the editor of a Greek play, may contribute, I admit, to the better knowledge of the Greek Testament; but the relation which this effect bears to his pastoral office is far too remote to justify such an appropriation of his talents and time.

I will conclude with laying down a few prudent rules to regulate a minister's activity.

1. Let him not undertake too much at once; nor be violent in pursuing his plans. Extremes are dangerous, and by attempting to do more than we are able to execute, we shall do nothing well. Let a minister, in the first place, endeavour to effect what appears most necessary, and is at the same time the easiest and the least contradictory to the feelings of his parishioners. These three advantages are not unfrequently found to unite in the same object; as for example, in the superintendence of schools, and the catechising of children; or in the reform of some very flagrant abuse. The utility of his proceeding in these respects will be so evident, that almost all, from regard to their own character, will be disposed to justify and assist him. A measure of this kind, steadily persisted in, will prepare both him and his people for another; whereas, if he were to begin at once with attempting to effect all that has been here mentioned, he might himself find the burden too great to be borne, and his people's prejudices might be excited to oppose what they would consider as rash innovations.

2. Let no one begin any plan before he has well weighed its expediency and utility. He will engage in it with a diligence which is likely to last when it is founded in judgment and knowledge. He will be also prepared to give an answer to those who question him and are ready to cavil at his proceedings. When a man has reason and conscience on his side, and has duly weighed the conduct he is pursuing, he need not be afraid to face the world, nor will the world probably be able effectually to oppose him.

3. Let prudence be united to zeal in the conduct of every minister. Let him especially avoid all appearance of ostentation. Humility and affection should accompany and adorn all he does. Let his people discover that he loves his flock, and is prompted by no spirit of ambition or forwardness, but only by an anxious desire to do them good. This, if real, will be sufficiently visible in the manner in which he acts. How different are the endeavours to reform of a turbulent demagogue from those of a tender father! Let there appear, therefore, in every pastor, a meekness of spirit; a candour, a willingness to listen to adversaries, and in no case a pertinacious determination to proceed, where the opposition is unsurmountable. He will often gain more by judicious and well timed concessions, than by obstinately persisting in his schemes. Let him be careful also to ascertain the probability of success before he begins any new undertaking. The advice of his friends amongst the people ought therefore to be taken. He will at least gain this by it: that having sanctioned his conduct, they will be ready to become his advocates.

4. Let him also take care, that what he does, is in the line of his duty as a minister. Whatever is a work of benevolence and piety, may indeed be said to be his proper work; but there is still a danger of his mixing too much in matters which are foreign to his office. Let

the parish manage parochial affairs: Let each family regulate its domestic concerns: A minister has no business with them, except as the interests of religion and morality may be implicated. Let him avoid the character of a busy body as much as he aims at that of a zealous minister.

5. I add further, that order, regularity, and perseverance, are indispensably necessary for the improvement of time, and will enable men to do much without violent exertions. The time of a minister ought to be appropriated as regularly as that of a person in any other profession. Now, let us suppose only two hours daily to be invariably given to pastoral visits, and half an hour devoted to each visit: Such a disposal of time would enable him to pay one visit in the year to every family in his parish, even though it consisted of 12,000 souls, allowing the usual proportion of five persons to a family, and not including the Sundays, which are of course otherwise employed. This example may shew how much may be effected by judicious management; and it explains to us how some eminent ministers have been enabled to give so large a share of attention to their parish, while at the same time they have afforded so much time to writing. Judgment and method are full as necessary as diligence, in order to the useful employment of time.

Finally, let every minister be constant in prayer, knowing that he has a great work to do, which requires more strength and talents than he possesses by nature. From above he must derive that spirit of love which will prompt him to act, that prudence which will direct him, that courage which will brave dangers, that constancy which will enable him to persevere, that spirit of wisdom which none can resist and of purity which none can gainsay, that supply of patience which will support him under many discouragements, and that grace which will enable him to act from

the most upright motives, not as if he were playing a part, but as one who deeply feels the immense importance, and is thoroughly persuaded of the advantages of the work in which he is engaged. Let him direct his view to God, he doing the work of God, seeking the glory of God, depending upon the help of God, and then his labour will not be in vain in the Lord.

To the Editor of the Christian Observer.

I HAVE lately read with much pleasure, Mr. Faber's ingenious and learned dissertations on the prophecies: and cannot but think that he has thrown considerable light on the intricate and important subjects which he has undertaken to discuss. There is however one particular, in respect to which his interpretation appears to me so unsatisfactory, that with the hope of having my objections either refuted or confirmed, I shall take the liberty, through the medium of your publication, to make them known to your readers.

The point to which I allude, is the interpretation of the apocalyptic image of the beast, Rev. xiii. 14, 15. Vol. II. p. 288—303, 2d. edition. Mr. Faber gives, as I conceive, a just explanation of the two beasts described in this chapter; considering the first, which with seven heads and ten horns rises up out of the sea, to be emblematical of the secular Roman Empire; and the second, which with two horns rises up out of the earth, to be symbolical of the Latin Spiritual Empire—but when he comes to speak of the image, which this last beast induced the inhabitants of the earth to make and to worship, adopting the opinion of Dr. Zouch, he interprets this part of the prophecy as predicting the introduction and establishment of image worship by the Romish hierarchy. The expressions, which repeatedly occur in

the apocalypse, of *the image of the beast*, and *the beast and his image*, have led the generality of commentators on this prophetic book, to suppose that the image which the second beast caused to be made, was a *representation* or *effigies* of the first beast. This interpretation, however, Mr. Faber opposes. He contends that these expressions admit of another signification, and are to be taken in a different sense. By *the image of the beast*, he understands *not the effigies* of the beast, but the image, which *belongs to the beast*: his image, not the *representation* of the beast, but the image which *was made for the use of the beast*. In support of this hypothesis, he adduces the manner in which the account of the image is introduced, and which in his view seems to remove all ambiguity on the subject. It is said, verse 14, that “they should make an image to* the beast” — ποιεῖσαι εἰκόνα τῷ θηρίῳ. Hence Mr. Faber infers, that his interpretation must be right: for “to suppose that the making of an image to the beast can signify the making a representation of him, is surely putting a very great force upon language.” And then, in confirmation of his argument, he adduces the prohibition in the decalogue, referring to idolatry. “Thou shalt not make unto thee any graven image,” i. e. *for thy own use and worship*. Now, Sir, I readily allow that there is something plausible in this reasoning: at the same time it is very far from carrying conviction to my mind. It appears to me by no means clear, that the expression ποιεῖσαι εἰκόνα τῷ θηρίῳ may not, in the idiom of the Greek language, be under-

* Mr. Faber reads *for*, but *to* is the reading of our common translation: and here it may not be amiss to remark, that in quoting from the Scriptures, no deviation from the received translation should ever be made without apprising the reader of the liberty which has been taken: a rule, which, probably through inadvertence, has not been generally attended to in these volumes.

stood to signify the making a representation of the beast. At least, I think that Mr. Faber, where he builds so large a superstructure on this foundation, should have bestowed some pains in endeavouring to convince his readers, that he was not raising it on the sand. The following passage, taken from Palæphatus de Incredilibus Historiis, if it may be considered as of any authority, will certainly militate against Mr. Faber's interpretation. Speaking Περὶ Νιοβῆς, the writer says, Νιοβῆ, ἀποθανόντων τῶν εαυτῆς. παιδῶν, ποιήσασα εαυτῇ εἰκόνα λιθίνην, ἐτήσεν ἐπὶ τῷ τυμβῷ τῶν παιδῶν. "Niobe, her children being dead, having made a marble image to herself," i. e. a representation of herself in marble, from whence, says Palæphatus, the fable of her being turned into marble originated, "placed it over the sepulchre of her children." Now if ποιήσασα εαυτῇ εἰκόνα signifies the making an image of herself, I see not why ποιῆσαι εἰκόνα τῷ θηρίῳ may not signify making an image of the beast. There is also a passage in the Old Testament, which perhaps may throw some further light on this subject. In 2 Chron. xxviii. 2, we are told of Ahaz, that "he walked in the ways of the Kings of Israel, and made also molten images for Baalim." It may be said, that to make images for Baalim, may mean to make them for conducting the worship of Baalim. This I allow—but still I would ask, were not these images representations also of those Baalim, for whom they were made?

I have dwelt the longer on this point, because it is the corner-stone of Mr. Faber's argument. Let it once be removed, and his whole hypothesis falls to the ground. The converse of this proposition, however, is not equally true. Should the point in question be conceded to him, it does not therefore follow that his hypothesis will stand. For let us admit, that to make an image for the beast, means the making an image for the use and worship of the

beast; yet why must it necessarily result from this admission, that the making this image for the use and worship of the beast, means the setting-up of images, and the establishing of image-worship in the Church? I should contend, that such a conclusion is utterly inadmissible on Mr. Faber's own principles, and involves the very inconsistency, which, in his preface to the first edition, he himself objects to Mr. Whitaker's Commentary; namely, that of "explaining the prophecies of the Apocalypse, sometimes figuratively, and sometimes literally." (See p. xii. of the pref.) "The whole book (says Mr. Faber) excepting those few passages which are avowedly descriptive, must be understood, either *literally* throughout, or *figuratively* throughout; otherwise it will be utterly impossible to ascertain the meaning designed to be conveyed," (p. xiii.) I fully assent to the propriety of this rule. But how does the interpretation in question accord with it? If the image, which the second beast caused to be made for the use of the first beast, means *literally* an image, which the beast might worship and adore; there is no *figurative* meaning in the expression—and consequently, according to the rule laid down, the *whole prophecy* must be taken in a *literal* meaning—the beasts must be *literal* beasts: the horns *literal* horns: the sea and the earth, the *literal* sea and the *literal* earth. But if all these expressions are to be understood in a *figurative* sense (as they undoubtedly are) then will it follow, that the *image* also must be interpreted *figuratively*. It must have a *symbolical* and not a *literal* meaning; and consequently cannot admit of the interpretation to which I am objecting.

But there are further grounds of another kind, on which also I would found my opposition. It is said of the second, or ecclesiastical beast, that "he had power to give life unto the image of the beast, that the image of the beast should both speak,

and cause that as many as would not worship the image of the beast should be killed." (v. 15.) Now, what explanation does Mr. Faber put on this part of the prophecy? Agreeably to his scheme of interpretation, he considers "the giving life to the image of the beast, that it should speak," as referring to those mechanical contrivances, by which the Romish hierarchy imposed on the deluded multitude, and gave to the images, which were set up for gods, the semblance of life and speech. But surely such an explanation falls very far beneath the majesty and dignity of the inspired writings. To my mind, at least, it appears a supposition highly incongruous to imagine, that the springs and wires, by means of which these mummeries were acted, should be the subject of divine prophecy. Besides, what is here said of the image must equally apply to the * whole of whatever may be meant by it. How far indeed it may be justifiable to interpret the expression of *the image* as comprehending all the collective multitude of images, which might be set up in every part of the kingdom of the beast throughout the whole period of 1260 years, is a question, which of itself might furnish some ground for serious enquiry: but even waving this objection, and admitting such a mode of interpretation to be just, we must at least expect that the characteristic mark here ascribed to *the image*, should generally belong to *by far the larger part of the images* comprehended under it. But has this been really the case? Out of the immense profusion of idols, set up by means of the Romish hierarchy, has not the number of these *animated puppets* been comparatively very small? Here and there perhaps some prodigy appeared; some more illustrious representation of the virgin, or the effigies of some more favoured

saint was to be found; to whom, through the ingenious machinery applied to it, life was given that it might speak. But the generality of these claimants to divinity made no pretensions of this kind. They were to all appearance as lifeless and speechless as the materials of which they were actually composed: and, consequently as they did not answer to the description given of their supposed symbol, so neither were they the objects intended to be symbolised.

Nor is the explanation of the latter clause of this passage, in my judgment, more happy or admissible than that of the preceding one. The second beast had power to give life to the image, not only that it should speak, but also that it should "cause that as many as would not worship the image of the beast should be killed." One special mark of heresy (says Mr. Faber, in reference to this part of the prophecy) was a *refusal to worship images*; and that refusal, like the similar refusal of the primitive Christians to adore the idols of the Gentiles, never failed to subject the martyrs of Popery to the horrors of the most dreadful deaths." Thus then it was, according to Mr. Faber, that the image caused the death of those who refused to worship it. But I must submit it to the judgment of your readers, whether such an interpretation comes at all up to the meaning and spirit of the prophecy. In the sense adopted, the images indeed may be said to have afforded a pretence for persecuting and destroying the true people of God; but not to have *actively* put them to death, as the words forcibly imply. Let us look at the original text. Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ὡς εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ. ὅσοι αὐμὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι. I think it hardly possible to read over this passage, without being at once convinced, that the *speaking* and *causing* (ἵνα καὶ λαλήσῃ, καὶ ποιήσῃ) that it should

* See Mr. Faber's second principle for interpreting the prophecies. Preface to the first edition.

both speak and cause) here ascribed to the image, relate to things which were *actively* to be done by it, and which in fact would be the operating effects of that life which was to be given to it by the beast. The obvious meaning of *πειρασμῶν* is, that it should *cause* or *practise*: and on consulting Parkhurst's Lexicon, out of the 26 senses, which he gives to the word *πειρασμῶν*, I cannot find one which signifies *to furnish an occasion*, the sense in which it must here be understood, in order to support Mr. Faber's interpretation. Could it indeed have been shewn, that the images to which the semblance of life and speech was artfully communicated, by means of other mechanical movements, had generally been used as the *instruments* also for punishing those who refused to worship them, then indeed some shew of argument might have been deduced from the text in support of the hypothesis I am combating. But as no attempt of this nature is, or can be made, the plain grammatical meaning of the passage strongly militates, in my apprehension, against the use which is endeavoured to be made of it.

On the whole, my objections to Mr. Faber's interpretation of the apocalyptic image stand thus. I object,

1. That if it ever was uncertain, whether the *image of the beast* be a *representation* of the first beast, or an *image made for his use and worship*, the uncertainty still remains. Whatever ambiguity may be supposed to hang over the expression, Mr. Faber has not removed it.

2. That if it were clearly proved that the image was an image for the use and worship of the beast, yet it could not even then be considered as representing a *literal* image, without involving the evident inconsistency of introducing into the same prophecy a *literal* and a *figurative* interpretation.

3. That the semblance of life and speech, produced by the aid of secret mechanical contrivances, has

been imparted but to a very small number of false objects of adoration, compared with the multitude of idols to which divine honour has been paid by the Church of Rome, and that therefore it cannot be applied as a general and characteristic mark of the images set up to be worshipped.

4. That the image is described, in the text of St. John, not merely as *furnishing an occasion or pretence* for killing those who refused to worship it, but as itself *practising* their death, and taking *an active part* in shedding their blood.

On these premises, I conclude that whatever the image of the beast may really symbolize, Mr. Faber's interpretation of it is certainly erroneous.

Before I lay down my pen, I am desirous of saying, that I have not taken it up, so far as I know my own heart, with any portion of a controversial spirit. Should what I have written come under the eye of the learned author, whose hypothesis I have ventured to question, I beg leave to assure him, how much I esteem his character, respect his talents, and wish success to his studies and labours. A desire after truth is the sole motive which has prompted me to enter on this discussion: and so desirous am I of attaining the truth, that I should most willingly see all my objections entirely overthrown, and Mr. Faber's interpretation completely and unanswerably established.

SOCIUS.

ON DR. TAYLOR'S KEY. NO. VII. CHAP. III.

Justification. Remarks upon Dr. Taylor's View of that Subject.

If we may not say that justification by faith is the principal doctrine, we may certainly say, that it is one of the principal doctrines of the gospel. For, of the scriptural records of doctrine and duty it may be observed, as Seneca observes of some writings of the ancients, *Quo-*

*cumque miseris oculum, id tibi occurrit quod eminere posset nisi inter paria legeretur*¹. It is very evident, that the term justification, and all the terms used in connection with it,—the whole scene, if we may be allowed the expression, is of a *forensic* description. There is, however, a sublime generality and reserve, like that observed in representations of the final and general judgment, which never permits us to lower our ideas to the transactions of human judicatures².

Δικαιοσύνη is the word by which justification is expressed in the New Testament. The Hebrew word which it *principally* represents is *צדק*. The original meaning is either universal rectitude, or justice properly so understood. As it is difficult to determine between the two, so is it altogether unnecessary. That both in the Hebrew and in the Greek it has the meaning of justice is evident to the slightest examination of the subject. Buxtorf, whose later editions of his Hebrew Lexicon were sent forth after the publication of his Concordance, has given no other meaning to the word than *justitia*. The Greek word was evidently used by the Greek translators, in the common heathen sense; for when they set about their work, there was no Hebrew idiom of the Greek language, the origin of which idiom is principally to be ascribed to their performance. Now *δικαιοσύνη* is evidently, in heathen usage, a judicial term. The primitive *δική*

signifies justice. And hence it is that the verb *δικαίω* signifies both the opposite effects of acquittal and condemnation; because both are the result of a just adjudication, as the party concerned is innocent or guilty. *Δικαιοσύνη* is likewise used by the seventy interpreters to express the Hebrew *רַחֲמִים*, which denotes benignity, and therefore must signify benignity itself. It probably came to acquire this meaning from the circumstance, that, as the exercise of justice among men cannot always be enforced, and is therefore in such cases very commonly disregarded, so the voluntary performance of it is accounted an act of kindness especially to those who are benefited by it. It is probably on account of this singular association of ideas, that the psalmist ascribes to the *mercy* of God that act of justice, whereby he renders to every man according to his work³. But this meaning is by far the least common⁴.

The New Testament, however, is, after all, the proper place to determine the meaning of that word which is employed to express one of its principal doctrines, and particularly the epistle to the Romans, where the doctrine of justification is professedly and most systematically discussed. Justification, in its forensic sense, expresses both an act and a state. As an *act*, it is most properly expressed by the *verb*; and in this form the forensic sense will be found to be most decisively conveyed. Thus, in the epistle to the Romans, God is said to "be just," and the *justifier* (*δικαιωτής*) of

¹ Ep. xxxiii.

² Had it not been for a suspicion of some double meanings, and the discovery of some single ones which I do not altogether approve, I should have felt a pleasure in transcribing on this subject the 310th section of Dr. Taylor's Key. There is a very curious but very natural erratum at the end, in the edition which I adhere to, of external salvation for eternal salvation. See the original edition, § 278. Dr. Taylor might as justly lower the term justification to the sense which it bears in its original application, as other Christian ones to their original Jewish sense.

³ Ps. lxxii. ult. The Hebrew word for mercy is *רַחֲמִים*. David deprecates God's entering into judgment with him, Ps. cxliiii. 2.

⁴ See, in proof of the general assertions in this paragraph, the Concordance of Trommius. The idea of justification is very decisively represented in Isaiah v. 23, "which justify the wicked for reward," &c. and this is translated in the Septuagint *οι δικαιωσις κ. τ. λ.*

him which believeth in Jēsus⁵." "Therefore we conclude, that a man is *justified* by faith without the deeds of the law⁶." "It is one God, which shall *justify* the circumcision by faith," &c.⁷ "Being *justified* by faith, we have peace with God," &c.⁸ "It is God that *justifieth*." The forensic meaning is still further confirmed by those passages which declare, that by the deeds of the law there shall no flesh be *justified* in the sight of God⁹. The substantive doubtless conveys the same meaning as used in the epistle to the Romans, and in that to the Galatians, and elsewhere. In the proposition of the subject of the first of these epistles, the apostle, explaining in what manner the gospel is the power of God unto salvation, and not merely repeating the same ideas, says, "For therein is the *righteousness* (δικαιοσύνη) of God revealed," &c.¹⁰ "Grace" is said to "reign through *righteousness* unto eternal life¹¹." It would produce an unmeaning tautology in both these places to explain righteousness in its unusual, and, in this connection, unnecessary, nay prohibited sense, of *mercy*. Again: "the Gentiles which followed not after *righteousness*, have attained to *righteousness*, even the *righteousness* which is of faith: but Israel, which followed after the law of *righteousness*, hath not attained to the law of *righteousness*¹²." These passages are scarcely intelligible on any other interpretation than the forensic one; and together with the train of argument in which they appear, make it evident, that the doctrine of justification, as described and declared in those parts of Scripture which most professedly discuss the matter,

imports, that God, of his unmerited grace or mercy, (unmerited, as we are concerned,) for the sake of the meritorious obedience and death of his Son, has consented to pardon the guilt of those of the human race who by faith will accept of the benefit, henceforward, and through the influence of the Holy Spirit, to walk in obedience to the divine commandments, and thus continue in the state of pardon and acceptance, into which their faith, exclusive of all obedience, has brought them, and which will terminate, if they continue faithful unto death, in that acquittal which shall be pronounced upon the righteous at the last day. As the whole world, Jewish and Heathen, was concluded under sin¹³, so both parts of the world are particularly specified as needing, and being the subjects of, the revealed evangelical justification¹⁴. And not only is this justification, with all its consequences, of pure grace with relation to us; but that it might *appear* such and effectually exclude all merit on our part¹⁵, faith, simple faith, as detached from the good works of which it is nevertheless the certain parent when it is genuine¹⁶, is represented as the connecting medium by which the justification is appropriated and rendered personal. If moral works were not intended, and indeed principally intended, in this exclusion from the office of justifying, not only a ground, but the *highest* ground, of boasting would be left; and the faith, which is comprehensive of all Christian obedience, as justifying, would imply the highest merit in man of which a moral agent is capable. This argument alone, although many might be added to

⁵ iii. 25.⁶ ver. 28.⁷ ver. 30.⁸ v. 1.⁹ viii. 33. See likewise Gal. ii. 16, 17; iii. 24.¹⁰ Rom. iii. 20; Gal. ii. 16; iii. 11.¹¹ Rom. i. 17. So the conclusion, iii. 21, 22.¹² v. 21.¹³ ix. 30, 31. See x. 4, 10; 2 Cor. iii. 9; Gal. iii. 21. Phil. iii. 6—9; Heb. xi. 7.¹⁴ Rom. i. and ii.¹⁵ Rom. iii. 30.¹⁶ See Rom. iii. 27, 28; xi. 6; and Eph. ii. 8—10.¹⁷ See Gal. v. 6; James ii. 23; Col. i. 23; 2 Thess. i. 3; 2 Pet. i. 5; 2 Cor. x. 15; Col. ii. 5; 1 Tim. i. 5; with other texts quoted by Dr. Taylor, Key, § 284; although he has adduced them to distinguish his second faith from his first.

them, 'is sufficient to prove, that faith, as it is the instrument of appropriating the justification procured by Christ, is represented as exclusive of *all works* which can be esteemed meritorious, and most exclusive of those which are most meritorious¹⁸. From all which it appears, that justification by faith alone in Jesus Christ is one, homogeneous blessing, which, like every other that is not conferred and withdrawn in the same literal instant, has a beginning, a continuance, and an end; is initial, manent, and final. This blessing, when real, is essentially the same *in kind*, from beginning to end. Holiness, not as a meritorious cause, but as a qualifying principle, is required in the very first entrance into a state of acceptance or justification; and that holiness, maintained, as it was communicated, by the Holy Spirit, is absolutely necessary during the whole of our continuance in such a state. There is not in Scripture any mention or the slightest intimation, of two or more justifications different in kind, so different as, the first to be of grace, the last of works¹⁹. Yet this is the opinion adopted by Dr. Taylor, and therefore, with its attendant doctrines and arguments, is now to be considered.

The idea of a double justification originated with the Papists²⁰: but they evidently confounded justifica-

tion with regeneration. The first among the Protestants who appears to have adopted this notion of justification is the Socinian Crellius, from whose commentary two passages to this purpose are introduced by Bp. Watson, in his short commendatory preface to Dr. Taylor's Key. But he seems to consider the first faith, procuring the first justification, as sincere; for he affirms, that justification lasts, *quamdiu in nobis durat fides, eaque viva*, &c.; which seems to imply an identity of the two faiths; since two things of a different nature may be said to succeed each other, but hardly to be the *enduring* or continuing the one of the other.

Dr. Taylor, however, boldly avows it to be his chief intention to establish a double justification, whereof the first, as he terms it, is by faith alone, and the final, using again his own term, is by works²¹. Two or three things are worth observing before we come to the direct examination of the systematic hypothesis of this author. It is remarkable, that having called his second justification final, he never thought of calling the first initial. But this natural relation of terms would have implied an identity in the two subjects, which directly opposes the Doctor's hypothesis of their essential diversity. In defect of scriptural authority for the numerical terms, as well as ideas, which he has adopted, he appeals, although faintly, to the expression "first faith," which certain female apostates are said to have cast off²²; doubtless considering his *simple profession* to be intended by the words. It would be logic of a similar description, and of not inferior force, to conclude that the "first love," which the Ephesians are said to have left, was likewise nothing more than profession²³.

In the chapter, which Dr. Taylor has entirely devoted to a discussion²⁴

¹⁸ The peculiar system of Dr. Taylor allows him to admit this truth. See Key, § 279 and 377, and his notes on the Epistle to the Romans. The same is the case with Whitby, Wetstein, and others. With the rest of their opinion about the double justification, I have nothing to do here. Dr. Taylor, however, with singular inconsistency, interprets "works," Rom. xi. 6, of the ceremonial works of the Jewish law only. See paraphrase on the place. He found himself in the region of his second justification, in which his system makes moral works the principal part.

¹⁹ See Schleusner on *δικαιοσύνη*.

²⁰ Hooker's Discourse of Justification, § 5; and Limborch, Theol. Christ. l. vi. c. iv. § 414.

²¹ § 275, &c.

²² 1 Tim. v. 12. See Key, § 283.

²³ Rev. ii. 4.

of the scriptural notion of righteousness and justification²⁴, there is a long examination of the term δικαιωσις as used and understood in the present inquiry. His instances from the Old Testament, which are numerous, inconclusive, and many of them either mistaken or doubtful, are directed to the purpose of generalizing the term, and rendering it flexible to his own system. We are told accordingly, that justification, and its correspondent terms, in Hebrew and Greek frequently signify moral rectitude in general; sometimes goodness, mercy; sometimes deliverance, salvation. From certain instances in the New Testament, which are by no means more decisive, or rather are the very instances under controversy, he infers, that justification and to be justified "have relation to ANY grant of favour, ANY instance of mercy and goodness, whereby God delivers or exempts from any kind of danger, suffering, or calamity; or confers ANY favour, blessing, or privilege²⁵. In the mean time, what must be known to be the most proper, and most common acceptation is totally overlooked. If it be allowable to interpret words at will by the meaning of which they are capable, almost any doctrine may be extracted from any given words.

The principal and most plausible foundation of a scriptural kind upon which Dr. Taylor supports his system, is the assertion of St. James, "that by works a man is justified, and not by faith only²⁶." Many Christians have been laudably anxious for the united credit of this Apostle, and the Apostle whom he apparently contradicts. While others have found no difficulty in supposing, that St. James, in this place, is only distinguishing a true and productive faith from a false, barren, and only pretended one. In fact, the two Apostles do not

seem to be speaking of the same subject, although the coincidence of terms may lead an unwary reader to imagine that they are. It is questionable whether St. James is not speaking of faith, generally considered, as terminating upon God, and not that which has immediate respect to Christ, as the foundation of our acceptance in his sight. The term *justify*, in this connection, seems to denote the proof given by works of the sincerity of the faith, which was accompanied by them. At all events, the meaning which Dr. Taylor and his followers affix to the passage in question is very feebly supported.

The *first justification* of Dr. Taylor is of grace and without works. It consists in remission of sins, for the obtaining of which the profession of Christianity alone is necessary. Yet men were called to repentance in order to it, as we are likewise told. To reconcile, lies with the author, unless there might be a *first* repentance as insincere and yet available as the first faith. In this state, (remission of sins), the children of Christians are born; and this blessing is not conferred upon, but sealed to them by baptism²⁷. This justification, the first, seems likewise to be confined by our author to Heathens, and to import exclusively deliverance from heathenish idolatry and darkness²⁸, although the Apostle expressly asserts its necessity to both the Jews and the Heathens, and that in a portion of his epistle, where Dr. Taylor supposes him to be treating of the first justification²⁹.

The *final justification* is of works, not only as producing or requiring them, but as being founded upon them. By the improper epithet here used, the Doctor intends a continuance in well-doing to the end.

Corresponding to this double jus-

²⁷ § 270, 277, 281.

²⁸ See § 276, 312, 375.

²⁹ Rom. iii. 20. See Dr. Taylor's Phrase.

²⁴ The xvith.

²⁵ § 374.

²⁶ James ii. 24.

tification is the double faith of this zealous, but not most correct, *divider* of the word of truth.

The *first faith*, which procures the first justification, "*was*," as our author affirms, "*profession*, considered simply and separately from the *fruits and effects* of it³⁰." It was accordingly without works, moral ones, not merely as excluding their meritorious efficacy, but their very existence; for it is very plainly implied, that their absence alone could leave a possibility of justification being conferred by *grace*³¹.

The *second faith* is attended by works, and on their account, entitles to final justification. Yet, by a most unfortunate concession, "our full and final justification is of *grace*, 2 Tim. i. 18; Jude 21³²." The only resource on this occasion is a double sense.

It can hardly be esteemed necessary to offer any other refutation of this hypothesis concerning justification and faith, than that which is contained in the previous statement of those doctrines, and in the present representation itself of what I conceive to be Dr. Taylor's heretical view of them.

³⁰ § 283. It may be remarked here, to what oversights Dr. Taylor exposes himself by not keeping in his mind a clear impression of his own system. He repeatedly talks of a profession of faith, although this, with him, is only profession: it is therefore, in plain English, *a profession of profession*. See in this section, and likewise the preceding.

³¹ § 276, 279, 280, 377. ³² § 377.

To the Editor of the Christian Observer.

THOUGH your correspondent's letter upon anger, in your number for April last, has made little or no difference in my sentiments, as expressed in the paper on which he animadverts, yet I think it better to leave our opinions with the arguments by which we have respectively supported them, to the judgment of your readers, than give an

air of controversy to the discussion by a reply. There is only one point on which I wish to say a word. Your correspondent thinks, that my supposition, that St. Mark, who probably thought in Hebrew, though he wrote in Greek, might use the Greek word for anger in the sense of a Hebrew word signifying either grief or anger, is inconsistent with the divine inspiration of the Scriptures; since the spirit of inspiration would have interposed in such a case, to prevent him from misleading successive generations by the wrong use of the Greek word. Now, if this view of the case were just, we should have no Greek words used by the sacred writers in any sense, but that in which they are found in the pure Greek writers. But it is notorious, that very many words are employed by them in a different manner, in consequence of their familiarity with customs and a language very different from those of Greece. Nor is this calculated to mislead the readers of Scripture, who are bound to bear in mind, that the writers were Jews, and not Greeks, and to understand them accordingly.

R. S.

For the Christian Observer.

ON THE GRADUAL AND INSIDIOUS PROGRESS OF SIN.

It is a common saying, that no man becomes very wicked at once. Men are prepared by degrees for the last acts of iniquity. Ask the murderer how he came to imbrue his hands in blood. He will tell you, that he was first light and thoughtless, then loose and extravagant; and that having thus brought himself into difficulties, having also associated himself with bad company, he was tempted to some little act of injustice which he meant, perhaps, to repair, and certainly to commit but for once. The fraud was resorted to as the means of deliverance from urgent distress; but the

devil having tempted him to perpetrate this single act, he was induced to repeat the crime, even though a little less pressed by want; so that the same act under these new circumstances had more sin in it. At last, murder became necessary to conceal theft, and seemed only to be a part of the same iniquity.

Ask, in like manner, the unhappy woman, who has not only forfeited her character, but has lost all regard to decency, and whose very trade is that of corrupting others, how she arrived at so great a pitch of wickedness, she will tell you that it was by slow degrees. At first she secretly indulged improper thoughts; a too free behaviour followed, improper conversation was permitted, little liberties were taken; and if a parent or friend reproved her, she pleaded that these liberties were insignificant. She began by trifling with temptation, and now she is the most abandoned of her species. Take, in short, any character that is now infamous; his history, if he were to tell it to you, would be the same. What abandoned sinners are some men—what cheats, what liars, what blasphemers of God—what despisers of all that is good! Is thy servant a dog, said Hazeel, that he should commit this thing? Hazeel could not believe his nature to be capable of the crime which the Prophet told him that he should perpetrate. The sins of some men are so dreadful, that we stand astonished at them. We look on these persons as beings of another nature; as scarcely human. Alas! the wickedest man that lives, is only one who has fallen by little and little; he has been, perhaps, for some time, proceeding in this downward path. That vile wretch, whom you loath, was once perhaps in nearly the same condition as you; he had a conscience which smote him when he did evil; he had a general regard to God and godliness; he had a blushing cheek, and a modest look; a habit of kneeling down in worship, or in seeming

worship, in the same manner as you.

Let us explain this point very familiarly. A child, let it be supposed, is taught to say his prayers: he is instructed that God's eye is upon him; he is habituated to public as well as private worship, and his conscience yet is tender. He goes, perhaps, to school, where some older and more hardened boy is found to laugh at prayer; and this schoolfellow sleeps with him. The child is ashamed to be seen praying. He says his prayers behind the curtain, or perhaps after he is in bed. Instead of taking a regular time for prayer, he now becomes slack in this duty, and often puts it off till a convenient opportunity. Instead of praying to God, both in the morning and at night, he prays only in the morning, or only at night; and instead of praying every morning, he is hindered by some interruptions, once, twice, or many times in the week. Thus he falls gradually. And now, perhaps he thinks it sufficient to pay his devotions at Church; possibly also he puts up a few words in the way of prayer when seized by sickness, when frightened by some extraordinary calamity, or overcome by a more than common sin. As his years advance, and as his parents or master exert less influence over him, he grows lax in respect to his observation of the Sabbath—he rises late on a Sunday, and he is late at Church; he is hurried by worldly business, and has hardly time, as he pretends, to worship God. The most trifling excuses are now sufficient to detain him from public worship. He is not sufficiently dressed; he has a cold or a little head-ache, and there is no convenient seat for him. He goes now and then to Church in the morning, but not always in the evening, and after a time in the morning only, and not always even then. The Sabbath now is employed in more trifling conversation than formerly. Instead of regularly reading the Bi-

ble or some religious book, he applies himself to religion only when the humour takes him. The humour takes him less and less frequently. His prayers and his Sabbaths being neglected, the thought of God dwells less and less on his mind. Worldly business or pleasure possesses him. Any thing but God is in his thoughts. He can spend hours without thinking of God. By degrees, whole days pass by without a reflection respecting his Maker.

Habits of swearing often grow on a person in the same gradual manner. First he learns to use an improper word, such as, O Lord, or O God—Lord bless me, or Lord help me; and then he proceeds a little further. He sits much among swearing persons, and then his sense of the sin is weakened. He swears at first only when in a great passion, and afterwards when in a little passion; and at last when he is in no passion. Men fall in this respect very imperceptibly. Let us notice the unbelief which is at the same time increasing. A man who uses the name of God to swear by it is likely to grow hardened in unbelief. Some begin by exercising their wit on religious things. They joke at the particularity of some good man, which they couple with his religion; and having first mocked those who are good, for their infirmities, they proceed to mock at what is not their infirmity; they mock at their very goodness. They now grow merry as often as they speak on religious subjects—they joke about passages of Scripture—at length they make a joke of all Scripture, and there is no road by which men advance more rapidly to a profane unbelieving spirit than this. What we often make the subject of our merriment, we cannot at any time much reverence. It is thus that both the Holy Scriptures, and every other thing which is sacred, become the subject of a man's raillery during his cups, and this profaneness is perhaps at length coupled with indecent and licentious

conversation, which is the highest pitch of profaneness.

So also in respect to every vice which can be named, the steps by which men advance are small. The glutton or drunkard first is a little nice respecting his meat and drink—he values the pleasure of a meal too highly—his meat must be of the best kind, his liquor strong and highly flavoured. He grows more and more curious in his taste. He talks much of his wine and of his dishes, and sits long at his table—his meals are more in number than is necessary for health; he also takes a glass of wine between them. He finds that he has more and more desire for this intervening cordial—the habit grows—the stomach is more and more craving—he becomes first a tippler, and then an occasional drunkard, and then a thorough drunkard.

In respect also to dishonesty, a man's fall is commonly gradual. Some begin by borrowing what they partly mean to restore, but what they know that they very possibly may never be able to pay, though they do not say so; and they borrow more and more money, though they have less and less chance of returning it. Some begin with taking a very little matter—it is too little, as they think, to be noticed by the owner, or by their own consciences. Having taken one trifle, they add another; they take a little of the smaller kind of fruit, and from small fruit they proceed to larger fruit, and from fruit to many other little things. Having taken a few trifles, in order to eat themselves, they take a few more, in order to give them away, and they soon find that they can obtain some favour in return. By degrees they take, in order to sell; and thus they are perfected in the trade of stealing.

Lying is a sin which also grows on us by degrees. What is a lie? Is every false word a lie? Is it a lie to call a thing greater or less than it is? I answer, that he who uses himself to speak too largely, and

to assert positively what he knows but in part, will learn, if he indulges this temper, to speak still more largely, and to pronounce still more positively, till he loses his respect for truth. Endeavour then to measure every word you speak; be correct, and think not that this is a small matter.

A man's general temper is also apt to fail in the same gradual manner. How many have indulged some little selfish, peevish, or fretful humour, and, as they have continually thought, only for a minute; till these evil dispositions have gained full possession of them. Waste of time may also be mentioned. We think it a little matter to waste a few minutes, forgetting, that out of these minutes hours are made, that hours constitute days, and that of days, life itself consists. We neglect, minute after minute, because each is but a minute. We sit down only for a minute at some idle employment, and in some easy posture, and thus our idle habits grow upon us.

Want of economy is to be traced to the same negligence of small things. The bulk of our expence is made up of trifling sums, and as he that wastes his minutes will be found to trifle away his life, so he that throws away his shillings will be found to trifle away his substance.

What then is the way in which we must learn to avoid both sin in general and every sin in particular. "*He that despiseth small things,*" says an apophthical writer, "*shall fall by little and little.*" It is by not despising small things that we shall avoid both those greater and lesser degrees of iniquity.

What then is it to despise small things? it is to *make light* of them—it is to make light of them because they are small. We suppose a little matter to be a little evil, whereas a little matter may be a great evil—it may be a precedent for many other evils. A little evil, many times repeated, becomes great; and the reason for committing this little evil the second time, will seem

just as good as for committing it at the first. We should be afraid, therefore, of little negligences and sins. We should be afraid of all such language as the following. "Why, surely this is so trifling an indulgence, it is so small a saving, it is so slight a departure from truth, it is such an insignificant breach of the Sabbath, it is such an unimportant diminutive matter, that it is not worthy of my attention. Great sins, indeed, I abhor as much as any man, but such little sins, if indeed they are sins, I never can attend to." Do you indeed hate great sins? Then beware of little ones. This is the great art of the devil. The constant excuse with which he supplies us, is that of saying, "Is it not a little one?" To move one step in sin beyond that which we have already taken, is all that he asks at present. When we have advanced this step, then another will be taken. Now each of these single steps is little. Every sin in this sense is small, for it is only a small addition to the sin which went before. Each sin seems therefore diminutive to the sinner. The plea of smallness is ever returning. It is the apology for all crimes.

Did you never find this answer given you by one whom you reprov'd for sin? Or, rather, did you ever find any one who did *not* thus excuse himself? The fault in question is always a small one. Other men's sins seem great sins. Past sins of our own seem perhaps to be great, or future sins of our own, would, if described to us, appear great; but *our own and our present* sin is always a little one. It will be said, perhaps, but is this the doctrine of the Gospel? Does not the Gospel teach us to repent of all sin at once, and to become new creatures through the all-powerful influence of the Holy Spirit? And should we not attend to the great work of our conversion, rather than to the little obliquities which have been spoken of? I answer, that one proof of conversion to God is our

not making light of small sins. He who loves God as he ought, he who is redeemed by the precious blood of Christ, may know his faith to be sincere, chiefly by this test—namely, that he will make much of those sins which other men make so little of—he will ever be magnifying what they are ever excusing. As it is the way of sinners to plead in

favour of sin, so it is his to plead against it.

I conclude with remarking, that as the sinner falls by degrees, so the servant of God rises step by step. Improvement in holiness, like improvement in sin, is gradual; for the path of the just is as the shining light which shineth more and more unto the perfect day. N. Y.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III. No. IV.

“EVERY project of a material change in a government so complicated as ours, combined at the same time with external circumstances still more complicated, is a matter full of difficulties, in which a considerate man will not be too ready to decide, a prudent man too ready to undertake, or an honest man too ready to promise. They do not respect the public nor themselves, who engage for more than they are sure they ought to attempt, or are able to perform.”

BURKE. Thoughts on the cause of the present discontents.

THE peace thus* concluded by Lord Bute, and condemned by Mr. Pitt, was far from being generally acceptable. Addresses were procured with difficulty from different parts of the kingdom; but the counties of York and Surrey refused to concur even in these ceremonial civilities, and it soon became evident, that the minister was becoming daily more and more unpopular. The odium to which he was thus in some measure innocently subjected, he had the imprudence to increase, by a measure peculiarly offensive to the feelings of the country, and certainly not very conducive to its interests. In order to supply a revenue for discharging the interest of a new loan, it was determined to impose a tax on cyder and perry.

* See the last paper, April 1807, p. 238.

This duty was made payable by the growers, or, to speak more correctly, by the first manufacturers of those articles; and as the regulations of the excise were extended to the collection of this impost, Britons perceived, or thought they perceived, in the proposed loan, a violation of their personal immunities and private repose. Much was urged, both in and out of parliament, on those topics, and Mr. Pitt as the champion of public liberty, insisted vehemently on the sanctity which the laws of this country attributed to the mansion of an Englishman. Undoubtedly the measure was ill-advised. The tax was unequal †, and therefore imprudent; and the means adopted for enforcing it in the highest degree vexatious and oppressive. Petitions on this subject were presented to both houses of parliament, instructions communicated to their representatives from the counties and cities in the west, and two spirited protests entered on the journals of the house of peers by some of the dissenting Lords. The minister, however, persevered; the act passed; and the clamour which had been raised against it was likely gradually to subside, when, to the mutual astonishment of his

† The same sum was levied on every barrel of cyder, though their respective prices varied, according to the quality of the liquor, from eight to fifty shillings.

friends and enemies, Lord Bute suddenly resigned.

The causes which induced that nobleman thus precipitately to retire from office, yet remain unexplained. His opponents charged him loudly with cowardice; while his supporters and panegyrists assigned, as less degrading motives, his natural fondness for privacy, and the disgust which he felt in the growing discontents of the public. It is probable that many circumstances concurred to determine his resolution; and perhaps that share of constitutional indolence which appears to have been united in him with a strong desire of power, was among them. The public clamours, however, were certainly becoming troublesome, and Lord Bute was singularly ill-qualified for the conduct of a popular government, during violent periods. He had not duly appreciated the importance of public opinion, and his ignorance, concurring with some loftiness of aristocratic sentiment, led him imprudently to despise it. But what he had the weakness to disregard while but faintly audible, he had not fortitude to resist, when the discontents, which at first circulated only in murmurs, became loud and passionate. The alarm which he felt at the symptoms of growing turbulence, joined to some cabinet embarrassments, probably induced him to effect a hasty retreat; but retreats are seldom successful, and the public indignation pursuing him into privacy, pressed upon him with increased and long continued vehemence. The odium which his own imprudence had excited, and which every exertion had been used to accumulate against him, was long kept alive by an apprehension, not perhaps wholly unfounded, of his continuing to enjoy a large share of secret influence after he had abandoned all public responsibility. How far the country was justified in entertaining this suspicion, I shall have occasion to consider shortly hereafter, when the narrative of a

few succeeding years shall have opened a longer series of political events to my readers. However, as Lord Bute at this period quits the stage, on which the transactions of the great national drama are represented, I shall take this opportunity of introducing two portraits of that minister drawn by different masters. Neither of them is very flattering, though the features are sufficiently dissimilar. Should we feel disgusted at the strain of senseless invective which distinguishes the former, let us learn at least one useful lesson from the crimes and follies of our forefathers:—that party passions are equally fatal to the best qualities of the heart and understanding; that while they deaden the feelings, they pervert the judgment; and punish those who yield to their ascendancy with an intellectual blindness, that renders them objects, sometimes of pity, sometimes of reprobation, and sometimes of contempt to the circle of unimpassioned spectators. The first portrait of the Earl of Bute is drawn in the following colours. The author, as my readers will observe, takes credit for its accuracy and moderation.

“To draw a character so much beneath the honours of portraiture, would need apology, if the caprice of fortune, in a fit of ill-humour against this nation, had not, by giving to the original a situation for which nature had never designed him, raised him into notice, and made him in the consequences, an object of the public concern. It is only then for the *most candid motive of public utility*, to atone for the ignobleness of the personage whose portrait is here exhibited, *faithfully taken, feature by feature, without any the least caricature*, and too fatally fulfilling the idea of a favourite without merit.

“Constitutionally false, without system, and in the most capital points, greatly, to his own disadvantage, so; being, in fact, neither true to others nor to himself: in-

volved by the necessity of his nature, in that vicious circle of being false because weak, and weak because false.

"Reserved, inward, and darksome; sequestered in some measure from society, taking covert in the shades of embowered life, as the refuge of vanity from the wounds of contempt. Clandestine without concealment—sad without sorrow—domestic without familiarity—haughty without elevation; nothing great, nothing noble having ever marked his character, or illustrated his conduct, public or private. Reducing every thing to his own ideas, that standard of littleness, that mint of falsity. Stubborn without firmness, and ambitious without spirit. A frigid friend, a mean enemy. Nauseously bloated with a stupid, rank, quality, pride, without the air, the ease, the manners, the dignity of a gentleman. Ungenerous without any very extraordinary note of avarice; but rather so, through that poverty of head and heart, from which so many people of fortune hug themselves on what they imagine saved by the omission of some little circumstance that honour, justice, or taste required of them; though by that little so saved, they not only lose the much they will have sacrificed to their various objects of vanity, but where they bespoke admiration, and find no returns for their expense but just censure and derision. And surely in this point of vulgar error, among the low understandings in high life, this poor man was not born to brake herd.

"Bookish without learning; in his library of parade, as insensible and unconvertible on the great objects of literature, as one deaf and dumb questioned on a concert of music; as little of a judge as a blind man in a gallery of pictures. A dabbler in the fine arts, without grace, without taste. A traveller through countries without seeing them, and totally unacquainted with his own.

"In a dull ungenial solitude,

muddling away what leisure he may have from false politics, and ruinous counsels, in stuffing his port folios with penny prints and pretty pictures of coloured simples, those gazing traps of simpletons, and garnishing his knicknackatory with mechanical toys, baubles, and gimcracks, or varying his nonsense with little tricks of chemistry; while all these futile puerilities have been rendered still more futile by the gloom of a solemn visage ridiculously exhibiting the preternatural character of a grave child. Bagatelles these, which it would doubtless be impertinent, illiberal, and even uncharitable to mention, were it not for the apprehension of his having inspired this most unroyal taste for trifles where it could not exist, but at the expense of a time and attention, of which the nation could not be robbed without capital detriment to it. A circumstance this, that must draw down a ridicule upon his master, not to be easily shaken off, and as much more hurtful to a prince than a calumny of a graver nature, as contempt is ever more fatal to government, than even fear or hatred *."

The other character is drawn with more temper, and, to say the truth, in better English.

"The support of the prince, the acquiescence of the people, the complaisance of parliament, and the baffled efforts of his rival, seemed now to have rivetted and established the Earl of Bute as a permanent minister. A feeble clamour without doors must have soon died away with the hopes of forcing his Lordship from his high department. To the astonishment of the world, to the certain ruin of his character as a politician, he suddenly resigned. The surprise of his enemies prevented them from taking advantage of the consternation among his friends. The former abused him; the latter blamed: both despicable his conduct.

* Vide Life of Lord Chatham, vol. 2, p. 67

"This conduct, however, arose more from the character and disposition of the man, than from any public opposition to his measures, or private circumstances of intimidation. Though born with good parts, and a good heart, he was possessed of qualities which sullied the one, and made the other doubtful in the eyes of the superficial and prejudiced. Surrounded with men whose weakness was known to the world, his judgment of mankind became suspected, and it was difficult to reconcile benevolence of temper, with a pride that rendered him inaccessible. Attached by nature to a retired manner of life, he contracted a shyness of disposition, which ought never to be carried into the highest department of the state. Habit established the companions of the obscure part of his life so firmly in his mind, that he sacrificed his reputation with others, to an appearance of attention to them. They were, however, his companions, but not his counsellors : he loved them for their good nature, his good sense forced him to despise their understandings. Intelligent, penetrating, and shrewd, he studied the theory of government with success; circumstances attending his youth, and a habit of retirement, circumscribed his knowledge in the practice. Mistaking the attention paid to his office and situation for actual attachment to his person, he was deceived by the designing; and he looked upon political desertion as a singular instance of depravity in the age. The noise and clamours of an interested few he took for the voice of the public; and thinking he had deserved well of the nation, he was offended at its ingratitude. He retired with chagrin; and his enemies owed the victory, which they ascribed to their own spirit and conduct, to an adventitious mistake in his mind *."

Lord Bute was succeeded in his

* Vide political conduct of the Earl of Chatham, p. 13.

state offices by Mr. George Grenville, whose character has been admirably delineated by Mr. Burke in his first speech on the American war. He was a man of sound and vigorous understanding, unwearied industry, and perfect acquaintance with business. He would therefore have been an excellent assistant to any administration, but he was not qualified to take the lead, for his mind was neither enlarged nor elevated. He was not however deficient in political courage, and that quality is among those which are most frequently needed by the minister of a free country.

The discontents which had grown up against the Earl of Bute, did not pass off in domestic murmurs, or seditious toasts and harangues at popular meetings. In this country the evil humours of the nation always find vent in pamphlets, or daily and periodical publications, which quickly circulate the malignant disorder. The press is an universal conductor to all bad passions, and in moments of general disquietude, alarm and calumnies are spread throughout the kingdom with tremendous velocity. A free press is always capable of this perversion, as a powerful engine misapplied may demolish in an instant the labours of half a century. But this is an evil incident to its very nature. "Tam ficti pravique tenax, quam nuntia veri." We cannot enjoy its common blessings and advantages, without submitting to the hazard of such temporary calamities. When a pestilence is abroad, the very air becomes noxious. During the period which succeeded the peace of Paris, the press teemed with libellous and inflammatory publications. Of these, the most celebrated was the North-Briton, a periodical paper, conducted by John Wilkes, then member for Aylesbury. The singular fortunes of its author, and the criminal proceedings instituted against the work, forced this paper into general notice, and have continued the recollection of

it to the present day. But it lives only in recollection. As a political or literary composition, its merits are very low. Mr. Burke called it "a milk and water publication, as much inferior to Junius in rancour and venom, as in strength, wit, and judgment;" and Mr. Pitt, in a debate on the question of privilege, which I shall presently mention, "condemned the whole series of North Britons, as illiberal, unmanly, and detestable, and declared that the author did not deserve to be ranked among the human species—was the blasphemer of his God, and the libeller of his King." The invectives contained in this work were principally directed against the Scotch, towards whom Lord Bute had undoubtedly shown a marked partiality*; but in the forty-fifth number, the writer arraigned the speech delivered by his Majesty at the prorogation of parliament, in terms so insolent and offensive, that it was thought fit to issue a warrant from the Secretary of State's Office for his apprehension. The terms of this warrant did not specify the names of the offenders. It was directed *generally* against the authors, printers, and publishers of the treasonable production before mentioned, and such had been the form pursued in similar cases for about eighty years. This form was grounded originally on some clauses contained in the act for regulating the press, passed in the first year of James the Second, and although that act was repealed in 1694, the practice had been continued in every reign, and under every administration (except the four last years of Queen Anne) down to the year 1763 †.

The long duration of a practice,

* He introduced the precedent of removing every dependent of government, even to the lowest clerks in the public offices, to introduce others of his own nomination.

† Vide Blackstone's Comm. 4 Vols. 154—291.

which appears so dangerous to personal liberty, without sensible inconvenience, is a striking proof of the robust strength of the British constitution, and the high state of practical freedom which has been enjoyed in this country since the revolution. These warrants were undoubtedly illegal, and by the latitude of expression in which they were framed, the liberty of every member of the community might be placed at the disposal of the most contemptible agent or runner in a Secretary of State's Office. Yet such were the checks which controlled, and so active the vigilance which inspected those to whom power was intrusted, that an authority thus great, and liable thus easily to perversion, appears to have been exercised for near a century, without having, in a single instance, been abused. Under a warrant of this nature, Wilkes was arrested; but having been brought up before the Court of Common Pleas upon a writ of Habeas Corpus, he was discharged on his privilege as a member of parliament. A prosecution, however, was immediately commenced against the North Briton, by the Attorney General, and a resolution was soon afterwards passed in the House of Commons, declaring the forty-fifth number of that work to be a false, scandalous, and seditious libel, and condemning it to be burned by the common hangman.

But Wilkes, whose object was notoriety, who had neither sense of shame nor dread of punishment, was not to be subdued by these measures, and complained to the house of a breach of privilege in his arrest. The case was very warmly debated for two days, and notwithstanding the vehement opposition of Mr. Pitt, it was at last resolved, "that the privilege of parliament does not extend to the writing and publishing seditious libels." This is one of the few instances in which the House of Common appears to have voluntarily abandoned its own undoubted

immunities. The privilege of parliament has always been allowed to extend to every case except treasons, felonies, and breaches of the peace. A libel, at the utmost, only *tends* to a breach of the peace, nor is the subject in such a case bound to find sureties. The courts of law found no difficulty in this question*. Their judgment was unembarrassed by political considerations. The subject however gave occasion to much animated discussion in both houses of parliament. Among the peers, Lord Lyttleton's speech was the most celebrated, and the conclusion is so eloquent, and indeed so profound, that my readers will, I think, be gratified by an extract. "In order to preserve the independence of parliament against any future violations on the part of the crown, it will be necessary to preserve the reputation of parliament in the minds of the people, and the love of it in their hearts. How, my Lords, can this be done, if they find it an obstacle to that equal justice which

is their birthright and their safety? Upon the whole, I am confident your Lordships will, on no account, depart from that maxim, which is the corner-stone of all government, that justice should have its course without stop or impediment. *Jus, fas, lex, potentissima sint.* This, my Lords, is the very soul and essence of freedom. Obstruct this, and you immediately open a door to all violence and confusion; to all iniquity and all the cruelties of private revenge; to the destruction of private peace, the dissolution of public order, and in the end to an unlimited and despotic authority, which we must be forced to submit to as a remedy against such intolerable evils. The dominion of law is the dominion of liberty. Privilege against law, in matters of high concernment to the public, is oppression, is tyranny, wheresoever it exists."

The vote of the Commons, directing that the number forty-five of the North Briton should be burnt, was more easily passed than executed.

* The cause was heard before Lord Chief Justice Pratt, and the other Judges of the Court of Common Pleas. It is reported at length in 2 Wilson's Reports, 151. The following was the speech made by Mr. Wilkes to the court, which is amusing for its singular audacity. "My Lord! I am happy to appear before your Lordship and this court, where liberty is so sure of finding protection and support, and where the law (the principal end of which is the preservation of liberty) is so perfectly understood. Liberty! my Lord! hath been the governing principle of every action of my life; and, actuated by it, I always have endeavoured to serve my gracious sovereign and his family, knowing his government to be founded upon it; but as it hath been his misfortune to have employed ministers who have endeavoured to cast the odium and contempt arising from their own terrible and corrupt measures on the sacred person of their sovereign and benefactor, so mine has been the daring task to rescue the royal person from ill-placed imputations, and fix them on the ministers, who alone ought to bear the blame, and the punishment due to their unconstitutional proceedings. For the proof of my zeal and

affection to my sovereign, I have been imprisoned, sent to the Tower, and treated with a rigour yet unpractised even on SCOTTISH REBELS; but however those may strive to destroy me, whatever persecution they are now meditating against me, yet to the world I shall proclaim, that offers of the most advantageous and lucrative kind have been made to seduce me to their party, and no means untried to win me to their connection: now, as their attempts to corrupt me have failed, they aim at intimidating me by persecution; but as it has pleased God to give me virtue to resist their bribes, so I doubt not but he will give me spirit to surmount their threats in a manner becoming an Englishman, who would suffer the severest trials rather than associate with men who are enemies to the liberty of this country: their bribes I rejected, their menaces I defy, and I think this is the most fortunate event of my life, when I appear before your Lordship and this court, where innocence is sure of protection, and liberty can never want friends and guardians." It deserves to be added, that Mr. Wilkes's assertion of the attempts made to seduce him, as he terms it, by bribes, was utterly unfounded.

The populace rose in the city, insulted the magistrate on whom the duty of superintending the ceremony had devolved, rescued a few mangled sheets from the flames, which they carried in triumph to Temple Bar; and with a sort of grotesque humour, which made even their turbulence comical, retaliated the insult offered to their favourite, by committing a huge *jack-boot* * to a bonfire kindled for the purpose.

A warm debate soon afterwards took place in the House of Commons on a motion against general warrants. The ministers endeavoured to shelter themselves under the prevailing practice, and instanced two cases in which Mr. Pitt himself had sanctioned a similar procedure. Mr. Pitt, who was always great, always undaunted, rose and "acknowledged the facts, but declared, that precedents can afford no authority for that which is illegal. That before he issued the last warrant, he consulted the Attorney General, who told him, that if he issued it, he must take the consequences; but that, nevertheless, preferring the general safety in time of war and public danger, to every personal consideration, he run the risk, as he would of his head, had that been the forfeit, and did an extraordinary act against a suspicious foreigner." The motion was however negatived, but the majority for ministers in a very full house amounted only to 14. Mr. Wilkes soon afterwards quitted this country, and judgment having been obtained against him, on the information for a libel, he was outlawed for not appearing to receive sentence.

During the course of these transactions, a slight change had taken place in the constitution of the cabinet. Negotiations, indeed, of a very serious nature, were carried on for the introduction of Mr. Pitt and his friends once more into power. Why it failed is still uncertain. One party complained, that Mr. Pitt's

demands were exorbitant; the other, that the mind of the King, who, at the first interview, appeared anxious to effect the proposed arrangement, was afterwards poisoned by the secret influence of Lord Bute. Whatever were the reason, the prospect of accommodation was defeated, and the Duke of Bedford having accepted a seat in the cabinet, was from that period considered as the head of the administration.

Just before the conclusion of this session, which was prorogued in April 1764, a resolution was introduced into the House of Commons, for imposing a stamp duty on America. It was withdrawn for a time, in order that the colonists might have an opportunity of petitioning against it; but as this was the first foundation of a system which ultimately issued in a long and calamitous war, I shall prosecute the narrative no farther at present, but close this paper with a few reflections on the events already related.

The experience of every age, and particularly of the turbulent period which we have surveyed, sufficiently evinces the great inconveniences arising from popular tumults. Even in this country, where they frequently subside without effecting much immediate detriment, the evil consequences are still very serious. Habits of disorder and licentious insolence are generated or strengthened; government loses its reputation, both at home and abroad; much of its power and attention is wasted in devising methods for composing the general effervescence; and such tumults, frequently recurring, occasion a general feeling of insecurity, which is fatal to prospective industry and domestic happiness. Yet in every state, particularly in every free state, and above all in those where large multitudes are crowded into a metropolis, temporary bursts of popular indignation must be expected. It may be worth while therefore to speculate a little on the best mode of repressing or managing this evil.

* In ridicule of John Earl of Bute.

In countries, such as, in a qualified degree, lately were most of the kingdoms on the continent of Europe, where the government is nearly absolute, where there is a proud aristocracy, separated by a broad interval from the lower classes of the community, and a large military body, whose habits and education have alienated them from the general mass of the citizens; the people seldom rise in insurrection, except on the occasion of enormous grievances. In such cases, I believe, the only corrective is force. The monarch, or his ministers, aided by the nobility, who circle his throne and share his power, and by the soldiery who are dignified by the authority which they sustain, is generally able, instantly and violently, to repress the threatened disorders. But if force fails, all is lost. A revolution must ensue. The monarch and his dependants can have little hold on the affections or principles of the populace, for the lower classes in such states are, for the most part, uneducated; and the fearful consequences of every unsuccessful effort render men unwilling to engage in tumultuous proceedings till deeply exasperated by injury. In such cases, therefore, the paroxysm is violent but short. But in this country it is otherwise. The monarchy is here limited. Our standing army is neither large nor formed to strict military habits by foreign service, and the several ranks of society pass so imperceptibly into each other, that it is difficult to say where the aristocracy commences. In consequence of this, there is a community of feeling throughout every order of the commonwealth. We know our happiness, and we are anxious to preserve it. We all, therefore, love both liberty and order, and are all resolved to preserve both inviolate: the only difference is this, that the highest classes are most anxious to preserve the last, and the populace to vindicate the former. If, therefore, the discontents which misapprehension,

or prejudice, or real grievances occasion, should break out in seditious meetings and practices, it can seldom, I believe, be safe, where the number of insurgents is considerable, to attempt their suppression by force. There is no body of citizens sufficiently alienated from the rest, not to feel some union of interests with the offenders; and should the struggle be pressed to an extremity, government would probably find its standard gradually deserted. The surer course, I apprehend, is this; to interfere but little *directly*, or at least only so far as the general security may render indispensable, always however maintaining the appearance of firm and unbending constancy; and gradually to endeavour, by circulating information, by plain facts and good arguments, to win over the mass of the community to the interests of the state. In all common cases, the ferment will thus subside of itself, without any violent interference; or should force at last be necessary, the great body of political citizens, seeing the spirit which directs their governors, will cordially co-operate with them in putting down a nuisance. In the meantime, the inconveniences, though serious, are not fearful. The mobs of a kingdom where a slavish system has been long established, are wild beasts broke loose from their confinement; if they are not shot directly, they will tear their keepers in pieces. The mobs of a free country are tame cattle, ranging rather licentiously beyond their proper pastures. They may demolish a few gates or hedges, and poach their neighbour's fields, but no lives are lost; and whenever the hamlet rises to restrain them, they may generally be led back to their old limits with little disturbance. In free countries, therefore, a tumultuous disposition may frequently last for a considerable period among the populace, and occasionally burst forth into outrages; yet the evils which it produces are not enormous, unless

it be exasperated by injudicious violence. The fever is tedious but mild, and the gentlest remedies are the best. Under despotic governments, the disease is generally violent, and the crisis sudden; it must be instantly subdued, or it proves fatal.

I have discussed this subject with relation only to the two forms of government which lie at the extreme limits of the scale of political institutions. My readers must make the abatements which are obviously necessary, when these principles are applied to existing establishments, such as those which were visible in this country and the other European monarchies. In truth, though in some of the kingdoms of the continent the portion of liberty which was secured by law to the

lower classes was very small, yet the share of practical liberty which they enjoyed was far from being contemptible. Absolute power was checked by various causes differing in their kind and in their effects. Still, however, the general principles which I have endeavoured to establish, will, I believe, be found applicable to them all, according to their respective political circumstances.

I shall only add, that the ministers of Great Britain in particular ought at all times to be well acquainted with the whole *philosophy* of mobs (if I may hazard the expression) as well as vigilantly attentive to the caprices, opinions, and prejudices of the passing day.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Substance of a Speech on the Poor Laws, delivered in the House of Commons, on Thursday, Feb. 19, 1807, with an Appendix, by Mr. WHITBREAD. London. Ridgway. 1807. 8vo. pp. 107.

A Letter to Samuel Whitbread, Esq. M. P. on his proposed Bill for the Amendment of the Poor Laws, by the Rev. T. R. MALTHUS, A. M. late fellow of Jesus College, Cambridge, and Author of the Essay on the Principle of Population. London. Johnson. 1807. 8vo. pp. 40.

A short Inquiry into the Policy, Humanity, and past Effects of the Poor Laws, and into the Principles upon which any Measures for their Improvement should be conducted, including Considerations on the Questions of political Economy most intimately connected with the Subject, particularly on the Supply of Food in England, by a JUSTICE OF THE PEACE. London. Hatchard. 1807. 8vo. pp. 382.

ALTHOUGH the science of morals, in its most comprehensive form, includes the elements, both of domestic and of international politics, yet we cannot think the details of legislative provisions, in general, particularly adapted for the notice of a religious work. An exception, however, is to be always made in favour of plans so extensive and important as those which Mr. Whitbread has recently laid before his country; plans directly bearing on the moral interests, and promising to promote both the temporal and future happiness of a very numerous class of society. We allude particularly to his proposal of a scheme of parochial education throughout England. The ardour with which he recommends the adoption of this noble undertaking, will, we trust, be found contagious; and so far as our efforts may assist its diffusion, they shall not be wanting.

Mr. Whitbread looks to the religious and moral education of the

poor as the principal remedy for many evils, which, in his judgment, and in that of not a few other enlightened politicians, the system of compulsory charity, embodied in our poor-laws, has entailed, both on the poor and on the rich. His views of this part of our polity in many respects coincide with those of Mr. Malthus, and we have therefore comprised under this review a letter from that author to Mr. Whitbread, on his proposed bill. We perhaps owe some apology to our readers for never having critically noticed Mr. Malthus's former work, "on the Principles of Population," or at least those parts of it connected with the general objects of the Christian Observer. Some few remarks, which the present article will give us the opportunity of making on them, may partly atone for the omission.

The "Short Inquiry," is now avowed to have been written by John Weyland, Jun. Esq. It is a temperate and a sensible attack on the chief practical conclusions deduced by Mr. Malthus from the principles of population, and a zealous and ingenious defence of the system of poor laws. Of consequence, it is immediately allied to the subjects of our present disquisition. We should have at the same time considered some observations which Mr. Weyland has very recently published on Mr. Whitbread's bill; but we have not as yet found leisure to read them.

There is one very pleasing reflection suggested to us by the perusal of these authors. However their opinions vary on other points, we find them perfectly harmonious with respect to the vast importance of an organized system of national education for the lower classes. Whether the evils admitted to flow from the poor-laws, be inherent in their very principle, or be occasioned by defects in their details, and in the execution of them, still no other decisive cure is held up, but that moral amelioration of the condition of the poorer orders, which every pro-

per feeling, every humane and liberal sentiment, every just deduction from the maxims of religion, and from the soundest views of policy, uniformly conspire to recommend.

The principles of population, as traced out by Mr. Malthus, form a prime object of consideration in disquisitions on the state of the poor. The "Essay" of that gentleman is well known, and justly admired. The ability, the perspicuity, and the variety, which it exhibits, must be acknowledged by those whose assent its doctrines have least succeeded in propitiating; while, on the other hand, there are few who will deny it the higher praise of general accuracy of reasoning and a basis of unquestionable truth. To reflecting minds it has opened a new mine of thought upon subjects the most interesting to mankind. In spite of all this, and though we accede to most of the author's fundamental positions, we should claim our right of resisting several of his deductions from them, and especially of disputing a little the correctness of his notions, where he appears to think himself the least vulnerable, on moral philosophy.

In this place, our readers will scarcely ask for more than a faint and transient allusion to the leading sentiments of Mr. Malthus on the laws that regulate population. Considering the rate of the increase of the human species where it is completely unchecked; considering that in all newly settled countries, where unlimited space and opportunities have been afforded them, the inhabitants have gone on doubling their numbers in successive periods of from fifteen to twenty-five years; considering, as we may add, that, according to all history, sacred and profane, the present swarms of the human race have expanded themselves from but one pair; and considering that there appears to be no original law of nature to prevent a similar expansion from any other single stock whatsoever; it may be con-

cluded, that population, supposing it to proceed under every possible advantage, would grow for ever in a geometrical ratio. If, however, we assume any peopled portion of the earth, or even take the whole globe, it is not conceivable that the prolific powers of the soil, and consequently its produce, could possibly be improved or augmented according to the same progressive, unlimited, and perpetually diverging law of increase. There is a point at which its produce, under the most advantageous circumstances, would be a maximum; there is no point at which the people upon it, however numerous, might not, under advantageous circumstances, go on increasing without number. Besides, while the soil is still capable of increasing its produce, yet, if it be approaching somewhere near the limit of its capacity, the increase of its produce cannot possibly keep pace with the natural, or rather, the possible increase of the population upon it. And this may happen, even admitting it to be yet far from that limit, provided we suppose, (which seems to be always the case in long-settled countries) that the appropriation of property to a comparatively small number of persons, and the deep root which the habits of the whole community, and especially which particular modes of cultivation, may have taken, prevent any rapid developement of the yet dormant powers which the country may possess of sustaining a greater number of inhabitants. There is, therefore, in all long settled countries, a perpetual tendency in the population to excess. The operation of this tendency is counteracted, in the first place, not perhaps by the actual starving of a part of the people, but yet by the stinted diet allotted to the poor, by the necessity under which they lie of putting up with unwholesome provisions, and with narrow, unhealthy lodgings, and by the general abridgment which they suffer of those comforts that exhilarate labour, re-

lieve sickness, and prolong life. It is further counteracted by the waste of war or the prevalence of vices unfriendly to the increase of the community. Lastly, it is in part counteracted by a prudential abstinence from marriage, on the part of those who find that others cannot support a family.

In a newly settled country, land is of easy acquisition; every man may marry as soon as he pleases.

The world is all before him, where to choose

His place of rest, and Providence his guide.

He may turn his children loose upon the world as soon as they can handle an axe or a spade. In long settled countries, the difficulties of living are multiplied, the wages of labour lowered, and the avenues of employment contracted; and consequently a prudent and conscientious member of a society so circumstanced, is frequently compelled to defer to a later period his prospects of a family-life; while the rash youth who enters into the married state without any rational expectation of being able to rear his offspring, bequeaths to them a life of poverty, adventure, or dependence, with the too faithful followers of such a life, broken spirits, disease, premature age, or untimely death.

Far from us, however, be the worst consequence which can ensue from these difficulties; a disposition to murmur against that providence which, designing this world not for our resting-place, but for our field of probation, has been pleased to mix the rich cup of civilized life with these drops of bitterness. The advantages which countries like England enjoy, in all the luxuries, moral and intellectual, of social life, over wilds just laid open by the hatchets and the fires of cultivation, infinitely more than compensate for the inconvenience of a population ever filling up to redundancy. And is it much that the decisive superiority of such countries should be

dashed with just so much imperfection, as may serve to teach us that we are not of this world, and that the fairest fabric of society which can be "built with hands," is but a rude and miserable type of that "city, whose builder and maker is God?"

It is a vulgar misconception to suppose, that the evils of a redundant population can never be felt by a country till it is actually peopled up to the full capacity of its resources. We have already remarked the contrary; and those who still indulge this imagination, we would refer to Mr. Malthus's chapter on *the prevailing errors respecting population and plenty*, and they will be satisfied that the monopoly of property, the difficulty and expense of bringing new lands into cultivation, general habits of indolence, misdirected habits of industry, ignorance of the arts of cultivation, and various other causes, some affecting savage life, and some civilized society, may effectually occasion a redundant population, where the productive powers of a country are by no means wound up to the uttermost. The pressure of the evil is not necessarily its own remedy.

Another not uncommon, but a still grosser, error is to mistake the multiplication of births in a country for the increase of its population. It is evident, however, that if, by premiums on population, we increase the total number of births in a given period by one third, while at the same time, by rendering subsistence more precarious and difficult, we reduce the average length of life by one third, the solid quantum of population is not augmented by even the shadow of a man. The case is still worse, if, by introducing habits of idleness, dependence, and libertinism, we subtract from the length of life still more than we add to the numbers born. There is no paradox in saying, that here our bounties on population tend to depopulate; for it is possible to kill

population, as well as commerce, with kindness.

From all the premises above laid down, it seems to follow, that it is a most mistaken policy in a legislature to encourage population in any other way than by augmenting the national resources of sustenance. This is to begin at the wrong end. Yet such, says Mr. Malthus, is the policy of the poor laws. They operate as a direct premium upon the marriage of the labouring classes, by holding out to them the prospect of relief, in the event of their being unable to support their families; but, as they do not augment the means of the country to sustain its inhabitants, their ultimate tendency must be to bring into the world a redundant population, and therefore to reduce the individual comforts of the poor. Even supposing, however, that they are by any means prevented from producing this mischief, still they tend to encourage improvidence and wastefulness among the labouring classes, to abate their love of independence, and thus materially to depress their condition. These latter consequences the author directly charges the poor laws with having produced in England; although from various causes, particularly (as it should seem) from the difficulty, which has here prevailed, of procuring cottages, they have not very sensibly increased the number of births.

Whatever may be thought of the items of Mr. Malthus's statement, his great principle, that a redundant population ought not to be encouraged, is surely in itself irresistible. Yet that principle has found in Mr. Weyland an adversary of no mean prowess. We cannot, within reasonable limits, do full justice to the arguments which this gentleman has employed in the contest; but we will endeavour to epitomize them fairly. The state of society in England Mr. Weyland represents as one "not only requiring, more emphatically than others, a

perfect freedom of increase for its population up to the full extent of the demand for labour, without reference to the actual growth of food; but which may, likewise, find an advantage in having a still further supply of men, always at hand for any purpose that may occur, beyond what the actual demand would have a natural tendency to create." There are reasons for which we could not, with perfect readiness, adopt the former part of this statement; but it is the latter that directly contradicts the conclusion suggested by Mr. Malthus against a redundant population. Mr. Weyland thinks it of great importance, that a great and growing country should always have a *redundant*, or (if we may recommend what seems a better word) a *disposeable* population, to spread themselves over such new fields of employment, whether warlike or pacific, as the improving fortunes of such a country must be perpetually laying open to its industry. To encourage population, the wages of labour, or, which is consequently the same thing, the entire income, however derived, of the labourer, should be high. To encourage, on the other hand, the enterprises of the capitalist, the wages of labour should be low. The poor-laws, in Mr. Weyland's opinion, combine these two advantages. They evidently encourage population; and on the other side, though they are, in a good measure, derived from those very funds out of which labour is paid, yet they also encourage the adventurous capitalist, by preventing the expense of his new undertakings from falling exclusively on himself, which it would do, if the receipts of the poor, instead of being paid in the joint shape of wages and rates, were paid only as wages.

But in framing this reasoning, (of which we acknowledge the plausibility), the author seems to have overlooked the meaning of the term "a *redundant* population." He

forgets that we are to understand by it a population greater, by the whole amount of the redundancy, than the state can comfortably feed. In the perpetually refreshed hope and prospect of new calls for labour, the state, it seems, is to keep perpetually upon hand a disposeable stock of labourers. By the supposition, therefore, these labourers are to be procured before they are wanted; and the question is, how they are to be supported during this interval? Clearly, on a part of those funds which would suffice for the maintenance of the number of hands actually required. Where the resources of the country can employ and feed only fifteen men, there twenty are to be crowded together, in the contemplation that the resources of the country will soon be able to employ and feed twenty. It is easy to perceive, that great intermediate misery must be the result, and that such a policy, supposing it to be commercially advantageous, only does evil that good may come.

But surely this policy never can answer, even commercially. Since men can as little live upon hope as upon air, it stands to reason that the effective quantity of the labouring strength of a country can never be augmented beyond the quantum of the actually existing means of sustenance. To encourage population beyond this point, is only to multiply the number of births; bad living, confined lodging, and the misery and diseases consequent upon both, will be constantly reducing, partly in the length of life, and partly in individual vigour, what is thus gained in the number of livers. To talk, then, of "a *redundant healthy* population," is to enunciate a flat contradiction in terms. That a redundant, that is, a half-starved and suffering people would be sufficiently disposed to any new employment; and that therefore a projector, whether commercial, agricultural, or warlike, might successfully look to them for recruits, may be allowed. After all,

however, the numbers thus acquired, and acquired at so great cost, could not be very considerable, because, as we have observed, the existing population cannot, in the case supposed, increase in the same ratio as the number of births; and it remains to be inquired, whether the habits of idleness, and perhaps dissoluteness, which these recruits must be supposed to have formed amidst the inconveniences they have been experiencing, would not be such as fully to counterbalance the accession of strength which our ranks, military or civil, could derive from the limited influx of unhealthiness and beggary.

A country like ours, the expansive force of whose resources is regularly laying open fresh channels of employment, needs not, we may depend upon it, an artificial supply of labour to fill those channels. The general circumstances of such a country constitute a sufficient, as they constitute a legitimate, premium upon marriage. It is not that men can be reared rapidly enough to meet a particular demand, after it has occurred, but that the confidence and hope diffused throughout all classes of the community, produce a perpetual tendency to a surplus population, and that the excess is continually absorbed by the continual recurrence of demand. This is as it should be; the supply of men, instead of outrunning the demand, always follows close upon its steps. With respect to a sudden or unusual extension of the field of employment, an extension which the general circumstances of the nation do not warrant us to expect, this case is clearly out of the question on both sides of the argument.

If it can be seriously maintained, that the occasional derangement which the whole frame of the community sustains, on the breaking out of a war, is a less tolerable evil than the heavy charge of providing a forced population, as the basis of our war-establishment, let us directly strike the balance between the two

inconveniences. Let us keep up at all times a standing-army of the requisite magnitude, unarmed, indeed, if for prudential and constitutional reasons, that should be thought advisable: the loss thus incurred would at least be limited, would be known, would be commensurate with the probable severity of the exigency.

We allow the solidity of the ingenious argument in the "Short Inquiry," which gives the poor-laws credit for combining the twofold effects of high and low wages; but it is an argument directly against those laws. That a rational projector should be enabled to divide the hazard of his undertakings with the rest of the commercial world, is perhaps desirable; but we may securely trust the commercial world with the task of finding expedients (and it has already discovered many) for such a distribution of risk and expense. It is a very different proposition to assert, that government should, by means of taxes, give a bounty indiscriminately on all speculation, and a proposition, on many grounds, not to be conceded without an obstinate struggle, even if it were possible for any government to proportion the bounties, afforded for this purpose, to the actual demand for speculation and adventure in the society at large. But the peculiar mischief of the system of poor-laws is, that its operation, in holding out encouragement for the supply of labourers, is not only not co-ordinate with the demand for labour, but is almost inversely proportional to that demand. When wages are low, that is, when the candidates for labour are sufficiently numerous, then is this system particularly effective in forcing an addition to the labouring population, and consequently depressing wages still lower; again, this farther depression of wages only serves to lay fresh ground for the inauspicious exertions of the system; and thus the evil for ever propagates itself. Worse than this; the indulgence,

being appropriated, not to labourers as such, but to labourers with families, acts more strongly in forcing population than if it were a simple increase of wages, and augments the amount of consumption more surely than that of labour. We are surprised that our author, who fully acquiesces in the general principles of population, and admits the tendency of a premium on population to lower wages, should yet deny that the *indefinite* extension, at least, of a system of premiums must at length increase the number of births far beyond the general funds of sustenance. Whether the English poor-laws have been effective in this manner, is not altogether the question. It must, we fear, be admitted that this is the necessary tendency of the *beau idéal* of the system; and the same inherent vices which, if unrestrained, would have rendered our own parochial charities thus mischievous, seem to have made them actually detrimental in a less degree.

Having avowed a coincidence of sentiment with Mr. Malthus on the leading features of the poor-laws, we are tempted to say a few words on the moral tendency of that gentleman's celebrated essay. On this subject Mr. Whitbread thus delivers himself.

"Although I believe the design and intention of the author to be most benevolent, and that so much is to be collected from his writings, I think any man who reads them, ought to place a strict guard over his heart, lest it become hardened against the distresses of his fellow creatures; lest in learning that misery and vice must of necessity maintain a footing in the world, he give up all attempt at their subjugation." (p. 10.)

It will be observed, that, in thus lamenting the hardening tendency of Mr. Malthus's book, Mr. Whitbread has added a saving clause to acquit the author himself from all suspicion of hardness of heart. Notwithstanding this qualification, the passage appears to have been felt keenly by Mr. Malthus, who has

expressed his sensibility on the occasion in his printed letter subsequently addressed to Mr. Whitbread. To us it appears that, no careful and intelligent reader of Mr. Malthus's book can doubt the genuine and active philanthropy of the writer; but it does not inevitably follow that the charge on his book is false, and for this reason we shall presume briefly to discuss the topic.

If it be true that the system alluded to makes "*vice and misery necessary*" in the creation of God, its tendency must be to produce a still worse effect than hardness of heart. There is danger lest a mind saturated with so dreadful a sentiment, should ultimately be impassive alike to the influence of religion and to the warmth of charity. But it is no inconsiderable error to accuse Mr. Malthus of asserting in any case the necessity of vice as a check to population; though, that population has been a good deal checked by vice, all will acknowledge. Of misery, all that Mr. Malthus holds to be "*necessary*," is that kind and degree of it which would result from the practical adoption of a very trite maxim: we mean, that no man should marry till he has a fair prospect of supporting a family. The most which can be plausibly said on the other side, is, that in long-peopled countries the funds of sustenance being, according to Mr. Malthus, much contracted, there is a greater demand for celibacy than before, and consequently the temptations to some particular vices are multiplied. But this amounts only to the position, that at some particular periods in the progress of society, men are more strongly tempted in a particular manner than at others. The right of our Maker to try us in any mode which may be agreeable to his infinite wisdom and goodness, who will dispute? It only becomes the more incumbent on us to keep our hearts with all diligence. Doubtless we are told in Scripture, that he who marries

sinneth not; but he must be ill read in the sacred oracles, who would, in any state of society, understand their declarations on this subject as an unqualified licence to marriages however inconsiderate or imprudent.

The Essay on Population also labours under the imputation of smothering the warmth of individual charity. It must be owned, that according to that Essay, some of the most popular of our charitable institutions have been injurious to society. Let us, however, recollect, in the first place, that the author is most earnest in recommending active *voluntary* charity*; imposing on it only this necessary condition, that much nicety should be employed in the selection of proper objects. Next it is to be observed, that even of our public charities none is to be abolished instantly. The sums bestowed in this manner throughout England doubtless bear a very sensible proportion to the amount of the poor's-rates, and the sudden stoppage of much relief, like the sudden extinction of the rates, would be the height of inhumanity. Mr. Malthus has justly remarked, that a plan of charity, however injudiciously laid, seldom fails to be beneficial in the early years of its institution. Reversing his reasoning, it will be found equally true, that the sudden abolition of the most injudicious charitable institution could not fail to produce much misery, by the revulsion of that regular demand for relief which it had in the course of time created. Farther, it should be noticed, that there are many public charities which Mr. Malthus's plan would not touch, because, without operating as a premium on population, they relieve distress. Such, for example, are hospitals. Lastly, every view of the principles of population leads us to note the vast importance of one class of charitable institutions, which hitherto have

been too much neglected, and which, in the eyes of philanthropy and religion, alone cover space enough to afford room for the most spirited and strenuous efforts of individual and national benevolence. Doubtless we shall have been anticipated when we name *seminaries for the education of the poor*.

On the whole, then, we cannot attribute to the principles of population, when properly understood, any of that deadening and hardening tendency, of which complaint has been often made. There remains, however, another inquiry, whether the manner at least, though not the matter, of the work in question, may not have justly incurred some part of this reproach? And here, with the sincerest respect for the evident benevolence of the author, we do yet doubt whether he has not, unfortunately, and from causes totally unconnected with the slightest want of feeling, given his system, as it appears in his pages, a cast of rigidity very different from the complexion of the archetype residing in his own breast. We doubt indeed, in the first place, whether he has not pushed some of his practical conclusions too far. The case of Scotland proves that compulsory charity may exist by law without encouraging a redundant population, or acting as a bounty on idleness and dependence; and should Mr. Whitbread's noble project of parochial instruction be realised, we see not why many charitable institutions, which are theoretically mischievous, may not stand undisturbed and harmless, as a refuge in extreme cases.

But the chief circumstance that communicates, as we cannot but think, to the work of Mr. Malthus, an air of stiffness and chillness, is his unqualified adoption of that system of morals which is commonly called the philosophy of expediency; or rather, perhaps, his perpetual appeal to it. It is painful to be informed at every turn, that all those sentiments of the heart, which,

* Book iv. ch. 9.

however they originate, enthrone virtue above all the littlenesses of place and time, and almost confer upon her a necessary existence similar to that of her great Author, are baseless illusions. The theory in morals, according to which, *whatever is expedient is right*, seems a pretty exact counterpart of that which, in matters of taste, founds beauty on utility; and they appear likely to stand or fall together. In pursuits of taste, however, it would be found peculiarly harassing to be incessantly reminded that nothing was beautiful, of which the utility was not apparent; and, in the same manner, a frequent recurrence to the parallel doctrine in morals seems to despoil the whole science of its richness and grandeur. But Mr. Hall has, in his last Sermon, discussed this point in so masterly a manner, that nothing remains to be said upon it.

If the champions of expediency should answer that their philosophy is founded in truth, and that the knowledge of truth can never be detrimental, we should almost dispute the title of these philosophers to urge such a plea. They themselves admit, in human conduct, the regulated agency of the passions, on the principle that a calculation of consequences would be too slow for the rapidity of action; the passions consequently are blind for the moment to truth, and if the expediency of sometimes forgetting truth be allowed, the expediency of always reminding men of it may be questioned. For our own parts, we certainly disallow the philosophy of expediency, though we are aware that the niceties of the question can hardly be hit by a simple negative or affirmative. It was our intention, however, to have considered this subject at length in this place, and to have urged some distinctions connected with it, to which due attention has not been paid. This our limits, happily for our readers, forbid; and leaving therefore every thing else untouched, we will sub-

join only one of the arguments that we had prepared, because it will not suffer by being disjoined from the rest, and because it peculiarly falls within our province.

All Scripture is given "for instruction," not for speculation, and is profitable for the regulation, not of our metaphysical notions, but of our practice. Yet were the doctrines of expediency as sound and as important as their abettors pretend, we cannot help thinking that they would have been in some measure deducible by reflecting men from the sacred oracles. But this is surely not the case. The most ardent of the philosophical philanthropists could not have insisted more strongly on the duty of doing good than the penmen of the New Testament. Those inspired writers not only represent the law of love as of the highest obligation, but make charity the only decisive test of faith. Yet we have not discovered in their pages, a single intimation that utility is the *primum mobile* of all virtue. We are commanded by them to "love our neighbours as ourselves;" but it is not added, that the sole value of the first and great commandment consists in its subserviency to the second. We are required to "walk in love," but this admonition is only an appendage to another, "be ye followers of God as dear children." We are pronounced, as Christians, to be "members one of another," only because "we, being many, are one body in Christ." The beloved Apostle professes it to be the object of his writing, that his Christian brethren should have mutual "fellowship;" but what is this fellowship? "Truly our fellowship is with the Father, and with his Son Jesus Christ." "He that loveth not his brother," says the same unrivalled philanthropist, "whom he hath seen, how can he love God whom he hath not seen?" The disciple of expediency would rather have converted the process of reasoning; "Love God, for he that

loves not God, how can he love his brethren?"

But whatever may be thought of the principle of the philosophers in question, their ordinary application of it is totally unjustifiable. When they talk of doing good, the *earthly*, the *temporal*, and generally (by a little decomposition) the mere *physical* good of mankind is all that is intended. Whatever therefore be their opinion of the future destinies of man; in their scheme of morality, he is exhibited almost exclusively as a *mortal* creature. That the disbelief of a future state naturally tends to crush the seeds of humanity in the mind, has been shewn by Mr. Hall * with equal power of reasoning and of eloquence; but the same effects must in part result from any system of philosophy, which hides, with whatever purpose, all the immortal part of our nature from view, and shews us the "worm" without the "God." This consequence of the theory of utility is so certain, that we in a measure feel its operation while perusing the valuable writings of Dr. Paley and Mr. Malthus, although those authors entertain a firm belief of the truth of Christianity. Their benevolence seems perpetually to be narrowing itself down to the physical comforts of their fellow-creatures, and therefore we soon insensibly lower our estimate of the importance of a being whom we are never permitted to contemplate but in the company of sublunary images. Virtues and vices, laws and opinions, are measured only by their respective influences on the physical good of society. We reprobate licentiousness, because it poisons the springs of domestic happiness, weakens the force of the domestic charities, and produces distress and misery; rather than because "for these things' sake cometh the wrath of God upon the children of disobedience." We recommend a system of national education, not that the poor may

the more easily know the things which belong to their peace, but that they may become acquainted with the principles of population. We censure more strongly the illicit indulgences of the one sex than of the other, because they more obviously tend to produce a redundant population, and therefore to increase the sum of temporal misery. We condemn the practice of infanticide, not so much because, in defiance of a divine commandment, it abridges the probationary term of our immortal existence, as because it impairs the moral sensibility of the community in general. Alas! who would conceive that the subject of all this discussion and these provisions, was a creature who shall exist millions of ages after the heavens and the earth, that constitute his present habitation, shall "flee away, and no place be found for them;"—that his name was "graven on the palms" of him with whom a thousand years are as yesterday and as a watch of the night;—that he was invited to become an "heir of God and joint-heir with Christ;"—that he was destined to stand before the judgment-seat of his Maker, and to receive according to the things done in the body;—that all the little pleasures or inconveniences which chequer his present momentary life, were one day to be awfully forgotten, either in the extremity of anguish or in the "fulness of joy;"—that his hopes, his fears, his longings, his regrets, all his feelings, and all his passions, partook of the mysterious immensity of his nature, and could never find an adequate theatre for their exertion in the almost viewless atom to which he is chained? Thus it is, that we teach a child of immortality to confine his entire attention to three-score and ten years of comparative labour and sorrow! Thus it is, that we set the master of a hundred millions of rational creatures, to play with a fly!

Far be it from us to assert, that the writings of Mr. Malthus make

* Sermon on Infidelity.

no reference whatever to the truths of Christianity. But the references to them are by no means full, frequent, or pointed; while the doctrines of utility, such as we have described them, are more or less directly recognised in almost every page. For this ill-placed partiality it would be a very unsatisfactory plea to say that, in reasoning with worldly men, it is necessary to reason from worldly principles. To an argument *ex concessis* there can be no objection; but, in an important moral disquisition, are we to concede almost every thing, by way of triumphantly fighting the battles of the *totum nil* that remains?

But what, it may be asked, has an *Essay on Population*, to do with theology? The objections, we answer, that have just been urged against Mr. Malthus's work, are directed against it, not as an *Essay on Population*, but as a disquisition on some important branches of morals. Indeed the author himself, we are persuaded, would not rest any justification of those parts of his book to which we have taken exceptions, on the ground of his having nothing to do with the higher duties of mankind, and the sanctions under which they become obligatory. Mr. Malthus might have written a mere *Essay on Population*, considered as a part of political economy; but he has voluntarily combined this subject with topics strictly moral. This proceeding we highly applaud, and only differ with him, not because he is a moralist, but because his moral sentiments are not altogether agreeable to us.

We now return to the poor-laws. If they are on the whole evil, the question is, in what way are they to be amended or abolished? More plans than one have been proposed, and the following extract may give us some notion of Mr. Whitbread's views respecting that of Mr. Mal-

thus. "He proposes a regulation to be made, declaring that no child born from any marriage taking place after the expiration of a

year from the date of the law; and no illegitimate child born two years from the same date, should ever be entitled to parish assistance *."

"It is unnecessary to state the details wherein he gives an account of the method whereby he would have such a law promulgated. By this measure the poor-laws would absolutely cease, after the expiration of a short period, as to the rising generation. But putting all other considerations aside, what a scene of confusion would ensue during the interval which must elapse, till the present generation should have all passed away, and the condition of all your people should have become the same. Divided as they would be into two distinct classes, the one possessing a claim upon you, the other none; what end would there be to their discontent, jealousies, and quarrel! What jarring, wrangling, and conflict! What difficulties of proof and discrimination in the first instance, and what harshness and severity in the second after proof shall have been obtained!" (p. 15, 16.)

Considering the deep roots which the system of compulsory relief has cast into every part of our domestic polity, we may condemn at once, and without any particular investigation, every project of removing it within the compass of a single generation. Mr. Malthus, however, in his letter, seems to deny that this is a fair account of his plan for the abolition of the poor-laws, and thus explains himself on the subject.

"But though I think that the difficulties attending this state of things (i. e. a state of things where there should be no compulsory charity) would be more than compensated by its advantages, yet after a compulsory provision for the poor had been so long established in this country, I am aware that these difficulties would be so strongly felt, and indeed I feel them so strongly myself, that I should be very sorry to see any legislative regulation founded on the plan I have proposed, till the higher and middle classes of society were generally convinced of its necessity, and till the poor themselves could be made to understand that they had purchased their right to a provision by law, by too great and extensive a sacrifice of their liberty and happiness." (p. 6, 7.)

* Malthus, vol. ii. p. 396.

It is sufficiently discernible, that in this view of the matter, the plans of Mr. Malthus and Mr. Whitbread almost coincide. The former is for making the poor-laws gradually obsolete, in order to facilitate the abolition of them; the latter proposes to supersede the necessity of abolishing them by making them nearly obsolete. We own that the latter seems to us the more eligible mode. But Mr. Whitbread has a right to be heard farther on this head, and we shall make no scruple of extracting from his speech a long, and, as it strikes us, an excellent passage.

“The principles on which I would proceed, to effect this most desirable object, are these: to exalt the character of the labouring classes of your community: to give the labourer consequence in his own eyes, and in those of his fellows; to make him a fit companion for himself, and fit to associate with civilized men; to excite him to acquire property that he may taste its sweets, and to give him inviolable security for that property, when it is acquired; to mitigate those restraints which now confine and cramp his sphere of action; to hold out a hope of reward to his patient industry; to render dependent poverty, in all cases, degradation in his eyes, and at all times less desirable than independent industry.

“Having accomplished this first grand object, I would endeavour to lighten the burthens which must inevitably be borne, by making their distribution more equal. I would propose some material alterations in the mode of affording relief; to put some of your present institutions on a more orderly footing, and to enable you to distinguish between your criminal and innocently necessitous poor. In pursuing these objects, it has been my wish, and I hope I have succeeded, to steer clear of all new sources of litigation; not to disturb any of those decisions of the courts of justice which have formed the guide for the conduct of magistrates, and those intrusted to their care; and not, in the smallest degree, to alter or vary the ancient boundaries and divisions of the kingdom. I should further add, that I do not intend to regulate for any of those places whose concerns are provided for by special acts of Parliament.

“Sir, there is another principle upon

which I wish to proceed, and in which I hope I shall obtain the universal concurrence of this house, I mean that of non-interference with the concerns of the poor, until necessity calls for it. Sir, I hold that I have no more right to meddle with the private concerns of the labourer, to tell him how he shall be lodged, or fed, or clothed, than he has to interfere with mine, until he applies to me for relief. Then the right begins, and again it terminates when he is again able to provide for himself. I am as sure of the sound policy of the doctrine of leaving the poor to their own management, as I am sure of the right they have to be so left: and notwithstanding the instances of unthriftiness and dissolute selfishness which we witness in some characters, generally speaking, they manage for themselves much better than we could manage for them.

“Sir, I think the house must anticipate, that in the front of my plan for the exaltation of the character of the labourer, must appear a scheme for general national education. So it is: and upon its effects I mainly rely for the consummation of my wishes. Sir, it would be needless in speaking before an assembly so enlightened as that which I have now the honour to address, to dwell upon the beneficial effects of the general diffusion of knowledge. I have of late heard it magnificently said from the chair in which you preside, that this house would at all times open its doors wide to receive the petitions of the people. Sir, I would borrow that expression, and bid you throw open wide the portals of the human understanding to the introduction of light and knowledge, in order that virtue and happiness might follow in their train. If there could exist a doubt about it in the mind of any man who hears me, I would refer him to the contemplation of the character of savage, uncivilized man—more helpless than the brutes amongst which he obtains a precarious subsistence, but more dangerous than them to his fellow creatures, because under the influence of malignant passion, by which they are not excited or tormented. Look into the pages of that writer whom I have so often quoted, see, and shudder at the description of a totally uncivilized human being in every quarter of the world, from the northern to the southern extremity of the globe. Trace man from that rude state, step by step, till he arrives at the highest polish of refinement in a civilized society, such as that in which we have the good fortune to live, and I think you will be compelled to

confess that every step towards civilization, notwithstanding the adventitious vices which undoubtedly attend its progress, is a step towards morality and order.

"Sir, in a political point of view, nothing can possibly afford greater stability to a popular government than the education of your people. Contemplate ignorance in the hand of craft; what a desperate weapon does it afford! How impotent does craft become before an instructed and enlightened multitude. Sir, view the injustice and cruelty of ignorance: the violence and horrors of a deluded and infuriate mob, destroying its victims without selection or remorse, itself ultimately the victim of its own infatuation and guilt.

"I would fain illustrate to you what I feel, by calling your attention to a story of remote antiquity; and I would ask, whether the great Aristides could have suffered the injustice he met with from the Athenian people, had the ungrateful crowd, whom he had so faithfully served, been sufficiently instructed to appreciate those services? Could any but a wretch as ignorant as the one who asked him to engrave his own name on the shell which was to condemn him to banishment, have been weary of hearing him called 'the Just?' Sir, to come nearer to our own times, could the great pensioner De Witt and his unhappy brother have met with their cruel and ignominious death from the hands of an enlightened populace? To bring it immediately home, could the disgraceful scenes of 1780 have taken place in this metropolis, had there prevailed amongst you a general system of national education? Sir, I think none of these things could have happened, where the light of knowledge and of truth had universally beamed. Sir, I have contended for parliamentary reform in this house, and I am still a sincere and decided friend to the reformation of parliament: but I do not believe that any scheme could be devised, so totally unobjectionable in its means, and so entirely efficacious to its object of increasing the purity of this house, as the general instruction of your people. Nothing could so tend to diffuse the principles and practice of Christianity. You translate the Scriptures into the vulgar tongue, that all may have an opportunity of knowing, weighing, and following the divine precepts they contain. Open the eyes of your people, that they may read what you have so written; and your work is done." (p. 21—27.)

Little could be added by the ingenuity of invention to the general reasoning here followed out, and little could be taken from it by the most scrupulous objector. The speaker proceeds to illustrate and to fortify his positions relative to the education of the lower classes, by quoting the remarkable case of Scotland. About the end of the seventeenth century, that country, though possessed of a system of poor-laws, abounded in mendicity, misery, disorders, and crimes, to a degree almost incredible. This appears from Fletcher of Saltoun, who wrote in 1698, and who, after deploping the shocking state of the Scotch peasantry, pronounces "the better education of their youth" to be very necessary. We need hardly add, that Scotland is at this time proverbial for the sobriety, industry, morality, and intelligence of her poorer classes. This change Mr. Whitbread ascribes, and as we doubt not justly, to the system of national education established by the Scotch legislature, just about the time when Mr. Fletcher wrote, although of course its beneficial influence would hardly tell for many years after that period.

However strongly we might have expected an opposition to Mr. Whitbread's plan of national education, it would have hardly seemed probable that the very principle of that plan should have been impugned as grossly absurd. Yet such an attack has been made upon it, and if report is to be credited, from a quarter of no contemptible authority. So far as the arguments, that have been employed in the contest, are mere revivals of the old musty prejudices on this subject, they may be left to die a natural death in peace. For can it be now necessary to prove, that it is the ignorance and not the knowledge of the lower orders, which makes them liable to be duped by the persuasions of designing demagogues? Can it be necessary to deny that there is a natural alliance between

knowledge and vice? Much more, can it be necessary by an elaborate process of reasoning to shew, that a *moral and religious education* has no tendency to make men more wicked or more foolish; or that a child who is trained up in the way wherein he should go, is less likely to err than those that are left to be trained by chance?

But philosophy may bear arms in the same cause with bigotry. Against the principle of a legislative provision for parochial instruction, we have heard certain philosophical arguments preferred, which are much too curious not to be noticed, although of so refined a stamp, that, in sketching them, we are fearful of greatly failing to do them justice. Their amount, if we comprehend them, is this; that whenever, and in whatever degree, knowledge is useful to a community, then, and in that degree, we may depend upon the natural development of the energies of that community for producing it; that a government which interferes by a compulsory law to *force* the supply of knowledge, only does harm, since, whatever may be the effect of such a proceeding upon individuals, the bulk of the community can derive no benefit from a forced, that is, a premature supply of knowledge; that to communicate learning imperatively to a whole people, is strangely and injudiciously to interfere with the free process of that *division of employment* which takes place and gradually advances to perfection in every organized society, and according to which it is as expedient to the whole body, that one man should think and another should work, that one should bind books and another should read them, that one should read them, and another should take their contents on trust, as it is that one man should make clothes, and another should wear them. Governments, in short, must cease to be officious in meddling with private concerns; they must reverse the preposterous

maxim of Aristippus, *sibi res, non se rebus subjungere*; they must leave supply to be regulated by demand, and the growth of literature by the call for it.

The query is, whether all this reasoning does not prove infinitely too much. That the pragmatical officiousness of legislatures in meddling with individual concerns, has done considerable mischief, is notorious. We ourselves have expressed our doubts whether the poor-laws do not afford an instance of this well-meant but ill-judged solicitude. But is it therefore self-evident, that whatever would benefit a people will be supplied by the unassisted operation of their own energies, that every thing is to create itself, and that the services of the government are to be entirely negative? "Every blessing (it is pretended) will come as soon as it is wanted, and to *force* the production of it is to do harm." Since then one of the objects for which men have associated together is *comfort*, we must leave the supply of this article to be regulated by the demand for it; and consequently, all legislative enactments for paving and lighting streets, making and repairing roads, instituting mail coaches, and so forth, are impolitic. With the supply of literature, we have already heard that the state ought not to interfere; it follows, that the whole fabric of collegiate and scholastic endowments, even in the freest forms, is to be overthrown as being only a stupendous monument of legislative folly. Religious establishments, on whatever principles constructed, must follow next; for can any thing be more useful to a society than religion and morality? And why then can we not trust to society for the unforced production of commodities which it so imperiously requires? But the demand for justice, for safety of life and limb, for domestic quiet, for security of property, is equally strong, equally certain, and closely connected or identified, with the demand for religion and virtue;

what then are all our compulsory laws, civil and penal, but a system of *bounties, duties*, and sometimes (as in the case of a sturdy felon, spared on condition of serving in his Majesty's navy) *drawbacks*, intended to force the supply of that with which the market will always be as well stocked, as the general necessities of the community require? These therefore must also be swept away; and with them too all state-devices for national security, since national security is an acknowledged benefit, and men, if left to themselves, will take good care to procure it. When all these reforms shall have been achieved, we may the less object to the abolition of government itself, as an immense sinecure, and an intolerable tax upon what we shall, by courtesy, still call the *nation*. Thus, by a close and intrepid adherence to our philosophical principles, have we step by step arrived at that state of complete and rayless barbarism, which surely never existed but in the imaginations of philosophers, and which nothing probably but the projects of philosophers could actually realize; at that state of commercial freedom, when all men demanded for themselves whatever they pleased, and supplied themselves with whatever they could take.

"Nec commune bonum poterant spectare, nec ullis

Moribus inter se scibant, nec legibus uti.

Should it be said that it never was intended to push the principles of commercial liberty and the non-interference of the legislature to such incontinent lengths, the argument is precisely at the point to which we would reduce it. It then becomes the duty of our rulers to judge whether the present be not a proper case for their interference, and diligently to weigh all those weighty arguments in favour of the scheme of parochial education, which instead of being answered, have been merely silenced by a

preliminary objection to the jurisdiction of the court. It then becomes them to reflect, that it is the very nature of ignorance and vice to be in love with themselves, and to be content without light; and that if we wait till they wish to be reformed, we incur some risk of waiting for ever. It becomes them to remember, that although virtue is generally expedient to society, and vice usually the reverse, yet the effects of good or bad actions do not follow quickly enough to operate strongly on the vulgar, whose perceptions of interest are extremely gross and limited; and that it is a most sacred duty, incumbent on every government, to stimulate those perceptions in this case by every practicable method. What, in effect, (as has been intimated) is the whole of domestic polity and municipal law, but a grand series of restrictive provisions for the production of this very effect? To this mass of restraints a system of national education would, considered as a farther degree of legislative interference, make a most inconsiderable addition; at the same time that it would, as we firmly believe, supersede many of them, by operating as a preventive to a hundred evils which are now met only by painful and doubtful remedies.

It is impossible to dismiss this subject, without adverting to the confusion which has been introduced into the discussion of it by the use of the word *literature*. *Literature*, it is urged, is a good thing, but then why should we *all* be literary? Unquestionably there is no necessity for a nation of sçavans and critics, but still it may be true that we should be all able to read and write; as there is no inconsistency in saying, that all men must eat and drink, although all need not be restaurateurs and French cooks. A law for converting our whole population into tailors and habit-makers would be thought a very surprising one; but should any number of persons choose to

resume the garb of the ancient Picts, the legislature, we believe, would not be very severely blamed if it interfered to enforce the universal use of a more modern costume. After all, the objection proceeds upon views of human society, and upon feelings with respect to the claims and the moral value of the meanest of mankind, so completely at variance with our own sentiments, that we should be at a loss, within any moderate compass, to note all the points of difference. It being given, that the coalition of society has for its object the good of all, and it appearing to us incontrovertible that the education of the poor would greatly increase their chance of happiness, both here and hereafter, we never can consent to sacrifice the solid comforts and real interests of so great a majority of the people, to some fancied good of the whole, which resides we know not where, operates we know not how, and blesses we know not whom. The most plebeian groveler that ever patiently trudged on in the steps of his grandfathers and grandmothers, proceeded more safely than the philosopher who trusts himself without reins to the guidance of general principles of great strength and swiftness. Notwithstanding the wonders which the division of labour has effected for society, and although the systematic distribution of employments naturally separates, in some degree, the *thinking* from the *working* part of mankind; yet who sees not that this separation may become too wide, and that it tends to convert the major part of the community into mere machinery for the use of their betters? That such a division of a nation into tools on the one hand and workmen on the other, should be hailed by some persons as an advantage, is infinitely disgusting to those who properly appreciate the importance, the faculties, and the destinies of the individuals thus degraded; and it affords unfortunately some ground for the

factionous doctrine which has been so insolently preached up, that all government is a grand conspiracy of the few against the many. Yet there are philosophers who would not for the world check what they call this natural course of things. They would have the lower classes gradually kneaded down into the mere *material* part of society, possessing simply mobility, divisibility, figure, extension, and the other properties of matter; while the rich, and the learned, and the witty, and the philosophical, and the logical, are to constitute the *mind* which shall inspire this mighty mass of body. The body they would indeed carefully cherish, as a body; they would have it to clog its ethereal inmate as little as possible; they would make it hardy and active and serviceable; they would have the body of a man, and not of a tailor; they would fit it for labour and sports and exercises, for digging and mining, and boxing and cudgelling, and bull-baiting; they would array it in a handsome uniform when it marched out to fight: but, "O, never let it encroach on the province of the mind! let it serve, but it shall not volunteer!" Philosophy may well exclaim in the language of a great man; "Save me from my friends! I can save myself from my enemies."^v

But perhaps we owe some apology to our readers for having so long occupied their attention on points which will not, we are persuaded, create much diversity of opinion among them. Here, then, we will spare them. Having contributed, as we would fain hope, at least to strengthen their impressions respecting the probable efficacy of a national system of education, we will not now undertake to discuss the facilities of reducing the idea to practice, or the sort of difficulties through which, when in any degree realized, it would probably have to fight its way. Certain it is, that the apprehension of its expensiveness, the advantage which small manu-

facturers derive from the auxiliary labour of their children, various prejudices, vulgar or refined, and, in general, the present complicated state of this great commercial society, would prove difficulties by no means despicable.

As to the poor-laws, we have declared ourselves unfavourable to their principle; but have not presumed to determine how far they have actually been prejudicial to this country, or, which is the same thing, how much risk is to be incurred for the sake of abolishing them. The inquiry would be difficult, and many subordinate questions of a perplexing nature are attached to it.

The fact is, these subjects are as yet hardly ripe for adjudication. The public discussion, which Mr. Whitbread has been chiefly instrumental in opening, will last for some time, and will give rise to a good deal of letter-press in various forms. Mr. Weyland's supplement to his "Short Inquiry," we have already mentioned; but this is not the only pamphlet on the subject, of which we have seen enough to think it valuable, without having had the leisure regularly to peruse it. The publications that give this article its title, deserve, and will obtain, the attention of the public.

Opportunities, therefore, of reconsidering our sentiments on this subject, will doubtless occur. In the mean time, we bid a temporary adieu to it, with stating, that the foregoing observations have been directed to two very important objects. First, as the view that has been recently taken of the principles of population must engage the very first thoughts, and engage them seriously, of every man who makes the science of legislating for the poor his study, we have briefly pointed out the results, political and moral, of that view. Secondly, we have attempted to recommend and to vindicate the proposed moral and religious instruction of the poor, as the only cure for the evils which at

present embitter their condition, whether those evils be referred to the principle itself of compulsory relief, or to the injudicious application of that principle, or to any other source whatever. In prosecuting this twofold purpose, it has been our uniform endeavour to keep steadfastly in mind that truth which we shall close these reflections with once more strongly enunciating; we mean the necessity of always remembering, that the poor are not machines to be employed or disposed of at will, but beings immortal like ourselves, *our brethren, for whom Christ hath died.*

Sir William Forbes's Account of the Life and Writings of Dr. Beattie.

(Concluded from p. 396.)

WE have already given it as our opinion, that Dr. Beattie's views of the nature and extent, both of the corruption of human nature, and of the holiness which the Gospel prescribes, (as those views appear in the letters before us) are very defective; a remark which may be extended to some of his correspondents. Lady Mayne, after giving Dr. Beattie an account of an association formed by some persons of rank in London for the relief of the poor, observes, that the circumstance will afford him double satisfaction, "because it tends to confirm his system of *innate* goodness." What this system was, we are not informed; but there is no modification of sentiment, which the words can reasonably be supposed to convey, that is not opposed, both to the plain dictates of revelation, and to every rational deduction which can be drawn, either from the page of history, or from the facts which a scrutiny into one's own heart, when conducted by the light of Scripture, would disclose. It was therefore with regret that we found Dr. Beattie, instead of objecting to the language of his correspondent, re-

plying in the following terms. "Your charitable society is, as you observe, an honour to *my theory* of virtue; but what gives me much more pleasure, it does honour to the virtue and good sense of the age; it does honour to human nature." But if the theory of *innate* goodness could be established by such proofs, how many persons, *innately* good, might be pointed out in this metropolis, whose characters are nevertheless stained by not a few vicious, though fashionable, and, we are sorry to add, not disreputable indulgences?

But we should be glad to learn in what page of the sacred writings Dr. Beattie discovered his theory of "innate goodness." What is the language of Scripture? "All have sinned and come short of the glory of God." "There is none righteous, no not one." "The heart is deceitful above all things, and desperately wicked." Therefore, "except ye repent, ye shall all likewise perish;" "except ye be converted," say, "born again, ye cannot enter into the kingdom of heaven." It represents our blessed Redeemer as dying for "the ungodly," as giving his life a ransom for "sinners;" and it describes the happy spirits around the throne of God, not as having been innately good, but as having been "redeemed to God," by the blood of Christ; as having "washed their robes and made them white in the blood of the Lamb."

We must ascribe to the defect which we have noticed in Dr. Beattie's religious views, the frequent recurrence of the phrase "a good heart," with other similar expressions employed to characterize, not persons who have been renewed and sanctified by the spirit of God, but persons who even doubt whether Christianity be true. (Vol. I. p. 401.) Such language, it must be allowed, is calculated to foster that lamentable delusion, unhappily too prevalent in the world, by which thousands, and tens of thousands, have been kept from embracing cordially those offers of grace and

mercy which are made only to penitent sinners. They have *good hearts*: they are good enough already. But what says our Saviour? "They that are whole need not a physician, but they that are sick;" and Christ "came not to call the righteous, but sinners to repentance."

The next point to which we shall advert, is the opinion Dr. Beattie has expressed on that much agitated question, whether, for boys, a public or a private education be the most eligible. (Vol. I. p. 181.) Dr. Beattie gives a decided preference to the former, and many of his arguments possess considerable force. There is however this imperfection in his reasoning on the subject, that even if it were admitted that the comparison which he has instituted between a retired domestic education, and education at a public school, were clearly in favour of the latter, yet parents could not draw thence any practical rule for the direction of their own conduct. There is an alternative which Dr. Beattie has entirely overlooked; we mean that of private schools; an alternative which may possibly be found to exclude the evils incident to the other two systems of tuition. However that may be, its advantages and disadvantages ought at least to have been stated, in order to give a fair view of the whole of this important subject.

But there is a still more material defect in Dr. Beattie's discussion of this question. He has omitted to state, that the first object in the instruction of youth ought to be to make them *Christians*, the disciples and imitators of Jesus Christ; to teach them the art, so alien to the natural dispositions of man, of mortifying their evil propensities, of overcoming the world, of living to God. His reasonings on this occasion have no *necessary* reference to eternity, but seem to contemplate man as made only for this world. Had Dr. Beattie placed the question on the only ground on which it ought to

be placed ; had he considered the spiritual interests of youth as deserving our paramount regard, we much doubt whether he would have recommended in such strong terms those schools which are properly called *public*, and which prove too often seminaries of vice, as well as of learning. It may sometimes, we admit, be a difficult point to decide between domestic education, and education in schools which admit such a limited number of pupils, as allows a master to exercise a parental care in forming their manners, and a parental vigilance in noting, and repressing every evil disposition. The decision of this question must turn entirely on the circumstances of each particular case ; and although, we are inclined to think, that the latter mode will commonly be found preferable, yet we apprehend that the only general rule which can be laid down is this, that a parent is bound, on a full review of all these circumstances, to adopt the plan which, while it is practicable, is at the same time the most likely to contribute to his son's becoming an useful member of society, and a devoted servant of his God.

Dr. Beattie, in the course of his letter on education, takes occasion to remark, that one inconvenience attending private education, is "the suppressing of the principle of emulation, without which it rarely happens that a boy prosecutes his studies with alacrity or success." "True emulation," he adds, "especially in young and ingenuous minds, is a noble principle. I have known the happiest effects produced by it. I never knew it productive of any vice. In all public schools, it is or ought to be carefully cherished." (Vol. I. p. 182.)

It were much to be wished, that Dr. Beattie had enabled us to distinguish true from false emulation. For ourselves we are adverse to the principle in every shape which we have yet seen it to assume, whether in public or in private life, whether

in youth or in mature age ; and the admitted adoption of it, in all systems of public education, forms in our minds one of their principal vices. Had emulation been productive of those happy effects which its advocates ascribe to it, we should doubtless have seen it recognized in Holy Writ as a legitimate principle of action. But none of them have ventured to refer to this authority in support of their theory, which indeed appears to us repugnant to the general spirit of the evangelical precepts.

But it will be argued, "youth requires a powerful stimulus to exertion ; and if the principle of emulation be suppressed, where will a substitute be found ?" If we are correct in supposing emulation to be an unlawful principle of action, this argument can have little weight. But is emulation the only expedient to which we can resort for exciting the diligence of youth ? Why may not the method pursued in the divine administration be advantageously followed by us ? Why should we not endeavour to influence children, as the Almighty does his creatures, by a judicious system of rewards and punishments ; and above all by labouring to excite in them, from their earliest years, a strong sense of their responsibility to God, and to impress on them, that they are bound ; not indeed to outstrip their school-fellows, but to exert their talents, whatever those talents may be, to the utmost of their power. If a Christian had occasion to recommend activity in any worldly calling, surely he would feel himself bound to enforce the duty, not on the ground of its being right to rival others in wealth or consequence, but on such principles as these ; "that habits of sloth are injurious and sinful ; that God requires of us the diligent use of all the talents entrusted to us ; that if any man provide not for his household, he hath denied the faith, and is worse than an infidel ; that it is our duty to labour, working with

our hands, the thing that is good, not only that we may walk honestly toward them that are without, and that we may have lack of nothing; but that we may have to give to him that needeth." In like manner, ought we to accustom the minds of youth to feel the force of Christian motives, instead of those which are selfish and worldly; and to think much more of pleasing God than of excelling others. This subject has been so ably handled by Mr. Law in his "*Serious Call to a Devout and Holy Life*," that we are induced to refer our readers to the eighteenth chapter of that work, for a further elucidation of it *.

There is, however, one objection to the use of the principle of emulation, which does not appear to have occurred to Mr. Law, and which therefore we shall briefly touch upon. We mean the injustice, we had almost said cruelty, which often attends its application. It must be allowed, that if the case of the master were alone to be considered, that mode of education which assumes emulation for its basis is probably preferable to any other. To form

boys into classes, to give them all the same tasks, and to require that all should perform it alike, whatever be the diversity of talent among them, must be productive of comparatively little trouble. But can a coarser expedient be well conceived? It resembles the driving system of the West Indies, where the cart-whip compels all, whether strong or weak, to an equal measure of exertion. One or two boys may execute the task assigned to them with little effort; a few more may perform it with greater labour, and some may be wholly unable, with their utmost application, to accomplish it. The first are praised, perhaps rewarded, not because they have been industrious, but because the quickness of their natural capacity may have put it in their power to trifle away a great portion of their time. The last are disgraced, perhaps punished, not because they have been negligent or inattentive, but because nature has denied them the same quick parts with some others. The first are thus rendered vain, and acquire perhaps habits of idleness and dissipation; while the last

* We shall here make a few extracts from the chapter above referred to, by way of inducing such of our readers as are unacquainted with it to peruse the whole. "The first passion," observes the pious author, "that we try to awaken in children, is pride. Whatever way of life we intend them for, we apply to the fire and vanity of their minds, and exhort them to every thing from corrupt motives. We stir them up to action from principles of strife and ambition, from glory, envy, and a desire of distinction, that they may excel others, and shine in the eyes of the world. And when we have taught them to scorn to be outdone by any, to bear no rival, to thirst after every instance of applause, to be content with nothing but the highest distinctions, then we begin to take comfort in them, and promise the world some mighty things from youths of such a glorious spirit. And after all this, we complain of the effects of pride, we wonder to see grown men actuated and governed by ambition, envy, scorn, and a desire of

glory, not remembering that they were, all the time of their youth, called upon to all their action and industry upon the same principles. You teach a child to scorn to be outdone, to thirst for distinction and applause, and is it any wonder that he continues to act all his life in the same manner? Now, if a youth is ever to be so far a Christian as to govern his heart by the doctrines of humility, I would fain know at what time he is to begin it; or, if he is ever to begin it at all, why we train him up in tempers quite contrary to it? How dry and poor must the doctrine of humility sound to a youth, that has been spurred up to all his industry by ambition, envy, emulation, and a desire of glory and distinction? And if he is not to act by these principles when he is a man, why do we call him to act by them in his youth?" Mr. Law asks the question, Whether any one thinks that our Lord or his Apostles would have educated children in such principles?

are depressed and discouraged, and perhaps at length give up all cordial exertion in utter despair of success. Would it not be a much more judicious plan, though it might require a greater share of vigilance and labour on the part of masters, to endeavour to ascertain, as accurately as possible, the measure of each boy's capacity, and to proportion his task accordingly. Commendation and reward would not then be bestowed on natural gifts, but in consideration of the use which had been made of those gifts. The man who improved his two talents is represented, by our Lord in the parable, as deserving equal praise with him who had improved his five talents. And the equity of such a proceeding is obvious. It is not the possession of talents (they are given, not acquired) which in any case is the fit subject of praise or censure; but the purpose to which those talents are applied, and the industry with which they are exerted. We will only add, that we know masters who have had the good sense and the courage to proceed on the principles which we recommend, and to exclude, as much as possible, emulation from their system; and who have had the satisfaction of witnessing the success of the experiment.

Dr. Beattie observes, that he has never known emulation to be productive of any vice. Now we strongly suspect, that this very principle may have served to nourish that anxiety for worldly distinction, that thirst for worldly applause, and that morbid sensibility to the world's censure, discoverable in some parts of the work before us; in which we hear much of the "honour that cometh from man," and witness many a reciprocal effort, on the part of Dr. Beattie and his correspondents, to minister to each other's vanity. We do not of course mean to say, that the exaggerated compliments which pervade these volumes are to be traced to emulation as their source; but only that the tendency of that prin-

ciple, when allowed to influence the conduct, is to foster a spirit of self-exaltation and self-esteem, a spirit which it is one of our first duties to repress, and which is at war with the most essential graces of the Christian character.

There is only one other topic on which it is our intention to animadvert, before we relieve ourselves and our readers from the unpleasant task of pointing out some of the reprehensible parts of the volumes before us. We allude to the account given by Dr. Beattie of the manner in which, while in London, he employed one of his Sabbaths. We will give the account in his own words.

"*Sunday, Aug. 15.* We proposed (Dr. and Mrs. Beattie) to have gone yesterday to Arnos Grove, but Sir Joshua Reynolds insisted on it that we should stay till to-morrow, and partake of a haunch of venison with him to day, at his house on Richmond Hill. Accordingly at eleven, Mrs. Beattie, Miss Reynolds, Mr. Baretti, and Mr. Palmer, set out in Sir Joshua's coach for Richmond. At twelve, he and I went in a postchaise, and by the way paid a visit to the Bishop of Chester, who was very earnest with us to fix a day for dining with him. After dining at Richmond, we all returned to town about eight o'clock. This day I had a great deal of conversation with Sir Joshua Reynolds on critical and philosophical subjects." (Vol. I. p. 276.)

We were greatly mortified when we read this passage, which is so contrived, by the insertion of the word *Sunday* at the beginning of it, as to force on the reader's attention this strange diversion of that sacred day from its proper objects. It surely might have occurred to Dr. Beattie when he recorded, and to his biographer when he published this account, that Sunday was a day which ought to have been employed for other purposes than voluntary and unnecessary travelling, and that during the hours of divine service, enjoying the luxuries of a venison feast, or even conversing on critical and philosophical subjects, it might have occurred to them that such a relation would encourage the idle and voluptuous in continu-

ing to violate the sanctity of the Sabbath, and would sanction that neglect of religious institutions, which is one of the great sources of the infidelity and profligacy of the age. In pity therefore to the world, if not to Dr. B., this anecdote ought to have been suppressed.

If we have thus freely censured some things in the life before us, it is not because we are insensible to Dr. Beattie's worth, or to the important services which he has rendered to the cause of Christianity; but because we are deeply impressed with both. The same things in ordinary men might have passed without observation. But the weight of Dr. Beattie's sentiments, and of Dr. Beattie's example, is likely to be felt by a very large number of well-meaning and even religious persons. We are anxious therefore to obviate the effect of such an influence, by enabling our readers to separate what is to be reprehended in the views and conduct of this amiable and useful man from what is to be praised and imitated. In order to do justice to his character, we will here extract the most material parts of the delineation which has been made of it by his worthy biographer.

"That he was a poet and philosopher of real and original genius, his writings in the possession of the public are the strongest testimonies. The sweetness and harmony of his numbers, the richness of his fancy, and the strictness of moral inculcation in his practical compositions, are such as will long secure to him a high degree of reputation." "There were few branches of science with which he was not in some degree conversant, except mathematics, geometry, and mechanics; for which he used to say, he not only had no turn, but that every application to them brought on his headaches. His chief acquirements were in moral science. In religion, his favourite books, besides the English Liturgy, were Butler, Clarke, Secker, Porteus. Of the classics, Homer, Horace, Cæsar, and above all, Virgil.

"His prose writings were far from being calculated merely to amuse the fancy and delight the imagination: they were admirably fitted to improve and amend the heart. In his 'Essay on Truth,' it was

his professed aim to combat the fashionable philosophy of the sceptics of his day; and it may be said, I believe with justice, that this work did much towards bringing that philosophy into the discredit in which it is now sunk. His 'Evidences of Christianity,' is perhaps the most popular, as it is certainly among the most useful of his prose writings." "Those who had the benefit of his tuition can best tell of his merit as an instructor of youth. Some of them I have heard expatiate with delight on the unwearied pains he bestowed, not by the mere formal delivery of a lecture, but by the continued course he pursued of examination and repetition, to imprint the precepts of philosophy and religion on the minds of the youth committed to his charge. As a professor, not his own class only, but the whole body of students of the university, looked up to him with esteem and veneration. The profound piety of the public prayers, with which he began the business of each day, arrested the attention of the youngest and most thoughtless. The excellence of his moral character, his gravity blended with cheerfulness, his strictness joined with gentleness, his favour to the virtuous and diligent, and even the mildness of his reproofs to those who were less attentive, rendered him the object of their respect and admiration." "To gain his favour was the highest ambition of every student; and the gentlest word of disapprobation was a punishment, to avoid which no exertion was deemed too much.

"His great object was not merely to make his pupils philosophers, but to render them good men, pious Christians*, loyal to their king, and attached to the British constitution: pure in morals, happy in the consciousness of a right conduct, and friends to all mankind."

"Throughout the whole course of his life, Dr. Beattie was most exemplary in the discharge of the relative duties of a son, a brother, a husband, a father, and a friend. Of his conduct towards his unhappy wife, it is impossible to speak in terms of too high commendation. Mrs. Beattie had the misfortune to inherit that most dreadful of all human ills, a distempered imagination, which, in a very few years after their marriage, shewed itself in

* In one of his letters, vol. ii. p. 67. Dr. Beattie thus writes: "My first wish in regard to my two boys is, that they may be good Christians; and in one way or another useful in society."

caprices and follies, that embittered every hour of his life, while he strove at first to conceal her disorder; till at last it broke out into downright insanity, which rendered her seclusion from society absolutely necessary. During every stage of her illness, he watched and cherished her with the utmost tenderness and care; using every means at first that medicine could furnish for her recovery, and afterwards when her condition was found to be hopeless, procuring for her every accommodation and comfort that could tend to alleviate her sufferings."

"The strictness and regularity of Dr. Beattie's piety was shewn, not merely by a regular attendance, while his health permitted, on the public ordinances of religion, but by the more certain and unequivocal testimony of private devotion. I have been informed by his-niece, that after he had retired at night to his chamber, she frequently overheard his voice rendered audible in the ardour of prayer; and she has also told me that even throughout the day, when she knew his spirits to be more than usually depressed, while he thought himself alone, she could occasionally perceive that he was offering up his orisons to heaven with the utmost fervour. His pious resignation to the divine will under some of the hardest trials that flesh is heir to, was indeed severely proved during the greatest part of his life; but it is consoling to know that it was not tried in vain.

"Great tenderness of heart and the keenest sensibility of soul, qualities very frequently the concomitants of genius, were eminently conspicuous in the character of Dr. Beattie. They rendered him 'tremblingly alive' to the sorrows and the sufferings of others, and produced in him the warmest emotions of friendship, with an earnest desire to perform every service in his power to all within his reach."

"In his disposition he was humane and charitable. And it has been told of him by his family, that no suppliant, to his knowledge, ever went from his door unsatisfied."

Sir William Forbes closes his account with the following striking reflection, rendered still more affecting by his having outlived the completion of the present work only a few months.

"On reviewing the long period of forty years that have elapsed since the commencement of our intimacy, it is impos-

sible for me not to be deeply affected, by the reflection, that of the numerous friends with whom he and I were wont to associate, at the period of our earliest acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how soon is known only to HIM the great disposer of all events) my gray hairs shall sink into the grave, and I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind! And may it be my earnest endeavour to employ that short portion of life which yet remains to me, in such a manner, as when that last dread hour shall come, in which my soul shall be required of me, I may look forward with trembling hope to a happy immortality, through the merits and mediation of our ever blessed Redeemer."

The account which Dr. Beattie gives of the economy of the Bishop of London's (then of Chester's) family, and of the assiduity of his pastoral labours, reflects great honour on that venerable prelate. (Vol. ii. p. 143—149.) In a subsequent letter he relates an interesting anecdote of a gentleman of French extraction, a Mr. Boissier, who had been educated in all the folly of French philosophy, and who was "an avowed and barefaced infidel," being converted by the Bishop's preaching.

"In this temper of mind he went to hear the Bishop preach at Bath about two years ago. The text was, 'Truly this man was the Son of God.' He was so much struck with the Bishop's eloquence and reasoning, that he made no scruple to declare to his friends, that his mind was changed, and that he was determined to study the Christian religion with candour, and without delay. An acquaintance soon took place between the Bishop and him, and they were mutually pleased with each other. Books were put into his hands, and among others my little book. To shorten my story, he is now a sincere Christian; and is just going to publish a vindication of Christianity, which he has translated from the French of M. Bennet." (Vol. ii. p. 215.)

It is greatly to Dr. Beattie's honour, that his attention having been called to the Slave Trade, several years before it became the subject of par-

liamentary discussion, he took that part in the question which humanity and religion equally and imperiously enjoined. He wrote a discourse on the slavery of the negroes about the year 1778; but it was never published.

It was our intention to have closed this review, by extracting the interesting account Dr. Beattie has given of his interview with their Majesties, together with the affect-

ing letters which he wrote on the occasion of the death of both his sons, and which manifest no small space of pious resignation; but we have been led to contract our review, in order to afford room for the insertion of the article which immediately follows, and which, having a reference to the work before us, renders some part of what we had intended to say, unnecessary.

REVIEW OF REVIEWS, &c. &c.

CURSORY REMARKS ON THE REVIEW OF DR. BEATTIE'S LIFE IN THE LAST CHRISTIAN OBSERVER.

—Edward and Alfred

Clos'd their long glories with a sigh, to find

Th' unwilling gratitude of base mankind.

I AM a constant reader, a zealous recommender, and a sincere admirer of the *Christian Observer*, a publication which I really think happily calculated to diminish the prevailing mischiefs arising from blind zeal and fanaticism on the one hand, from a worldly religion and lax principles on the other, and from violence, prejudice, and party spirit on both. If I might presume to point out any material fault in a work possessing so many excellences, it should be that niggard and reluctant approbation sometimes bestowed by way of praise; and that eager vigilance to detect and expose petty faults, in reviewing the writings of a certain respectable description of men, who, though they have spent their lives in the strenuous support of Christianity, yet, unfortunately, do not in all points of doctrine agree with the critic. That the critic is sometimes more orthodox, and often more spiritual, than the objects of his censure, cannot perhaps be denied. But though approbation may be refused,

charity should not be withheld. God forbid that the standard of the glorious Gospel should ever be lowered to accommodate it to any class of men, or to any set of principles! Abhorred be that latitudinarian candor which would compliment men out of their salvation! That candor which would insinuate, that there exists no radical distinction between truth and error!

But suppose the case—an author publishes half a dozen different works—if in five of them he defends the truth or inculcates the doctrines or duties of Christianity, and in the sixth, makes little mention of it, have we any right therefore to propose it as a matter of doubt whether he is a serious Christian, or a respectable Deist? Shall we suspect the probability of his disbelieving revelation on the negative ground of his omitting to treat of it? One might fairly blame him for having neglected any occasion of introducing Christianity; but it would be hard to infer from an accidental silence, that he disbelieved it. Something of this spirit of harsh judgment I have, with no small regret, remarked in a very few instances in the *Christian Observer*, especially in the *Review of Books*. But in no instance, perhaps, has it appeared so prominently, as in the *Review of Sir William Forbes's*

Life of Dr. Beattie, in your last number for June.

I have lived long enough, Sir, for I am not a young man, to remember the impression made on the general mind by the publication of the *Essay on the Immutability of Truth*. And surely the ABDIEL, the single Philosopher, who had the righteous boldness to stand forth and attack David Hume, intrenched as he was within the forts and fastnesses of his own seducing metaphysics, shining in the full blaze of his false glory, and environed by a host of worshippers;—the man, I say, who dragged down from his lofty niche “this god of the idolatry” of the philosophers of Scotland, and the wits of France;—this courageous, and, what is still more, this successful assailant of the splendid sophist, deserved to have his memory treated with tenderness, if not with gratitude; by all, at least who profess to believe in the Christian Revelation.*

It is between twenty and thirty years since I have looked into the *Essay on the Immutability of Truth*. Struck with its excellences and with its effects, I did not then attend to deficiencies and imperfections which it doubtless contains in common with most other books. Indeed in the contemplation of beauty, I cordially make over to others the gratification and the glory of detecting warts, and exposing freckles. I carry back with pleasure to the period of this publication, the remembrance that the cause of revealed religion was not only ably maintained by the writer, but that it became fashionable also for the modish reader to believe it and to defend it.

The *Essay on Truth* was not merely valuable as a religious spe-

* The late Lord Monboddo who was staying in Paris, on the Douglas cause, while Hume was Secretary to Lord Hertford's Embassy in that city, told the writer of this paper that all the French wits and ladies were as fond of Hume as if he had been Anti-Christ.

culatation, or a rectifier of inoperative opinions, but the consequences to human practice of the system there exposed, and its effects upon human happiness were laid open to the unthinking and the profligate. The cobwebs of metaphysics were swept away, the subtleties of a frivolous but most dangerous philosophy were detected, the dark ambushes of verbal ambiguities exposed, artful misrepresentations laid open, and the homage which had been paid to the vain assumers of universal knowledge, discredited. Instead of magnifying the object which he was about to encounter, in order to exalt his own prowess in its demolition, Beattie declares that the sceptical philosophy, instead of being alarming by its depth, was a flimsy scheme of verbal subtilty; which required little genius or learning to put together, but was compounded of a captious temper, an irreligious spirit, a command of words, and an extraordinary degree of vanity and presumption. Thus to diminish the perils one is going to encounter is surely true magnanimity. Of that magnanimity it will remain a standing monument, that while he degraded the system, he did justice to the talents, and, (in the recorded instance, at least) to “the virtues” of its champion.

The Reviewer of Dr. Beattie's letters brings several heavy charges against them—that they are “occasionally dull”—that they sometimes exhibit “false logic and false morality,” and that “his name and example, if not counteracted, may be of pernicious and extensive influence.” I lament that the author of the *Minstrel* has incurred, I hope he has not deserved, the first charge: as to the two last, they are indeed most grave accusations. As Anthony says, If it be so, it is a grievous fault, and grievously must *Cæsar* answer it.

The Reviewer grants indeed, that in his letters “an air of piety is frequently diffused over his

thoughts on men and things, but that this is so little marked by any reference to the Christian Creed, that we should doubt, were it not for his other writings, whether he was a sincere believer or only a sober respectable Deist."

But let me, with becoming respect to so pious and sensible a writer, ask the Reviewer, whether it be his custom to sit down to the perusal of a collection of letters, between a set of persons of opposite characters, various stations, and dissimilar professions, with an expectation of finding a series of Theological Treatises? When a man is composing such a work as the *Essay on Truth*, his mind is necessarily wound up to a pitch which requires occasional relaxation. Such a relaxation is afforded by the interchange of friendly letters, in which he does not consider himself as sustaining the character of an author much less that of a theologian. A casual intimation therefore of a single doctrine, an incidental illustration of some apposite truth, is as much as can be reasonably looked for in general epistolary intercourse, neither intended for religious discussion, nor yet for the press. Though it is much to be regretted that religious subjects do not make a larger part of general correspondence, yet if every man in every letter thought himself obliged to recapitulate his Creed; and to make a solemn confession of his articles of faith every time he wrote to inquire after the health of a friend, the revenue would undergo a considerable loss in the diminution of the Post Office receipts. Cowper, even the Seraphic Cowper, whom it is impossible to read without rapture and to admire without fondness, though he is, even in his most insignificant letters, constantly fascinating, is far from being constantly religious: though he always charms, he does not always instruct. Surely in a world so full of woe, to please innocently is a talent not to be severely repre-

hended; especially in those writers, the bulk of whose lives and works is seriously instructive. So far from censuring it, I think it is a fortunate circumstance, when an author who has been essentially instructive by his Theological works, enables us by some lighter, yet safe and useful composition, to lead our gayer young friends into such a taste for his writings, as to induce a wish for further acquaintance; and thus pave the way to the more weighty work. Many a young person has the writer of this paper led, from a perusal of the sprightly *Provincial Letters* of Pascal, to the study of his profoundly serious pieces. It has surely been no disadvantage to the cause of Christianity that the most deeply religious writer which France has perhaps produced has been allowed, even on the unsuspected testimony of Voltaire, to be also the first wit.

I have not time to follow the Reviewer through all his criticisms. And it is but justice to acknowledge that he has not, in the present paper, concluded his animadversions. Those which remain to be made, it is hoped, may help to lessen the painful feelings excited by the former part, but will hardly be able to do away the injury which Dr. Beattie's character must sustain in the minds of all who form their opinions on those of the *Christian Observer*.

It is impossible to judge with fairness the work of any author, and especially his letters, without taking into the account that no writer can possibly mention *every thing everywhere*; and because he does not, thence to infer, and to produce this inference as a proof, that he rejects or disbelieves any given doctrine. A man cannot say every thing that is to be said on any topic, every time that topic is incidentally introduced; yet the Reviewer virtually censures Dr. Beattie for not having done this: some of his remarks brought to my mind, that, when very young, I went to

hear an admired preacher. His subject was the Creation. At the end of two or three minutes, before he had half opened his plan, a grave lady who sat next me lifted up her hands and eyes with a strong expression of displeasure, and exclaimed aloud, "not a word of redemption, not a word of redemption, I will go out of the church." "Have a little patience, madam, whispered I, every thing in its season;" and indeed this most important point found its due place in the sequel of the discussion.

In a letter to Sir W. Forbes, there is a passage on the *simplicity* of Christianity, in* which Beattie expresses his admiration of the divine goodness in so ordering the gospel dispensation, that that which brings salvation to all should be intelligible to all. This appeared to be an important truth, clearly and forcibly expressed. But this passage the Reviewer fastens on with more than usual disapprobation. For this asperity I can find no possible ground, but that Beattie made use of the term "the gospels," when he probably meant the New Testament. If he *did* mean the gospels, he by no means appears to have used the word exclusively. The critic indeed intimates that there may be only an *obscurity* on the expression; if so, would not candour have drawn a favourable conclusion, or prudence have forbore to drag it into light.

If I were to mark with peculiar disapprobation any one passage, it would be that in which the Reviewer reprobates the concessions which Beattie, in a letter to Dr. Blacklock, makes in favour of certain good qualities and "virtues" of his famed antagonist David Hume. These concessions in my opinion confer the highest credit on the candour and integrity of Beattie's mind, and the fairness and purity of his motives of attack. They serve completely to acquit him of being actuated by personal dislike, private animosity, or envy of the fame or talents of

his rival. The very words which the Reviewer has selected as a ground of censure I should have chosen as a subject of approbation. But, to be placed in the critic's chair, is, *I believe*, for I never sat in it, a dangerous elevation! Because Beattie allows, in a private letter to a friend, that Hume, the object of his severe public attack*, had "virtues," the Reviewer's avowed, but not very logical, inference is, that Beattie thought Hume "a virtuous character." One need not go far for a confutation of this mode of reasoning. For my own part, though I greatly disliked his politics, I believe the late Mr. Fox to have had amiable qualities, and even "virtues;" but I would sturdily oppose any one who should affirm that he was "a virtuous character." Here the Reviewer neglects to manifest his usual good sense and religious discrimination, by not distinguishing between those natural constitutional good qualities, which Dr. Beattie (and many others who knew him) allowed Hume to possess, and those religious principles, to prove him destitute of which, he dedicated a thick quarto volume.

But even admitting that Beattie was wrong in all the instances adduced by the Reviewer, ought a few careless periods in private letters, written in haste, sickness, and sorrow, by the most nervous of all men, to invalidate the worth; or counterbalance the usefulness of that volume?

I doubt not but the Reviewer will have the candour, in his next paper, to acknowledge the singularly devout acquiescence to the divine will, with which Dr. B. bore the loss of two darling and highly gifted sons—his whole stock! at a time too when his heart was nearly broken by the most calamitous of all

* Many of Beattie's friends thought him too *acrimonious* in his treatment of Hume. For this he will doubtless bring down the thunders of the Edinburgh Critics on his devoted head. Poor Beattie! Scylla and Charybdis are equally fatal to him.

domestic trials—the insanity of a beloved wife. “The Lord gave and the Lord hath taken away, blessed be the name of the Lord;” was his meek ejaculation.

It is not in my power to enumerate the passages which reflect credit on Dr. B. in this publication; but had he only written that one letter to the present Bishop of London (see Vol. I. p. 360), in which, under very narrow circumstances, he refuses the voluntary offer, from a most honourable quarter, of a benefice in the Church of England of £500 a year; the pure, honest, and disinterested motives which he assigns for that refusal would have entitled him to the peculiar respect of every conscientious man. It is true the Reviewer speaks of *actions* as if they were equivocal things. They are so when the character from which they proceed is equivocal, but in opposite cases, surely actions are no bad commentary upon doctrines.

When the reviewer confesses that “a zeal for the truth of the Holy Scriptures is indeed manifested (in Beattie's Letters) wherever the character or writings of its opposers come into view, but that that zeal is not extended to the *contents* of the sacred volume,” he speaks a language which is to me totally unintelligible. I cannot comment on what I do not understand.

Evangelical religion is indeed the true and only ground of peace and of safety. But let not such as have the supreme happiness of possessing it in a higher measure, exclude from its blessed hope all those, who either do not possess so bright an evidence to their title, or who, possessing it, may not express their sense of it in the language to which *they* are accustomed; let not the better informed, and more enlightened, rashly drive out of the field, as unworthy to be mustered in the Christian ranks, every well disposed brother, whose disadvantageous habits of life, and destitution of pious acquaintance, may have given a bent

and bias to his conversation and his letters, less spiritual than is found in those who have lived under more propitious circumstances, and who have always breathed the purer atmosphere of religious society. Let us remember that the former class have sometimes more inward piety than they appear to have; while some few of the latter description, not from hypocrisy, but from the habit of making much of religion consist of *talk*, may sometimes display at least *full as much* as they possess. The writer of this paper has often been struck with edifying manifestations of the Christian temper in those who could not perhaps exhibit so distinct a view of some of the Christian doctrines; while others have been observed to maintain those doctrines with a spirit the very opposite to *his*, who proposed his being “meek and lowly” as the special ground of imitation to his followers.

There is a class of worthy men, humble, pious, conscientious, sober-minded, active in good works, and that on right principles, who yet do not seem to possess very clear views on certain doctrinal points. Several of this class have I known, and have sometimes distinguished by the appellation of *Bishop Wilson's Christians*, who are now, I doubt not, rejoicing in heaven, pardoned and accepted through the blood of that Saviour to whom alone they looked for salvation, though on earth their steps were doubtful, and their prospects clouded.—Oh! there is many a holy tear shed, many a contrite sigh breathed, to which no eye is witness, no ear attentive, but *his* to whom the eye and the heart are lifted! Many a devout soul is pining in secret for want of the opportunity of expounding its joys and mitigating its sorrows in pious intercourse, for want of the means of repairing its light and heat in “the communion of saints.” Dr. Beattie once lamented to the writer of this letter, who was sympathizing with him on a heavy domestic trial, that he was,

even in that eminent seat of learning in which he was a professor, grievously destitute at that period of the means of religious conversation, which he said was the balm of which his wounded heart stood in need.

But Dr. Beattie possessed another title to peculiar regard from the *Christian Observer*. It is well known (and it was one great bond of union between him and the writer of this letter), that he was one of the first, if not the very first, mover in the grand question of the slave trade abolition. And Mr. Wilherforce, for his zeal in this holy cause, as well as for his other innumerable excellences, had not a more sincere and warm admirer; nor, had circumstances permitted, would he have had a more able coadjutor.

It should not be forgotten, that Dr. Beattie was *not a clergyman*. And though it is certain that the obligations to piety and virtue are equally binding on a layman; yet surely the latter hazards less violation of duty or decorum, by applying his talents to topics of taste and general literature, provided always that no thought or word be found unfavourable to any one principle of Christianity. And those who wish to imbue their children's minds with the elements of sound knowledge, elegant criticism, or genuine taste, will not easily find a safer guide than the author of "*Moral Science*," of the "*Minstrel*," and of "*Essays on Truth, Poetry, &c. &c.*"

Dr. Beattie has his weaknesses. In one of them he resembles Cowper. I mean in his not always exactly appreciating the characters of some of the great and the gay with whom he corresponded, or of whom he has occasion to speak. But though he blameably overrates the worth of one or two persons, and falls into the too natural fault of proportioning his commendation, not to their merit, but to their kindness, yet something may perhaps be said in

extenuation of this fault, so far at least as to vindicate his *sincerity*, and to rescue him from the suspicion of base flattery. Two causes seem to contribute to this error. His naturally favourable estimate of mankind was not chastised by a sufficiently strong conviction of the depth of human corruption on the one hand; and on the other, buried as he was within the walls of a Scotch University, his judgment in individual cases needed correction; he wanted that just knowledge of character which is only to be obtained by mixing in the world at large.

Though he was always considered as a very humble man, of great modesty, and manners singularly unassuming, yet the Reviewer has discovered that he was proud and arrogant, because in expressing his gratitude to Sir William Forbes, he assures him, that "he is not one of the ungrateful, (nor as far as *good intentions* can confer merit) one of the undeserving." Where is the spirit of pride and self-sufficiency in this declaration? Surely the remark is most hypercritical. Surely there are numberless cases in which an humble man may hold himself not unworthy of the friendship of his fellow creatures, "at least as far as *good intentions* are concerned," who yet holds himself most unworthy of the favour of God, which favour he would receive as of pure grace and mercy.

Dr. Beattie's sensible and tender mind was tremblingly alive to friendship. "The acquaintance of good men," he declares in one of his letters, "was almost the only temporal object of his ambition." It is hardly possible to advert on the passage just alluded to, without incurring the danger of levity. How would it sound in a familiar letter, in which nothing of religion had been brought forward, and in answer to one which had breathed nothing but the effusions of kindness,

instead of saying, "I will endeavour to do nothing undeserving of your friendship"—how, I repeat, would it sound to say (in the texts quoted by the Reviewer, as applicable to the occasion) don't throw away your affection on me—"I am born in sin"—"I am insufficient to think any thing of myself"—"In my flesh dwelleth no good thing"—"Hold thou me up, and I shall be safe"? Would not these awful truths, brought forward on so trivial and irrelevant an occasion, be a violation of the rule, not less christian than classical, of *not making the Deity appear on occasions unworthy of his interference*? And was it not this imprudent use of Scripture language which sometimes lessened the effect of the piety of certain good men of the seventeenth century, who by degrading the terms of Holy Scripture, and habitually applying them to the most ordinary concerns of life, brought that to be suspected of cant, which, in many instances, was really piety—but piety disfigured by bad taste.

It has often been lamented, that it is difficult to know *how* to do good. May I venture to assert, that it is almost as difficult to know *when* to do it? If a certain class of pious persons could be brought to believe that prudence is a gift of God as well as zeal, though they may be doing much service to religion at present, they would then be able to do a great deal more.

The great Ruler of the world, and of the Church, is pleased to employ very different artificers to build up and keep in repair that Church. He bestows various talents on his several instruments, accommodated to their different operations. And this *division of labour* contributes to the beauty, stability, and perfection of the edifice. Archbishop Leighton could not perhaps have convinced the learned sceptic by that depth of argument which is found in the *Analogy of Natural and Revealed Religion*. Nor could the profound Butler, probably, have ex-

tracted that wonderful sweetness and spirit from the Epistle of St. Peter, which is exhibited in the commentary of Leighton.

Sir, I am no controversialist. In a long life, I have never till this moment publicly attacked the opinions of any man. As I write without rancour (for I do not know to whom I am writing), so I shall read without resentment whatever may be said by way of answer; but allow me to declare, that

Be its intents wicked or charitable,

I do not design to make any reply. The time is not far distant, when both the reviewer, and the person who is now addressing him, though not perhaps lofty marks for the arms of posthumous attack, like Dr. Beattie, may yet stand in need of the vindication of some kind surviving friend. That we may all soon want a charitable hand, to draw a veil over our own infirmities, should, methinks, operate on the minds of those who do not act under the influence of a higher principle. I am fully aware that a favourable judgment of the undeserving is not charity, but weakness; but I am as fully persuaded, that a candid construction, where the merit is obvious and the error doubtful, is a temper very consonant to the spirit of that religion, of which, when it is divided by the great CHAMPION OF FAITH himself, into three branches, charity is made the first in magnitude, and the longest in duration. Charity will continue in full, and glorious, and everlasting exercise, when faith itself shall be swallowed up in complete fruition.

ANONYMOUS.

Although we by no means wish to diminish the effect of our correspondent's letter in producing a more favourable impression of the character of Dr. Beattie than our review is calculated to convey, we must nevertheless take the liberty of making a few brief remarks on it. We agree with him indeed in most of his general positions;

but we question the justice of their application in the present instance.

1. Having had no personal knowledge of Dr. Beattie, we are obliged to form our opinion of his character and sentiments from the work before us. We profess not to judge the man, but the portrait which is there exhibited of him.

2. We must protest against that species of candour which would overlook errors in sentiment, or defects in character, in deference to the respectability or eminent usefulness of the individual who is chargeable with them. We should be the last to drag either the one or the other unnecessarily before the bar of the public. But when both are brought forward by a biographer, not only without censure, but with an express or implied claim to general approbation, we think it becomes the Christian Observer not to be silent, but to declare his clear and unequivocal dissent. Few have rendered more essential services to the Christian cause than Dr. Paley and Mr. Fletcher of Madely. But would it be right, in reviewing the lives of these eminent men, to pass unnoticed, for example, the unscriptural views entertained by the former on the subject of regeneration, or the contempt shewn by the latter for the rules of ecclesiastical discipline? In proportion as any individual is raised above the rest of the world by his talents or his worth, does it become important to scrutinize every opinion and practice to which the sanction of his name is employed in giving currency.

3. We fully admit that the mere absence, in familiar letters, of religious remark or doctrinal exposition is not a fair subject of censure. But we cannot find that in reviewing the letters of Dr. Beattie we have been guilty of this error, or that from mere omission we have drawn any inferences unfavourable to his character. Our remarks proceed not on what has been omitted, but on what has been stated by him.

4. We also fully admit that it would be as ridiculous as our correspondent makes it appear to be, to interlard communications on trivial subjects with scriptural quotations, or pious exclamations or aphorisms. But we may and ought to expect, that however trivial be the subject, nothing shall be said on it which is irreconcilable with scripture, or with just views of religious truth.

5. Our correspondent refers to Cowper's letters. It is the very instance which we should have chosen to adduce, both in illustration and defence of the part we have taken. Many of Cowper's letters have no reference whatever to religion. But in none of them, not even in the gayest of them, will one sentence be found which is inconsistent with sound religious principles. Could this have been said of Beattie's letters, we should have been disposed to be satisfied with the correctness of his views of Christianity, even although he had been entirely silent upon the subject.

6. We do not know that in any of his works Dr. Beattie has expressed opinions on the great fundamental doctrines of the gospel, different from those which his familiar letters contain.

7. What is virtue? Does it mean nothing more than the amiable qualities which a man may naturally possess; his affability, his good humour, his kindness to his friends? Or does it imply a virtuous disposition, a virtuous motive? On the decision of this question will depend the propriety of ascribing virtues to such a man as Hume. "By their fruits shall ye know them." "Do men gather grapes of thorns, or figs of thistles?"

8. In saying that Dr. Beattie has manifested a zeal for the truth of the scriptures, but that that zeal is not extended to their contents, we meant nothing more than that the anxiety which he displayed in maintaining the general credit of revelation, did not extend to the

maintaining in their purity the doctrines which that revelation had made known to us. He has established, for example, the divine origin of Christianity, by his book on its evidences; but he will be allowed to have thrown some doubt on the doctrine of human corruption in his letters.

9. We are certainly no enemies to the cultivation of taste and literature; but we think with our correspondent that they ought to be the handmaids of religion.

Having made these remarks, we beg to assure our able and ingenious correspondent, that we really feel indebted to him for his communication, and that we readily concur in the propriety of making all those allowances in the case of Dr. Beattie which he has suggested. Our only solicitude is that any evil effect may be obviated which the opinions of a man so deservedly respected as Dr. Beattie might be supposed capable of producing.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

AFRICAN INSTITUTION.

Of this infant Institution we gave a full account in our Number for April last, p. 270. On the 15th instant a second General Meeting took place at Freemason's Hall, Queen Street, His Royal Highness the Duke of Gloucester in the Chair, which was attended by many persons of distinction, and among the rest by Lord Howick, Lord Selkirk, Lord Valentia, Lord Headley, the Chancellor of the Exchequer, &c. &c. &c. A Report of the Committee was read, containing a view of the objects proposed by the Institution, and of the means for carrying them into effect, together with a set of regulations for the management of its affairs. These were adopted, and will shortly be printed for distribution, when we shall take the opportunity of laying the substance of the Report before our readers. The following is the scale of subscription which has been proposed, viz. Hereditary Governors, Sixty Guineas or upwards at one time; Life Governors, Thirty Guineas at one time; Governors, Three Guineas per annum; Life Members, Ten Guineas at one time; Members, One Guinea per annum. A considerable sum was immediately subscribed. Farther subscriptions are received by Messrs. Down, Thornton, and Co. and several other Bankers in London, by H. Thornton, Esq. the Treasurer, and by Mr. Macaulay, the Secretary, at No. 26, Birchin Lane.

Preparing for publication.—A new edition of *Williams's Mineral Kingdom*, by Dr. MILLER, Public Lecturer on Chemistry at Edinburgh, in 2 vols. 8vo.:—*An Exposition of the Historical Books of the New Testament, with Reflections*, in three volumes, 8vo. by the late Rev. TIM. KENRICK:—*A Poetical Translation of Hesiod, with Dissertations and Notes*, by Mr. ELTON:—And a *Treatise on Comparative Elocution*, by Mr. RYLAND.

Mr. BOWYER, of Pall Mall, has issued proposals for a work, which is intended to commemorate the triumph of humanity in the cause of the natives of Africa. It will be called, *A Tribute of the Five Arts, in Honour of the Abolition of the Slave Trade*; and will contain Original Poems by Gentlemen, who have already given distinguished proofs of their poetical talents, besides extracts from some of the most eminent authors. These will be embellished by nearly 20 plates by the first Engravers, the subjects from original Cabinet Pictures by the first painters. The work will form one handsome volume in large 4to. printed by Bensly, on superfine wove paper. It will contain a striking likeness of Mr. Wilberforce, and will be dedicated, by permission, to His Royal Highness the Duke of Gloucester, Patron, and the Directors and Governors, of the African Institution. The price to Subscribers will be Three Guineas.

A new publication has lately been announced to the public, under the title of the *Encyclopædia of Manufactures*, in which

it is meant to give an account of every Manufacture, tracing the raw material from its growth, till it be delivered into the hands of the workmen, developing the various modes of its fabrication, detailing the progress of improvements, and giving hints for their farther extension. A Part, consisting of six sheets, is to be published every two months.

From a new system adopted in airing the Earl of Lonsdale's extensive coal-works near Whitehaven, the miners have been free from any serious accidents for several years. The inflammable air, or dirt, as the workmen call it, is now made useful in carrying on the works. They have collected a very large quantity of it, at the bottom of one of their upcast shafts and keep it constantly burning, in order to rarify the air in the pit. The heat from it exceeds that of the largest coal fires. The speed of the common atmospheric air is thus greatly accelerated, while the expence of attendance and coals, which is very considerable at other upcast shafts, is saved.

Every friend to the British Navy will learn with pleasure, that the ROYAL NAVAL ASYLUM is at length upon the eve of completion. This Institution, which is now transplanted from Paddington to Greenwich Park, and that of the Military Asylum for soldiers' children, at Chelsea, may be considered as foremost amongst those monuments that claim for the era in which we live, the veneration of posterity. The situations chosen for each of these seminaries, close to the great colleges of Greenwich and Chelsea, are highly appropriate to the objects of both, and calculated to impress alike upon the minds of the veteran and the youth, love of their country and zeal in her cause; and besides accomplishing a point so grateful to national feelings, as that of rescuing from misery and vice the orphans of the soldier and seaman, it will have the effect of giving to both services a supply of youths regularly trained up and educated for these respective lines, and competent to fill the situations of petty officers, upon whose knowledge and conduct so much of the discipline and good order of both services depend. His Majesty was graciously pleased to assign to the board of Directors, the mansion in Greenwich Park, called Pelham House, which has been for some time undergoing the necessary repairs and extensions, to render it at once commodious for the purposes of its intention, and ornamental as a public building. It is proposed immediately to extend the whole

number of pupils to 1000, from every part of the United Kingdom. The boys are taught, reading, writing, and figures; and, where their capacities display fitness, are to be instructed in navigation: and, during the hours of relaxation, the elder boys are taught rope and sail-making. The fruits of their industry are to be appropriated towards defraying the general expence; and they are also to be instructed in the rudiments of naval discipline. The girls are taught to read and write, and instructed in needle-work and household industry.

Mr. Davy has communicated to the Royal Society the result of experiments made by Dr. Herschel, which contradict Sir Isaac Newton's explanation of the concentric rays of light, seen between two lenses placed on each other, or brought into contact, in various manners. Dr. Herschel rejects the supposition of Sir Isaac, in ascribing *fits* of transmission to light, and details various minute experiments which he had performed with plano-concave and plano-convex lenses, of different dimensions, in order to produce these concentric rays. The colour of those rings seen through a lens of 120, were black and white; those through one of 40 were red; those through one of 14, were violet, &c. Thus these concentric rings, which through a glass of one focus appeared *black*, through another appeared *blue*; and so on, throughout the whole series of prismatic colours. These experiments were made with lenses of varied dimensions, from one of 120 feet focus, down to those of the most common glasses. The Dr. concludes from them, that light cannot have *fits* of easy transmission and reflection, as supposed by Sir Isaac; and therefore that this phenomenon must be ascribed to another cause.

The Chancellor's prizes at Oxford have been adjudged to Mr. J. Allen, B. A. T. of Brasenose, for the English essay on 'Duelling:' and to Mr. Law, student of Christ Church, for the Latin verses, 'Plata Flavius.' Also the prize, by an unknown benefactor, has been adjudged to Mr. M. Rolleston, scholar of University College, for the English verse, 'Moses under the Direction of Divine Providence, conducting the Children of Israel from Egypt to the Promised Land.'

The munificent prize of £.500, which was, during the last year, proposed to the Members of the University of Oxford, by the Rev. Claudius Buchanan, D. D. Vice Provost of the College of Fort William, in Bengal, for the best composition in English Prose, on several subjects relating to

the propagating of Christianity in the East, was, on the 4th day of June last, adjudged to the Rev. Hugh Pearson, M.A. of St. John's College.

At Cambridge, the late Sir W. Browne's three Gold Medals, value Five Guineas each, are this year adjudged as follows:—To Mr. T. Hughes, of St. John's College, for the *Greek Ode*; to Mr. J. Lonsdale, of King's, for the *Latin Ode*; and to Mr. E. Alderson, sen. of Caius, for the *Epigrams*.

At Cambridge, the Members Prizes of Fifteen Guineas each, are this year adjudged to Mr. William Grant Cautley, of Pembroke Hall, senior Bachelor, for his Dissertation on the following subject:—“*Utrum moris Civium emendat an corruptat Commercium?*”—And to Messrs. Wilkinson Matthews, of Trinity College, and John Turner, of St. John's, Middle Bachelors, the subject of whose Dissertation was, — “*Utrum Literis prosit Librorum, quanta nunc est editorum Copia?*”

FRANCE.

An Imperial Decree was obtained in January, 1807, forbidding all persons from speaking in any church, without permission from the bishop of the diocese. It appears that certain churches have lately become the *talking places* of the inconsiderate, to the scandal of the sedate.

Premiums and rewards are held out by the Minister of the Interior, for the culture of cotton in the southern provinces of France: and every agriculturist who inclines to attempt this branch of his profession, may receive from the Prefect of the Department where he resides, as much seed of this plant, as he deems necessary.

The following is a list of all the cities in France which contain a population of thirty thousand people and upwards.

Paris	547,756	Strasburgh	49,056
Marseilles	96,413	Cologne....	42,706
Bordeaux	90,992	Orleans....	41,937
Lyons.....	88,919	Amiens ...	41,279
Rouen.....	87,000	Nismes.....	39,594
Turin	79,000	Bruges	33,632
Nantz	77,162	Angers	33,000
Brussels ...	66,297	Montpellier	32,793
Antwerp...	56,318	Metz	32,099
Ghent	55,161	Caen	30,923
Lisle	54,756	Rheims.....	30,225
Toulouse...	50,171	Alexandria	30,000
Liege	50,000	Clermont..	30,000

GERMANY.

Mr. Wilberforce's “View of Christianity” is translated into German at Frankfort.

A new method of curing those dreadful convulsions which carry off so many brave wounded soldiers, is said to have been practised in the hospitals of Germany with great success. It consists in an alternate internal application of opium and carbonate of potash. It has been seen that when thirty-six grains of opium, administered in the space of twenty-four hours, produced no effect, the patient was considerably relieved by ten grains more of opium, employed after having given the alkaline solution. This new treatment of Tetanus is worthy of attention.

Professor Bode took advantage of the fine weather between the 23d of April, and the 5th of May, to view the new planet Vesta, which he did nine times at Berlin, from the Royal Observatory, with the mural quadrant. On the 5th of May at 9 h. 2 min. 56 sec. mean time, its right ascension was 173 deg. 29 min. 56 sec. and northern declination 12 deg. 35 min. 49 seconds.

RUSSIA.

A new school of practical jurisprudence has been established at Petersburg; in which four professors teach the law of nature and ethics, the Roman law, and the history of Russia; to which is added a course of lectures on the labours of the Commission of Legislation. All the lectures are in the Russian language.

AMERICA.

Dr. Nevin, who was exiled to America for the part he took in the rebellion in Ireland, and who at present resides at New-York, is said to be employed in writing the History of Ireland for the last Twenty Years.

A traveller has presented to the Museum of Baltimore, an enormous tooth of a Mammoth, brought by him from the banks of the Missouri. He says, that he found a space of about a quarter of a mile of extent wholly covered to the depth of six feet, with bones of an enormous size. He offers to procure for any person who will pay him for the expence and trouble, a complete skeleton of the Mammoth, fifty-four feet in length, and twenty-two feet in height.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached in the Chapel of the Magdalen Hospital, before the President, &c. April 23, 1807, by O'Heirne, D. D. Lord Bishop of Meath. 6d.

Two Sermons preached in Birmingham, at the Request of the Governors of the Blue Coat School in that Town, April 26, 1807; by the Rev. J. Eyton, A. M. 2s.

A Sermon preached at St. Mary Magdalen's Church, Taunton, at the Visitation of the Worshipful John Turner, May 19, 1807; by the Rev. Thomas Comber. 1s.

Lectures on Scripture Facts; by the Rev. William Bengo Collyer.

The Duties of a Marriage State, or, Pastoral Address; designed also as a general Illustration of the Form of Solemnization of Matrimony; by Basil Wood. 9.

A Fourth Address to the Members of Convocation, respecting the new Statute upon Public Examination; by the Rector of Lincoln College. 6d.

Sermons and Letters by the Rev. William Alphonsus Gunn. 8s. 8vo. bound.

The Glorious Hope of a Last World. 6d.

MISCELLANEOUS.

The Antiquities of Magna Græcia; by W. Wilkins, jun. with upwards of 70 Engravings. £.10 10s. royal folio, boards.

The Travels of Bertrandon de la Broquerie (Counsellor, and First Esquire Carver to Philip le Bon, Duke of Burgundy) to Palestine; and his Return from Jerusalem overland to France, during the Years 1432 and 1433, from a Manuscript in the National Library at Paris; translated by Thomas Johns, Esq. with a Map of Tartary. 8vo. 12s.

Some Account of the Public Life, and a

Selection from the unpublished Writings, of the Earl of Macartney; by John Barrow. 2 vol. 4to. £3. 3s.

A New Tablet of Memory, shewing every memorable Event in History, from the earliest Period to the Year 1807, &c. &c. with a Chart of British and Foreign History.

Appendix to the History of Great Britain, from the Revolution of 1688, to the Treaty of Amiens, 1802; by W. Belsham. 2 vols. 8vo. 21s.

A View of the Mineralogy, Agriculture, Fisheries, Manufactures, &c. of the Island of Arran, interspersed with Notices of Antiquities, &c. and Means suggested for improving the Agriculture and Fisheries, and introducing Manufactures into the Highlands and Islands of Scotland; by the Rev. J. Headrick. 8vo. 10s. 6d.

The History of the House of Austria, from the Foundation of the Monarchy, by Rodolph of Hapsburgh, to the Death of Leopold the Second, 1218 to 1292; by W. Coxe. 3 vols. 4to. £5. 5s.

The History of the Pirates, Free-Booters, or Buccaneers of America, translated from the German of J. M. Von Archenholtz; by G. Mason, Esq. 5s. 12mo.

The Code of Health and Longevity; or a concise View of the Principles calculated for the Preservation of Health, and the Attainment of long Life; by Sir J. Sinclair, Bart. 4 vols. 8vo. £2. 8s.

Chemistry applied to Arts and Manufactures; by M. J. A. Chaptal. 4 vols. 8vo. 36s.

An Inquiry into the Constitution and Economy of Man, Natural, Moral, and Religious; by R. C. Sims. 4s.

RELIGIOUS INTELLIGENCE.

CHINA.

By an edict of the Emperor of China, which bears the date 1805, it appears that a persecution was at that time carrying on against the converts to Christianity. The edict admits the right of Europeans settled in China to practise their own religious usages, but states it as a settled law of the Empire that they should not propagate

their doctrines among the natives. In contempt of this law, Te-tien-tse (who it seems is a Catholic Missionary resident at Peking of the name of Odeadato) had taught his doctrines to many persons, and had induced them to conform to his religion, and had also printed in the Chinese character no less than thirty-one books, with a view to seduce the minds of the simple

THE
CHRISTIAN OBSERVER.

No. 70.]

OCTOBER, 1807.

[No. 10. Vol. VI.]

Religious Communications.

To the Editor of the *Christian Observer*,

SIR,

THE following Letters of the Rev. WILLIAM MOMPESSEON, preserved in the second volume of Seward's *Anecdotes*, breathe so much of a truly Christian spirit, in a season of extraordinary trial, that I doubt not they will be acceptable to many of your readers.

N. D.

"Ancient France may, with justice, boast of a prelate in 'Marseilles' good bishop," who was the benefactor and the preserver of mankind: England, however, may congratulate herself in having cherished in her bosom a parish-priest, who, without the dignity of character, and the extent of persons over whom M. de Belsunce distributed the blessings of his pastoral care, watched over the smaller flock committed to his charge at no less risque of life, and with no less fervour of piety and activity of benevolence.

"The Rev. Mr. MOMPESSEON was rector of Eyam in Derbyshire during the time of the plague that nearly depopulated the town in the year 1666, the year after the plague of London. He married Catherine, the daughter of Ralph Carr, Esq. of Cowpon, in the county of Durham, by whom he had two children living at the time of this dreadful visitation. He in vain intreated Mrs. Mompesson to quit Eyam at the time of the plague, and to take her two children with her. He told her, that though it was his duty to stay amongst his parishioners during

their affliction, it was by no means hers; and that she by these means would save her children from being infected with the reigning distemper. She said, that she would live and die with him. The children were at last sent away. A monument has been erected to her with this inscription: "Catharina, Uxor Guliel. Mompesson, hujus Ecclesiæ Rectoris; Filia Rodolphi Carr, nuper de Coupon in Comitatu Dunelm. Armig. sepulta est xxiii. Die Mens. August. Anno Domini, 1666." Under a death's-head, on one side of the tomb, is this inscription: "Mors mihi lucrum." On the other, is an hour-glass, with these words: "Cavete! Nescitis horam."

"Mr. Mompesson, who appears to have been an ailing man, never caught the plague; and was enabled, during the whole time of the calamity, to perform the functions of the physician, the legislator, and the priest of his afflicted parish; assisting the sick with his medicines, his advice, and his prayers. Veneration, no less than curiosity, must lament that so little is known of this venerable pastor after the plague. Tradition still shews a cavern near Eyam, called at this day Cucklett's Church, and formerly called Cucklett's Fields, where this respectable man used to preach and pray to those of his parishioners who had not the distemper. This fatal disease visited seventy-six families, out of which two hundred and fifty-six persons died. The Church-yard not being able to contain the bodies of those that perished by the plague, many persons were buried in the hills and the fields adjoining. Many

of the tomb-stones erected to their memory are still visible, particularly those of the family of Hancock, one of whom is said to have set on foot the plating trade at Sheffield. The plague broke out in the spring of 1666, and ceased at the beginning of October in the same year. It was supposed to have been brought from the metropolis in some woollen cloths that were purchased in that city soon after the plague of 1665, and which had not been sufficiently ventilated and fumigated.

"To prevent the plague from spreading into the neighbourhood of Eyam, the Earl of Devonshire, then resident at Chatsworth, six or seven miles from Eyam, caused provisions and the necessaries of life to be placed upon the hills at regular times, and at appointed places, to which the inhabitants resorted, and carried off what was left for them. By the persuasion and authority of the excellent rector, the inhabitants were, prevailed upon to remain within a certain district. Mr. Seward, the last rector, the father of the elegant poetess of his name, preached a centenary sermon upon the plague in 1766, in the parsh church of Eyam, composed with such a power of description, and such a pathetic appeal to the feelings of his auditors (many of whom had lost their ancestors by that dreadful visitation) that he was continually interrupted by the exclamations and tears of his audience.

"By the kindness of a gentleman of Eyam, the public is presented with three original letters of the Rev. Mr. Mompesson, written during the time of the plague. I hope that neither I nor my friends shall ever know that person who can read them without tears.

"To my dear children, George and Elizabeth Mompesson, these present with my blessing.

"Dear hearts, Eyam, Aug. 1666.

"This brings you the doleful news of your dear mother's death, the greatest loss that ever yet besel

you! I am not only deprived of a kind and loving consort, but you also are bereaved of the most indulgent mother that ever dear children had. But we must comfort ourselves in God with this consideration, that the loss is only ours, and that what is our sorrow is her gain: the consideration of her joys, which I do assure myself are unutterable, should refresh our drooping spirits.

"My dear hearts, your blessed mother lived a most holy life, and made a most comfortable and happy end, and is now invested with a crown of righteousness. I think that it may be useful to you to have a narrative of your dear mother's virtues, that by the knowledge thereof you may learn to imitate her excellent qualities.

"In the first place, let me recommend to you her piety and devotion (which were according to the exact principles of the Church of England). In the next place, I can affirm of her, that she was composed of modesty and humility, which virtues did possess her dear soul in a most eminent manner. Her discourse was ever grave and meek, yet pleasant withal; a vaunting immodest word was never heard to come out of her mouth. Again; I can set her forth in her two other virtues, i. e. charity and frugality. She never valued any thing she had, when the necessity of her poor neighbours did require it, but had a bountiful heart to all indigent and distressed persons. And again, she was never lavish or profuse, but was commendably frugal; so that I profess in the presence of God, I never knew a better housewife. She never delighted in the company of tattling women, and abhorred as much a wandering temper of going from house to house to the spending of precious time, but was ever busied in useful occupation. In all her ways, she was extremely prudent, kind, and affable; yet to those from whom she thought no good could be reaped from her company, she would

not unbosom herself, but in civility would dismiss their society.

"I do believe, my dear hearts, upon sufficient grounds, that she was the kindest wife in the world; and I do think from my soul, that she loved me ten times more than herself. Of this I will give you a notable instance: some days before it pleased God to visit my house, she perceived a green matter to come from the issue in my leg (which she fancied to be a symptom of the raging distemper amongst us) and that it had got vent, and that I was past the maturity of the disease, whereat she rejoiced exceedingly. Now I will give you my thoughts of this business: I think that she was mistaken in her apprehensions of the matter, for certainly it was the salve that made it look so green; yet her rejoicing on that account was a strong testimony of her love to me; for I am clear that she cared not (if I were safe) though her own dear self was in ever so much pain and jeopardy. Farther I can assure you, my sweet babes, that her love to you was little inferior to her's to me; for why should she be so desirous for my living in this world of sorrows, but that you might have the comfort of my life. You little imagine with what delight she was wont to talk of you both; and the pains that she took when you suck'd on her breasts is almost incredible. She gave a large testimony of her love to you upon her death-bed. For, some hours before she died, I brought her some cordials, which she plainly told me she was not able to take. I desired her to take them for your dear sakes. Upon the mention of your dear names, she lifted up herself, and took them, which was to let me understand, that (whilst she had any strength left) she would embrace any opportunity she had of testifying her affection to you.

"Now I will give you an account of her death. It is certain that she had a sad consumption upon her, and her body was then much wasted

and consumed; however we being surrounded with infected families, she undoubtedly got the distemper from them. Her bodily strength being much impaired, she wanted not to struggle with the disease, which made her illness so very short, all which time she shewed much sorrow for the errors of her soul, and often cried out, One drop of my Saviour's blood to save my soul! At the beginning of her sickness she intreated me not to come near her, for fear that I should receive harm thereby; but I can assure you that I did not desert her, but (thank God) I stood to my resolution not to be from her in all her sickness, who had been so tender a nurse to me in her health. Blessed be God, that he enabled me to be so helpful to her in her sickness, for which she was not a little thankful. No worldly business in her sickness was any disturbance to her; for she minded nothing but the making her calling and election sure; and she asked forgiveness of her maid for giving her sometimes an angry word. I gave her several sweating antidotes, which had no kind of operation, but rather scalded and inflamed her more; whereupon her dear head became distempered, which put her upon impertinencies, and indeed I was troubled thereat; for I propounded several questions in divinity to her; as—by whom, and on what account, she expected salvation? and, what assurance she had of the certainty thereof? Though in other things she talked at random, yet at the same time to such questions as these she gave me as good an answer as I could possibly desire or expect; and at these times I bid her repeat after me certain prayers and ejaculations which she always did with much devotion, which was no little comfort and admiration to me, that God should be so good and gracious to her.

"A little before her dear soul departed; I was gone to bed; she sent for me to pray with her: I got up

and went to her, and asked her how she did. Her answer was, that she was but looking when the good should come; and thereupon we went to prayers.

"She had her answers in the Common Prayer Book as perfect as if she had been in perfect health, and an Amen to every pathetic expression. When we had ended our prayers for the visitation of the sick, we made use of those prayers which are in the book called the Whole Duty of Man; and when I heard her say nothing, I urged her, and said, My dear, dost thou mind? Yes, was the last word which she spoke. I question not, my dear hearts, but that the reading of these lines will cause many salt tears to spring from your eyes. Yet this may be some comfort to you, to think (as I conclude) your dear mother a glorious saint in heaven.

"I could have told you of many more of your dear mother's excellent virtues; but I hope that you will not in the least question my testimony, if in a few words I tell you that she was pious and upright in her conversation. Now to that God who bestowed these graces on her, be ascribed all honour, glory, and dominion, the just tribute of all created beings forevermore. Amen.

"WILLIAM MOMPESSEYON."

"TO SIR GEORGE SAVILLE, BART.

"*Eyam, Sept. 1, 1666.*

"HONOURED AND DEAR SIR,

"This is the saddest news that ever my pen could write! The destroying angel having taken up his quarters within my habitation, my dearest dear is gone to her eternal rest, and is invested with a crown of righteousness, having made a happy end.

"Indeed, had she loved herself as well as me, she had fled from the pit of destruction with her sweet babes, and might have prolonged her days; but that she was resolved to die a martyr to my interest. My drooping spirits are much refreshed

with her joys, which I think are unutterable.

"Sir, this paper is to bid you a hearty farewell for ever, and to bring you my humble thanks for all your noble favours (and I hope that you will believe a dying man) I have as much love as honour for you, and I will bend my feeble knees to the God of heaven, that you, my dear lady, and your children, and their children, may be blest with external and eternal happiness; and that the same blessing may fall upon my Lady Sunderland and her relations.

"Dear Sir, let your dying Chaplain recommend this truth to you and your family, that no happiness nor solid comfort can be found in this vale of tears like living a pious life; and pray ever retain this rule, Never to do any thing upon which you dare not first ask the blessing of God upon the success thereof.

"Sir, I have made bold in my will with your name for an executor, and I hope that you will not take it ill. I have joined two others with you that will take from you the trouble. Your favourable aspect will, I know, be a great comfort to my distressed orphans. I am not desirous that they may be great, but good; and my next request is, that they may be brought up in the fear and admonition of the Lord.

"Sir, I thank God I am contented to shake hands with all the world, and have many comfortable assurances that God will accept me upon the account of his Son; and I find God more good than ever I thought or imagined, and I wish from my soul that his goodness were not so much abused and contemned.

"I desire, Sir, that you will be pleased to make choice of an humble pious man to succeed me in my parsonage; and could I see your face before my departure from hence, I would inform you which way I think he may live comfortably amongst his people, which would be some satisfaction to me before I die,

"Dear Sir, I beg your prayers, and desire you to procure the prayers of all about you, that I may not be daunted by all the powers of hell, and that I may have dying graces; that when I come to die, I may be found in a dying posture: and with tears I beg, that when you are praying for fatherless infants, you would then remember my two pretty babes.

"Sir, pardon the rude style of this paper, and if my head be discomposed, you cannot wonder at me. However, be pleased to believe that I am, dear Sir, your most obliged, most affectionate, and grateful servant,

WILLIAM MOMPESSEON."

"TO JOHN BEILBY, ESQ. OF—— IN YORKSHIRE.

"DEAR SIR, *Eyam, Nov. 20, 1666.*

"I suppose this letter will seem to you no less than a miracle, that my habitation is *inter vivos*. I was loth to affright you with a letter from my hands, therefore I made bold with a friend to transcribe these lines.

"I know that you are sensible of my condition, the loss of the kindest wife in the world (whose life was truly imitable, and her end most comfortable.) She was in an excellent posture when death came with his summons, which fills me with many comfortable assurances that she is now invested with a crown of righteousness. I find this maxim verified by too sad experience: *Bonum magis curendo quam fruendo cernitur* *. Had I been so thankful as my condition did deserve, I might yet have had my dearest dear in my bosom. But now farewell all happy days, and God grant, that I may repent my sad ingratitude! The condition of this place has been so sad, that I persuade myself it did exceed all history and example. I may truly say,

that our town has become a Golgotha, the place of a scull; and had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations—my nose never smelled such horrid smell, and my eyes never beheld such ghastly spectacles! Here have been seventy-six families visited within my parish, out of which two hundred and fifty-nine persons died! Now (blessed be God) all our fears are over, for none have died of the infection since the eleventh of October, and all the pest-houses have been long empty. I intend (God willing) to spend most of this week in seeing all woollen clothes fumed and purified, as well for the satisfaction as for the safety of the country.

"Here hath been such burning of goods, that the like, I think, was never known; and indeed, in this I think that we have been too precise. For my part, I have scarce left myself apparel to shelter my body from the cold, and have wasted more than needed merely for example.

"As for my own part, I cannot say that I had ever better health than during the time of the dreadful visitation; neither can I say that I have had any symptoms of the disease. My man had the distemper, and upon the appearance of a tumour, I gave him several chemical antidotes, which had a very kind operation, and, with the blessing of God, kept the venom from the heart; and after the rising broke, he was very well. My maid hath continued in health, which is as great a temporal blessing as could befall me: for if she had quailed †, I should have been ill set to have washed, and to have gotten my own provisions.

"I know that I have your prayers, and question not but I have fared the better for them. I do conclude that the prayers of good

* "Good is more perceivable in the privation than in the enjoyment."

† Quailed (old English) felt sick.

people have rescued me from the jaws of death; and certainly I had been in the dust, had not omnipotency itself been conquered by some holy violence.

"I have largely tasted the goodness of the Creator, and (blessed be his name) the grim looks of death did never yet affright me. I always had a firm faith, that my dear babes would do well, which made me willing to shake hands with the unkind froward world; yet I hope that I shall esteem it a mercy if I am frustrated of the hopes I had of a translation to a better place, and (God grant) that with patience I may wait for my chance, and that I may make a right use of his mercies; as the one hath been tart, so the other hath been sweet and comfortable. I perceive by a letter from Mr. Newby, that you concern yourself very much for my welfare, I make no question but I have your unfeigned love and affection. I can assure you, that during all my troubles you have had a great deal of room in my thoughts.

"Be pleased, dear Sir, to accept of the presentments of my kind respects, and impart them to your good wife, and all my dear relations. I can assure you that a line from your hand will be welcome to your sorrowful and affectionate nephew,

"W. MOMPESON."

To the Editor of the Christian Observer.

To the unspeakable comfort of every real Christian, no doctrine has a broader or more immoveable basis to rest upon, than that of the divinity of the Lord Jesus Christ. It happily does not depend on a few insulated texts, but on such a number, that it may justly be said to be incorporated into the substance of divine truth. Like the blood in the human body, it circulates through every part of it. And not only this, it is grounded on the *most satisfactory of all evidence*, that which arises from a collation of texts. It has that "*circumstantia Scripturarum*"

which Tertullian declares to be the best interpreter of the word of God, in a most wonderful and unparalleled degree. So firmly is this truth established, that it is matter of regret to see *weak* arguments sometimes adduced, in support of it, by well meaning and even *able* defenders of this doctrine. We are ready at least to exclaim "*non tali auxilio*," though not on all occasions inclined to add, "*nec defensoribus istis tempus eget*." It is as if a person were to cast a few grains of sand under a projecting part of one of the pyramids of Egypt, worn away by the silent lapse of ages, and at once a proof of its antiquity and durability; and then to look round with an air of confidence, as if he had contributed to the future support of the structure. It is humbly hoped, Sir, that the subjoined observations will not lie open to such an imputation: and this too, even if they should be found (as possibly they may) undeserving insertion. My object is, through the medium of your publication, *merely to submit them to the consideration of those, who are well versed in the Hebrew language*. They neither pretend nor profess to be original criticism. Whatever merit they may have, if any, lies only, or chiefly, in the application of the observations previously made by skilful Hebraists.

The sense of the Hebrew word *הוה*, as used in the 53d chapter of Isaiah, and more particularly *the peculiar manner in which it is there introduced*, is that on which a few remarks are offered. From the account given by Parkhurst under that article, it seems that the word which we in many places translate "*Ho*," and which generally does mean *He*, (as the first beginner in Hebrew well knows,) has in this chapter a *much higher signification*. For the satisfaction of those who may not have Parkhurst at hand, it will be best perhaps to transcribe his etymology of it. In its *primary sense*, "*it denotes permanent existence or subsistence*. Secondly, it is used as *one*"

of the *divine names*; *He who hath permanent existence, who exists eminently.*" A quotation is then adduced from Mr. Lowth, Jer. 14—22, who states it to be often equivalent to the *true and eternal God*, referring to Deut. xxxii. 39; Isaiah xliii. 10—13, and lxviii. 12; and particularly to Ps. cii. 27 (in Orig. v. 28.) where the words rendered, "For thou art the same," אֱלֹהֵינוּ אֱלֹהֵי אֲבֹתֵינוּ should be rendered, Thou art the *Eternal one, or God*. We are then referred by Parkhurst to Ps. lxiv. 5; Neh. ix. 6, 7; Hosea x. 2; Isaiah lxi. 4; as also to Herbelot's *Bibliothèque* in Hos. As no opportunity offers itself to the author of this paper, of access to Herbelot's *Bibliothèque*, the additional information, relative to this subject, which may be found there, he cannot appreciate. He cannot help thinking, however, and submitting to those who will be at the trifling pains to examine the texts referred to in the original, that already a *very strong case* is made out, upon the point in question. Strong however as it may be, it receives in his mind, and doubtless will receive in their's also, a very material, he may almost say, an *irresistible* accession of strength, from an appeal to the interpretation put upon this word by the *Jews themselves*. How then do the Jews understand the word אֱלֹהֵינוּ? Do they consider it even as equivalent to the true and eternal God? Do they consider it as one of the divine names? A reference to the prayer used by them at the conclusion of the passover, will satisfy these questions. In that prayer, which may be found, p. 417, Buxtorf's *Syn. Jud.* the word אֱלֹהֵינוּ is used as one of the divine names, and as meaning nothing less than *the true and eternal God*, no less than *two and twenty times*. In the prayer in question, it can mean nothing else. The ordinary signification "He," it is impossible to affix to it. It most evidently is a *noun* with a number of adjectives joined to it, and as evidently is addressed to Almighty God. It begins אֱלֹהֵינוּ אֱלֹהֵי אֲבֹתֵינוּ

"Glorious God"—and we find the Almighty addressed in it, as אֱלֹהֵינוּ אֱלֹהֵי אֲבֹתֵינוּ and so on. This passage is surely *agminis instar*, a very host in itself, to prove the meaning of this word. No doubt can remain in the mind of any one who reads it, but that אֱלֹהֵינוּ is one of the divine names: in short, that it is equivalent to אֱלֹהֵינוּ. When the circumstance of its being thus used by *Jews*: by Jews in their *prayers*, where we might expect that it would be used in its *commonly received* sense: and by Jews, whose reverence to the names appropriate to God is so great, as to amount in some instances even to *superstition*, in a prayer so solemn and earnest as the present one, is duly considered, surely no word in any language can have a fixed meaning, if the signification of this word is not determined. O did they but know that their fathers crucified, and they reject this very God!

But a strong corroboration of these conjectures arises from attending to the peculiar manner, in which the word is introduced. The connection which it has with the sense of those sentences where it is found, is very remarkable. For it will surprise some perhaps to be told, that the word "He," in Isaiah liii. is very far from having the word אֱלֹהֵינוּ in every instance to answer to it. So far from it, the word אֱלֹהֵינוּ is only used *five times* in the original, whereas the word "He" (as אֱלֹהֵינוּ is also translated in those five places) is to be found two-and-twenty times. Now whence does this arise? To say that the Hebrew idiom required it in those five places, and did not require it in the remaining seventeen, is obviously false. It does not require the learning of Buxtorf or Vitranga to confute such a position. It is impossible to gain a solution in this way. How then shall we gain it? Shall it be in the easiest of all ways, by saying, that in fact there is nothing to solve; that there is nothing remarkable in its introduction in one

place, and its non-introduction in another? This perhaps may be the ground taken; and it may be thus defended. "Is there any thing different here, from what we meet with in translations from the Latin language? For instance, how often is "Ille" introduced in one place and not in another? And yet in the translation we find "He" repeated, both where there is "Ille" in the original to answer to it, and where that is not the case." This cannot be denied. But in order to state the case fairly, you should put it thus. Suppose any prophetic verses were extant relative to what Jupiter (we will say) would do at a distant period in behalf of the Roman people: and that this word "Ille" was in its commonly received sense synonymous with "Jupiter." Suppose there were prayers in which it was so used repeatedly. Now if this word were introduced into such prophetic verses, (the word meaning Jupiter elsewhere, and the verses confessedly relating to him,) would it raise no suspicion in that case, that he might be designated under the very name, ascribed to him in the Pantheon? It is an easy way of getting rid of a difficulty to say that none exists. It is the way in which the ostrich gets rid of the difficulty of escaping from her pursuers, by thrusting her head into a bush. It happens not unfrequently, and you, Sir, may know it by melancholy experience, that a difficulty is at once both seeing and pursuing the critic, whilst he with his head thrust into the bush, is crying out, that for his part he cannot discover what can have puzzled so many commentators. Shall we then say that nothing was intended by it? Surely no one can read the last verse of the chapter in the original, without seeing that it is purposely introduced. In that verse we have the English word "He" four times. But the word הוא is only to be found once in it. "He shall divide," &c. has not הוא to answer to it. Neither has "He hath poured out," &c.

nor has "He was numbered with the transgressors." But when we come to the sentence, "He bears the sin of many," there we find that the original is הוא . Can it be supposed that it can have been inserted there, without some reason? Surely not. And this reason may be found, unless the author of these remarks is much deceived, in its connection with the meaning of the very sentence in question. "He bare the sin of many." Is it not this? The word הוא being equivalent to יהוה Jehovah, the eternal God, is in this chapter appropriated to that act of Godhead, the bearing of sin, in such a manner, that it is no where used except in connection with the bearing of sin expressed, or (what is the same) vicarious sufferings. To ascertain this, reference only need be had to the different places where it occurs. In v. 4. "He hath borne our griefs," הוא is the corresponding word; and the connection spoken of is evident. Nor is it less so in the fifth verse, in which הוא is used, "but He was wounded for our transgressions," where the whole drift and gist of the verse is to shew that Christ's sufferings were vicarious. In the seventh verse, "He was oppressed, and he was afflicted," where the second "He" has הוא to answer to it, it may be supposed that this hypothesis is overturned! It would be entirely so (it is confessed) if this were the right translation. But it is clear that Bishop Lowth's is the right one, who renders it thus: "It was exacted, and He was made answerable." According to the rendering of the passage, we might expect more, if possible, than in any other place, to find הוא to answer to "He." We accordingly do find it הוא —being a verb impersonal, and meaning "it was exacted." In verse 11, "for He shall bare their iniquities," and in the last verse, "He bare the sin of many," in both which places הוא is used, the connection is too evident to need pointing out.

It is true that vicarious suffering

are twice spoken of in this chapter; in verse 5, "he was bruised"—and in verse 8, "he was stricken," without **אֱלֹהִים** being joined with them. But this in no degree invalidates what has been remarked. *Negative* can never be allowed to overturn *positive* evidence. Besides, though it appears evident that **אֱלֹהִים** is designedly introduced into this chapter, it would be too much to expect such an attentive regard to system as that the bearing of sin should *never* be spoken of without it. The analogy of Scripture does not justify such an expectation. In truth, if the bearing of sin, and vicarious sufferings, were mentioned twenty times in this chapter, instead of twice, without **אֱלֹהִים**, the observations, nevertheless, which have above been submitted to consideration, would, if true otherwise, be not at all affected by this circumstance.

Upon the whole then, Sir, it does appear highly probable, that the word **אֱלֹהִים**, as used in Isa. liii. *should* be translated "the eternal God." That it *will* bear this sense, and *may* be so translated, there can scarcely, it is conceived, be any question. The *manner* also in which it is introduced, appears to be very remarkable, and to throw light as well upon the meaning of the word, as upon the great doctrine of the divinity of Jesus Christ, which it does seem most clearly to illustrate. The *oppositeness* of the connection which it is thought is here discovered (whether it be so or not let your readers who are Hebraists decide) need not be pointed out to those who feel that the remembrance of sin is grievous, and the burthen intolerable. *They* deeply experience the need they have of God manifest in the flesh to atone for them. A sight of their own heart is with them the best answer to Socinianism. They will receive with thankfulness any additional evidence for the truth of a doctrine so highly prized by them. But at the same time they will doubtless feel, and the author of these remarks would ever wish them to

feel, that they need not, like travellers benighted, be too ready to welcome every faint gleam of light, which after all may mislead them, when they are already, as far as evidence on this subject is concerned, enjoying the splendour of the meridian sun.

J. S.

To the Editor of the Christian Observer.

I wish rather to leave my late remarks on certain parts of Mr. Faber's interpretation of the prophecies, together with his candid reply to those remarks, to the deliberate consideration of your readers; than to incur the delay, and enter into the length of discussion, which a full examination of dubious positions involved in Mr. Faber's reply, and in the parts of his work to which it has reference, would entail. It is only on some very few points that I mean to trouble you with observations.

Referring to Mr Faber's paragraph numbered 1. (Christ. Obs. for August, p. 498) I may state, that when the angel has delivered a prediction of certain events, Dan. xi. xii. 1—4, and is then questioned when "the end of *these* wonders" shall be; the natural conclusion is, that by *these wonders* are meant the wonderful events which the angel had then been relating, and not events which had been foretold many years before in other prophetic visions. And when the angel in reply specifies a date commencing from the setting up of an abomination of desolation; it is not an arbitrary "*assumption*," but the natural conclusion, that he means *that* abomination of desolation which he had himself been in this vision predicting; and not *another* concerning which he had been wholly silent, but which had formerly been intimated to Daniel in another vision. The "*assumption*," whether right or wrong, seems to rest with Mr. Faber, when he affirms the concluding verses of Dan. xii. to relate to two antecedent visions (Dan. vii. viii.) no

less than to that vision to which it is subjoined, and of which it manifestly forms a part. And if the validity of this assumption were established, it would still remain highly improbable that the angel, after having predicted an abomination of desolation, should proceed without giving warning of his change of meaning, to specify a date referring to *another* abomination of which he had said nothing; . . . abomination entirely different in nature and in time, inflicted by a different power, and on a different party.

In my quere marked 3, (Christ. Obs. p. 358,) the reference Dan. viii. 13, ought to have been Dan. xi. 34. To this quere Mr. Faber refers in his paragraph marked 3, (Christ. Obs. p. 499, col. 1,) and very reasonably wonders what it meant.

With respect to Mr. Faber's paragraph numbered 1, (Christ. Obs. p. 499, col. 1) I am wholly at a loss to discover what is either the inconsistency, or the apparent concession of the point in question, which is ascribed to me. The doubt is not whether St. John brands Antichrist as "denying the Father and the Son;" but what is the import of that brand.

If St. John refers in the expression, "*Ye have heard that Antichrist shall come,*" to a written prediction; why may not his reference be to 2 Thess. ii.? Assuming Mr. Faber's interpretation of the phrase, "the desire of women," to be right, still it is plain, that whoever denies the existence of the Father must of necessity deny the existence of the Son. Whoever is an Atheist, a fortiori, cannot be a Christian. So he who "exalts himself above all that is called God and worshipped," exalts himself equally above the Father and the Son.

Mr. Faber, through inadvertence, is not accurate, when he represents me as arguing, that "because the many Antichrists were professing Christians and false Prophets, therefore the great Antichrist *must* be

professedly Christian and a false Prophet; namely, the false Prophet of the Apocalypse." (Christ. Obs. p. 500.) He adds, "I see not how such a conclusion *necessarily* follows from the premises." I did not affirm it to be a necessary conclusion: I asked whether it is not a natural conclusion. (Christ. Obs. p. 350.)

Of Socinianism, Mr. Faber and the Enquirer think alike. But because Socinians explain away the natural meaning of many texts; is every passage of Scripture to be of necessity taken literally? Does the man of sin, "shewing himself that he is God," literally claim to be the actual Deity? Is the common interpretation of that passage a "far fetched meaning?" That to interpret the denial of the Father and the Son, 1 John ii. 22, as a virtual rather than a literal denial, is not "unnatural," may appear from 1 Pet. ii. and Jude. The persons described by those Apostles as bringing in damnable *heresies*, and turning the *grace of God into lasciviousness*, and characterised 2 Pet. ii. 1—3, 13, 15, and Jude 3, 4, 11, 12, 19, are professed Christians. This denial therefore of "the only Lord God, and the Lord Jesus Christ who bought them," seems to be a *virtual* denial.

It is singular that Mr. Faber should describe me as representing Antichrist to mean "men *orthodox in speculative belief*, but bad in practice;" when I expressly term the Antichrists in St. John's days "professed, but *heretical*, Christian hearers;" and the great Antichrist "a teacher of *corrupted* Christianity, a *false* Prophet." (Christ. Obs. p. 359, in the two concluding paragraphs.) When Mr. Faber asks whether men "professing to know God, but *in works* denying Him," can be the subjects of prophecy; and whether it would not be a *truism* in the Apostle to announce their existence: it is sufficient to refer him to St. Paul's prophetic character of the men, whom he foretels as to arise when "in the last days perilous times"

shall come." "Having a form of godliness, but denying the power thereof." 2 Tim. iii. 1—5.

AN ENQUIRER.

For the Christian Observer.

Be vigilant—1 Pet. v. 8.

THE wonderful consent and harmony of the several graces which constitute the Christian character, with their intimate and necessary connection, distinguish, in a peculiar manner, the morality of the Gospel, from every other scheme of moral improvement. Where any one of the fruits of the spirit is conferred, all the other virtues follow in its train; and although, like the stars in a constellation, the lustre of one may be brighter than that of the others, yet none is wanting; there is a proportion and an intireness in the new creature, wholly incompatible with the separation, or disunion, of any of its constituent parts. Those who make a religious profession, would, therefore, do well to consider, that an evident inconsistency of character, a striking absence of any of the graces of the Christian temper, not only tends to bring dishonour on Christianity, but also renders the sincerity of such a professor extremely dubious. The moralists of ancient or modern times, who have undertaken the reformation of mankind, but whose minds have not been illuminated by those beams of divine truth which descend from the chambers of heaven, have proposed schemes that were partial in their operation, and defective in their end; they directed their efforts to the correcting of some prominent vice, or to the cultivation of some popular, or splendid virtue; but, like the painter or the statuary, they would only work on one small part of the figure at a time, and always failed of educating the whole picture, complete in all its lineaments and proportions. The Gospel of Jesus Christ has, however, provided a more excellent way; for the Spi-

rit of God, operating in the economy of grace, as in that of nature, throws out the whole system of being at once; nothing is defective in the new creature; the rudiments of all its parts being modelled from the beginning of its existence. Watchfulness, forming one important branch of the Christian character, and being a duty frequently and seriously inculcated by our blessed Lord and his Apostles, an inquiry into the nature and effects of it, may, by exhibiting something of the rule and measure of this Christian grace, assist the professor of religion in his endeavours to attain it, and enable him in some degree to decide on his true state and condition.

1. We are placed in a world where visible and material things are perpetually soliciting our attention, and pressing upon our notice; it is then a general obligation, and a principal part of our duty, to guard against the too vivid impressions which are made upon the mind by sensible objects. When these, by an habitual and predominant influence, once gain possession of the soul, they render it strangely inapprehensive of invisible and spiritual things, and produce an irreligious and lamentable forgetfulness of God; bringing men almost into the state of those of whom it is said, that "God is not in all their thoughts." It is a matter of secondary consideration, what the specific nature of those perceptions may be, which crowd upon the imagination, and engross the whole man; for when they absorb the attention, allure the soul from heavenly contemplation, weaken its relish for divine things, and above all, exclude the ever-blessed God from being the principal object of our thoughts and holding the supreme place in our affections, whether they be lawful in themselves, or otherwise, they are dangerous usurpers, and ought to be seriously and vigorously opposed, by all who are desirous of acquiring the spirit of Christian vigilance.

2. The Holy Scriptures place vigilance, or watching, in opposition to a state of slumbering *.

The apprehensions which men, who live amidst the tumult and confusion of the world, cherish of the value and importance of earthly things, bear more resemblance to the fantastic operations of the mind in sleep, than to the sober deductions of an enlightened intellect.

When the senses are closed, and the man holds, no longer, any intercourse with the reality of nature, he may, by the agency of an unquiet dream, be elevated by hope, depressed by fear, and experience all the various degrees of solicitude, eagerness, and agitation from the illusive workings of his disturbed fancy. And such is the state of the natural man: he is amused with visionary scenes, and mocked by delusive phantoms; and the history of his life exhibits little more than a succession of waking dreams, and the diversified workings of a disordered imagination. Indeed, the Christian alone can be said to be truly awake, since it is he only who discovers the dangers, and estimates the advantages of his state and condition. The eyes of his understanding being opened, he discerns the reality and importance of invisible things; and maintains an abiding and practical conviction, that the great and the small things of this world are nearly of equal moment, being alike hollow, unsubstantial, and fugitive.

Vigilance then implies wakefulness, a consciousness of our true situation, and a readiness to obey the calls of duty. Our blessed Lord and Master requires that we shall be habitually prepared to comply with the first intimations of his will; that as travellers our "loins may be girded;" as servants that we shall be always in a waiting posture; and as soldiers that we shall constantly wear the whole armour of God, being always ready to occupy

the post assigned us with alacrity and fidelity.

3. Vigilance may be opposed to a state of security. The life of a Christian is compared, in the sacred Scriptures, to a state of warfare: he is represented as surrounded by crafty, powerful, and malignant enemies, who are unceasing in their efforts, by stratagem or open assault, to involve him in misery and ruin †. Indeed, the general constitution of outward things is wonderfully adapted to allure and captivate the mind: the necessities of our condition oblige us to hold a constant intercourse with the enemies of our salvation, and even lawful things are calculated to become a snare; the use and abuse of them being so often involved and complicated together. He therefore who is determined to do every thing he may do, without the imputation of a crime, will be quickly disposed to do something which he cannot do innocently; since things, lawful in themselves, too frequently and unexpectedly become inexpedient and dangerous. Nothing can argue greater folly and temerity than for a man to conduct himself as if his enemies were at peace with him ‡; as if the magic influence of earthly objects were dissolved; and thus mistaking security for safety, proceed fearlessly till his retreat be cut off, and he is "led captive by Satan at his will."

The obligation to watchfulness may be farther illustrated, by recollecting, that the situation of a Christian resembles that of the governor of a garrison on the frontiers of a country where the enemy is potent, and vigilant, and unremittingly persevering in his endeavours to surprise and destroy them.

Let it be also considered, that the defences of this garrison are weak, and that there are ill-designing persons within it, who maintain a con-

† 1 Peter v. 8.

‡ The security of the simple shall slay them. Prov. i. 1.

* Mark xiii. 33—37.

respondence with the enemy : can the governor, under these circumstances, be excused if he employ the greater part of his time in frivolous amusements, in sleep, or in sensual indulgences, living with the careless security of one who is in the centre of a great and mighty kingdom ?

A spirit of Christian vigilance will produce a godly jealousy in the mind of a religious person, over the motions and propensities of his own heart. It will render a man thoughtful and circumspect while engaged in the duties of his particular vocation ; cautious in the choice of his recreations, and sober and reserved in the use of them ; prudent in selecting his society ; serious and considerate when in their company ; being aware that the occasions of sin occur every where, and that the most lawful and desirable occupations may be so misused, as to accumulate matter for self-accusation and bitter repentance. And, indeed, he who shall make a just and accurate reflection upon his past life, and observe the many secret ways in which temptation has broken in upon him, will find, that there have been certain sorts of persons, societies, actions, and things, upon which he perhaps never ventured in the course of his life, without finding sad occasion afterwards for humiliation and penitential sorrow.

4. Watchfulness must be opposed to the love of ease. An attachment to a life of ease and quiet, an unwillingness to be discomposed, a reluctance to encounter difficulties, and an averseness to active exertion, may be mistaken for meekness, patience, and that love of peace to which our Lord has annexed a peculiar blessing. Mere good nature, combined with a certain proportion of indolence and self-love, will be sufficient to produce this state of mind, and to maintain it with tolerable evenness and constancy. But if we would exercise Christian vigilance, this moral inactivity must be shaken off ; and as we ought to be

severe in controlling the first motions of sin in ourselves, so must we not be deterred from opposing evil firmly in others, where our authority or influence can be interposed with propriety. The Christian must not shrink from laborious or painful duties, because opposition and reproach are disagreeable to his feelings ; he must be willing to infringe on his customary arrangements, to renounce the plans he has formed for his own quiet and comfort, and to sacrifice his ease, his pleasure, and his interest, when his own spiritual advantage or the duty he owes to his fellow creatures clearly require it. Nor will vigilance confine itself within the precise limits of distinct obligation and specific duty ; for where there exists an abiding sense of the exceeding greatness of the evils against which we have to watch, and with which we must contend, it will lead a man to seek industriously for occasions of obtaining spiritual benefit to himself, and of glorifying God by displaying an active zeal in his service. Every one who has thought at all will acknowledge, that indolence is the bane of temporal success : and that idleness and inactivity are not less injurious to our spiritual prosperity, is too consonant to reason and matter of fact to allow of doubt or contradiction.

5. Vigilance may be opposed to thoughtlessness and inconsideration.

Habitual thoughtfulness and reflection on the purposes, determinations, and actions of moral creatures, require greater and more constant efforts than the generality of mankind conceive or are disposed to bestow. Persons too commonly accustom themselves to act from the impulse of the moment, from the power of acquired habits, from a principle of imitation, or from whim, caprice, and humour ; yet nothing can be farther removed from true wisdom, nothing can be more at variance with real Christianity, or more opposite to that watchfulness which is inculcated in the Gospel,

than a spirit of levity and inconsideration. Religion, which is the perfection of wisdom, disciplines us to thoughtfulness, reflection, and deliberation * ; it instructs us to consider well the nature and end of every action †, and directs us in the choice of those means which are necessary to the attainment of our lawful purposes ‡.

Nothing is more common, than to hear persons who make a profession of religion, when they have committed some indiscreet, unwarrantable, or blameable act, exculpate themselves upon the plea that they never gave the matter in question a thought ; that it was not their design to injure or distress their neighbour ; that the inconveniences and scandal to which they have given occasion were neither foreseen nor intended. There may be some truth in these excuses ; yet they prove that the party has been guilty of two faults, since he attempts to palliate one by the confession of another. Let such an one ask himself, to what end, or purpose, God made him a rational creature, and endowed him with the capacity of foresight and reflection. Was it that he might close the eyes of his understanding, and suspend the powers of reasoning and thinking, at the suggestion of fancy or slothfulness ? Whatever degree of allowance it may be thought equitable to make in estimating the criminality of thoughtless conduct, in consideration of the absence of explicit purpose and intent ; yet it cannot be denied that it implies a very evil and reprehensible state of mind, and calls loudly for repentance and reformation. It will be found, however, on a closer inspection, that the gene-

rality of these thoughtless people have their eyes open to their own secular interest, and that where the credit and advantage of themselves and their connections are involved, their mistakes are usually committed on the safe side. A man finds no difficulty in being thoughtful where his affections are deeply engaged ; and the steady current of any one passion will keep all his senses awake, and make him abundantly alert and vigilant in what relates to the object of his pursuit. It will surely become those who are willing to shelter their errors under the imputation of carelessness, remissness, and inadvertence, to shew, at least, that their thoughtlessness is consistent with integrity : for if their deviations correspond with partiality and self-interest ; if, when they intend no harm to others, they mean good to themselves ; if they shew less vigilance in guarding against a violation of charity than in securing their own advantage ; the innocence of their intentions will be distrusted by all wise men, and they will hardly escape the imputation of hypocrisy.

"The wise man's eyes are" said to be "in his head §;" and the necessity of a prudent foresight and cautious procedure, in the management of worldly concerns, is well enough understood by all those who have studied the art of rising in life : and as prudence is generally connected with many other civil virtues, which are not less respectable than useful in society ; so thoughtlessness seldom appears without folly at her side, accompanied by a train of disgraceful irregularities. Religious vigilance will exert the same beneficial influence in promoting the welfare of the soul, the worldly prudence can effect in the advancement of the fortune. To expect success, where little care is used to improve favourable opportunities, to avoid hazards, to shun the occasions of temptation, and to resist

* Proverbs xiv. 8, 15.

† Proverbs iv. 26.

‡ "It is very much to be remarked, that neglects from inconsiderateness, want of attention, not looking about us to see what we have to do, are often attended with consequences as dreadful as any active misbehaviour from the most extravagant passion." BUTLER'S *Analogy*.

§ Eccles. ii. 14.

every allurements, is to cherish inconsistent and contradictory expectations; it is to look for the end without using the means, and to confound indiscretion and sloth with wisdom and diligence. Let no professing Christian presume that an inconsiderate remissness may be adduced as an excuse for sin; the great duty of watchfulness is repeatedly enforced by the express precepts of our Saviour and his apostles; it therefore becomes all those who acknowledge their authority to be vigilant in controlling a light, thoughtless, and trifling spirit. The time of sober consideration must arrive; but it comes too late when it can no longer rescue, but merely reproach, a conduct guided by folly, and tending to misery.

6. Watchfulness is necessary to avoid besetting sins, and to improve the occasions of doing good.

The corrupt propensities of our nature, and the unceasing vigilance of our spiritual adversaries, render it quite unnecessary for us to form explicit intentions of transgressing the commandments of God. We fall into temptation, and sin with an inconceivable facility; and a habit of unwatchfulness and negligence will quickly involve us in guilt, and hurry us on to destruction.

There is no condition of life, no arrangement of external circumstance, no particular period of our existence, which may not be the occasion of calling some besetting sins into action, and against which the vigilant Christian ought ever to be upon his guard. The rich are tempted to pride and voluptuousness; the poor to envy and discontent; men in trade to fraud and falsehood; those in power to injustice and oppression. Levity and inconsistency, impatience of restraint, the pride of independence, the turbulence of passion, and eagerness for pleasure, are among the besetting sins of youth. In more mature age, the Christian is endangered by love of the world, the struggles of competition, ambition of distinction, an in-

ordinate pursuit after wealth and consequence; while old men, from their greater knowledge of the corruption and wickedness of mankind, are in danger of falling under the power of selfishness, avarice, malice, and a general cold, unfriendly, and uncharitable disposition of mind.

Christian vigilance must likewise extend to a steady opposition against the motions of those evil tempers, to which there may be a strong propensity, from natural constitution or acquired habits; as distrust, murmuring, and discontent, fretfulness, peevishness, and the transports of anger, &c. which seldom fail to destroy the peace of the soul, are subversive of harmony and domestic comfort, and bring great dishonour on a religious profession. If we may, indeed, judge from fact and experience, it would seem as if the generality of Christians regarded bad tempers as a sort of privileged guests, whom they could not with decency expel; or having perhaps made some feeble and ineffectual efforts to subdue them, they have concluded an armistice, and give them no farther interruption. But to make a truce with sin, after a few languid struggles against its power; to plead the force of natural propensities, as an excuse for the absence of meekness, patience, gentleness, contentedness, and charity; is to become an advocate for Satan, and to act the part of a traitor against the government of the Redeemer. Indeed, men do not commonly evince the same fairness and good sense, in the conduct of their spiritual concerns, which they shew in the management of their secular affairs. They do not expect to acquire the profits of their occupation, without care and industry, and a considerate regard to what may obstruct, or facilitate the success of their undertakings; whereas, in moral matters, they display an indolent sort of dependence upon the operations of the Holy Spirit, without that faithful and diligent use of the means, which the Sacred Scriptures, and the dic-

tates of Christian wisdom, clearly suggest. Let professors of religion honestly exercise the same thoughtfulness and active industry to root out malignant and unholy tempers, those spiritual seeds which grow so abundantly in the heart of man, that they employ in cultivating their fields and their gardens, and the power of divine grace will be as manifest in their successful endeavours after a Christian spirit, as the blessings of a gracious providence are in the multiplying of the fruits of the earth. There are, likewise, special opportunities of doing good, which a vigilant Christian will not suffer to escape, since, by a neglect of them, he would lose occasions of conferring benefits which might probably never return. The various intercourse of human life will, sometimes, bring a Christian into societies, where, without any indiscreet obtrusion of his peculiar views and sentiments, his general manner and conversation, guided by wisdom and simplicity, may produce an impression of great and lasting importance. An opportunity may present itself by which he may be led to say something that will convey instruction to the ignorant, encourage the well-disposed, humble the profane, or silence the scoffer : or by some unusual instance of forbearance, generosity, or enlarged benevolence, he may display the excellence and superiority of those principles which direct and influence his conduct. In short, Christian vigilance will teach us, when going into company, to consider how we may avoid the evil of vain and unprofitable conversation ; it will excite a readiness to promote what may be useful to ourselves or others ; or it may suggest the propriety of going prepared, when the occasion shall present itself, to introduce a conversation which may tend to the edification of those who are present. The mariner must watch the wind and the tide, if he would perform his voyage with success ; the merchant must watch for

favourable opportunities of increasing his gains ; the general of an army must watch the motions, and avail himself of the mistakes of the enemy, if he would make a prosperous campaign ; the Christian would therefore be without excuse, if he were to conceive himself less obliged to the practice of vigilance in his general vocation, than when seeking the advancement of his worldly honour or interest.

7. Christian vigilance will teach us to watch over our opinions and judgment. Men are apt to form, imperceptibly, habits of thinking and judging, both of subjects and persons, which are neither correct nor equitable. They do not always attend carefully to the means by which their notions were acquired ; and they would probably be surprised and abashed, if the several steps by which they arrived at their present conclusions were fairly presented before them. Without however enlarging on the force of early prepossessions, on the influence of the society with which we have been accustomed to mingle, on the various incidental causes of prejudice which produce an ill effect upon the mind ; it may be sufficient to observe, that opinions too frequently derive a colour, and a resemblance to truth, from their conformity to the suggestions of an evil heart. The judgment is easily seduced by the inclination, and the rule and measure of our desires are not always consonant with the dictates of that "wisdom which is from above : " hence it will become us to entertain a distrust of all those things to which we are strongly inclined, since their apparent innocence and rectitude may have no better support than the predominant bias of a corrupt propensity. By nature we all love that which is sinful ; and as diffidence and suspicion, when exercised on ourselves, are no violation of Christian charity, it will be safe, at least, to exercise a severe vigilance, in those respects, over our own hearts. The vigilant Christian

will also be on his guard against an immoderate attachment to things which are in themselves lawful; since an eager pursuit after what may be innocent and allowable, and an unrestrained enjoyment of it, will tend to render many good purposes infirm, to indispose the mind for serious and spiritual employments, and will assuredly increase that love and relish for earthly things, which are the bane and the dishonour of a religious profession.

8. It would lead us too far, were we to enter into a detailed enumeration of the several advantages which would be derived from a predominant habit of Christian vigilance; it may suffice at present to observe, that it would tend most powerfully to repress wandering thoughts, to discourage the intrusion of vagrant imaginations, and to confer upon a man the full possession of himself. A worldly man, who fixes on some one principal object of pursuit, becomes quickly sensible of the high importance of self-possession; his thoughts are intensely and habitually engrossed by the subject of his desires; he is awake to every thing that can advance his schemes, or frustrate his undertakings; and the whole energy of his mind is unceasingly determined to the accomplishment of his purposes. Those who are best acquainted with secular matters, will not hesitate to predict, that the exertions of a man, thus actuated, will generally be crowned with success.

He, likewise, who has deliberately and seriously determined, that the favour of God is better than life itself, and who makes the attainment of everlasting blessedness the grand end of his pursuits, will feel a weight and a force in those great objects, bearing down all the light and fugitive interests of this perishing world. A man who is under the full power of these views, will suffer little disturbance from the madness and confusion that reign around him: his mind is fixed; his desires are occupied; his daily business is

CHRIST. OBSERV. No. 70.

arranged; the will of God is the true centre on which his soul reposes, and the pleasing of God, forms the purpose and steady intention of his life. If the great duty of watchfulness require sobriety of mind, seriousness, self-denial, and a lively apprehension of our real interests, what do these imply more, than what we see the man of the world daily exercise in the pursuit of his perishable gains? But, alas! in this respect, "the children of this world are in their generation wiser than the children of light." True worldly wisdom will soon enable a man to see the inconsistency and folly of attempting to combine every species of advantage; it will shew him, that there are interests quite incompatible with each other; and that he must indispensably sacrifice one to attain either. The voluptuary, for example, is taught, sooner or later, that he must sacrifice his health and his fortune at the altar of pleasure: the ambitious man learns to silence his passions, to resign his ease, and to make every civil and moral obligation bend to his convenience, and become subservient to his purposes: the miser lives in the habitual exercise of the most rigorous self-denial; he renounces the ostentation of wealth and magnificence, the credit of hospitality, and the grateful feelings of benevolence. Each of these sinners can exercise a due government over himself, can suppress his feelings, modify his language, and command his actions, while his eye continues steadily directed to the accomplishment of his desires. Let a vigilance, like this, be transferred into the management of our spiritual concerns, and we shall soon convince the world, that we are in earnest; we shall then prove that things invisible and eternal can excite as strong affections, and mould the character, and control the conduct, with an influence as forcible and predominant as the strongest allurements of earthly vanity.

It may probably be objected, that

to propose such an exercise of Christian vigilance as hath been delineated in the preceding pages, is to exhort to impossibilities; that it includes difficulties quite insuperable to human infirmity, no man being capable of this serious and unrelaxing attention to the conduct of his thoughts and ways. But to this it may be replied, that no one is warranted to pronounce upon the impossibility of this, or any other religious attainment, till he has made the trial, by an honest and assiduous use of all the means which God has appointed to assist his progress in sanctification. Besides, that vigilance is a duty difficult to be fulfilled, forms no exclusive objection against this branch of Christian practice; for no truly gracious temper and disposition of mind can be acquired without pain and labour, and persevering industry. Indeed, what can we attain, that is worth the trouble of acquiring, without submitting to discipline and constraint? There are no examples of any man becoming learned by instinct, or skilful in a profession by intuition; for to the attainment of every useful science, of every ingenious art, and of every elegant accomplishment, much self-denial on the one hand, and attention and diligence on the other, are indispensably requisite. Nothing is easy till it be learnt; but when art is matured into habit, the task can be executed with promptitude and facility. Let the professors of religion then apply, for as long a period of time, and with as much earnestness and assiduity, to the cultivation of watchfulness, as they employ to learn what is beneficial, curious, or ornamental; and they will find their "labour not in vain in the Lord." Habitual unwatchfulness is a great hindrance to self-knowledge, it leads to insensibility of sin, to hardness of heart, and stupidity of conscience; it is an evil and an irreligious state of mind, nearly ap-

proaching to a contempt for the precepts of Jesus Christ, and implying a careless unconcern for the honour of religion in the world. It cannot be denied, that Christian vigilance is a fruit of the spirit, a grace conferred on the soul at conversion; whoever therefore is eminently defective in this character of genuine Christianity, must either be in an ill condition before God, or cannot know that he is in a good one; his state is full of danger, and his example, like the pestilence, contagious and destructive. His spiritual torpor may, indeed, keep the mind quiet and secure; but it is the awful stillness of an impending tempest; it is the insensibility of a deadly sleep, from which he may only awake to lie down in eternal sorrow.

G. S.

We readily comply with the request of a correspondent, by inserting the following extract of "the epistle from the yearly meeting" of Quakers, held in London in May last, on the subject of reading the Scriptures.

"We believe there is an increased attention in friends in various parts, not only to promote in their families the frequent reading of the Holy Scriptures, but to make it the employment of a portion of time daily. We commend this practice, and we believe that if the heads of families are careful in cultivating the seed of truth in themselves, there will be so little danger of the custom becoming formal, that it will not unfrequently be the means of quickening the minds of those concerned in it; more especially if a subsequent pause be allowed, in order that the sacred truths which have been read, may have time to make their due impression on the mind, or that the mind may have time to rise in secret aspirations after a blessing."

MISCELLANEOUS.

To the Editor of the Christian Observer.

THERE are a few familiar subjects on which a hint or two from the *Christian Observer* may be of considerable use. One of these is the treatment of servants. Perhaps a large portion of your readers might add materially to the sum of human happiness by an increased and more minute attention to their duty in this respect. We all have domestics dependent upon us. Their temporal comfort is, in a great measure, in our hands, and the success which we may have in any attempts to promote their spiritual welfare depends, much more than we are accustomed to imagine, on our kindness towards them. It is particularly important to instil into children just sentiments upon this point; for either a proud and tyrannical, or a benevolent and gentle spirit, may be formed by means of the conduct which we are taught to observe towards those who, in our earliest years, come so much into contact with us.

Two extremes are undoubtedly to be avoided—improper familiarity, and excessive distance: Wages should be neither too high nor too low. Servants should neither be pampered by indulgence, nor worn down by hardship and fatigue. We are perhaps in danger of erring chiefly on the side of indulgence in respect to our upper, and of harshness as to our lower servants. A system of tyranny, little known to the master, is very apt to establish itself in large families; and as, at our great schools, there exists, under the name of fags, a little race of beings, some of whom become the most pitiable of slaves; so in many houses of the great there are a few unhappy creatures, who are compelled to rise early, and to be late in taking rest, and who, by toiling far beyond their strength, perform more than half the

work which is supposed to be transacted by their superiors. A certain degree of insight into the state of our families is therefore highly desirable. A Christian master should hate every species of oppression. He should not disdain to hear the appeal of the little urchin, whose very mouth his superiors would stop: and though the inferior ought not to be converted into a spy upon their proceedings, his evidence should at least be deemed admissible as to facts which respect himself. And here allow me to guard both masters and mistresses against favoritism; for this is a great source of tyranny. I mean by favoritism an unfounded prepossession in favour of any particular servant. We all know what evil the favoritism of monarchs has produced. Now every master of a family is a monarch in his own house, and every family a little state. If the master and mistress place an implicit faith in one servant, see only through his eyes, hear only through his ears, and exalt and reward that individual on the mere ground of merit inferred from his own representation of himself; depend upon it a system of partiality and prejudice, of tyranny and caprice, will be established through the house. We should beware of being betrayed into this unbounded confidence by the religious profession of the individual; for a little pious conversation (and conversation must necessarily be taken in such case as the chief test of the religion) is easily assumed, and will not fail to be resorted to, when a complete dominion over the family is bestowed in consequence.

On the other hand, a plan of subordination is expedient. All democracies are disorderly. There should be in every society, if possible, a regular gradation of rank. The master and mistress are at the head,

The elder children, when they are grown up, may preside over some departments. The butler or house-keeper has the immediate superintendence. The more respectable and elder servants constitute some check upon these: and a general principle of deference on the part of the younger to their seniors, and of inferiors to their superiors, should be cultivated.

But there are various other means of promoting the happiness of the household under us. We should interest ourselves in their individual concerns. We should know what are their circumstances, what their connections, what the difficulties and troubles of their near relations; and we should offer both our counsel and assistance. A kind office done to the near relation of an old servant is sometimes more valued than if rendered to himself. A plan of promotion in the family should in general subsist; or if we ourselves have no means of advancing an excellent domestic, in proportion to his capabilities and his merits, we should even cultivate any opportunity of securing for him a preferable station under some other pious roof.

I suspect that in general we blame our servants too much, and praise them too little. Is a glass broken? We do not fail to note the carelessness of the individual in fault. Is the window left open at our back? We beg the footman not to be so *very* negligent again. Does the bell ring twice? We inform him that we have rung *several times*, and wonder that he never hears us. Is the red wine spilt? Red wine *ruins* the cloth. Does the water in the kettle seem not to boil? It is *as cold as ice*. Does the carriage arrive at the door five minutes after the appointed time? The coachman is *always* too late. Thus all the negligences and faults are mentioned, and many of them overstated; but on the subject of attentions and acts of obedience we naturally are silent. A little occasional praise, properly bestowed, might serve to

compensate for this seeming severity, and might lighten the burden of servitude. It might comfort an honest man's heart. What if God should judge us in the manner in which we often judge those whom his providence has subjected to us? What if he, "forgetting all our labours of love," should remember only our inadvertencies, our omissions, and our misdeeds?

The very tone and manner of addressing a servant may also be rendered the means, either of continually gratifying, or incensing him. The manner, though not familiar or affectedly soft, should be habitually civil and condescending, not authoritative and abrupt. Persons who happen to have been accustomed to the command of slaves, should place a special guard upon themselves in this particular. An English servant is not a slave. Treat him indeed as a slave, and he is likely to learn the vices of men of that class. He may then become submissive, and even fawning; but he will be hypocritical and idle when out of your sight. Place, on the other hand, a certain degree of confidence in him, treat him as a fellow creature, employ kind words, and prove to him that you interest yourself in his happiness, and in his advancement in life; he will become a kind of humble friend, and will exert his energies in your service. This confidence I grant must have its bounds. It should also be gradually extended. It should be considered as a part of the due reward of faithful service; for hardly any feeling is more grateful to one who has been long under our roof, than the consciousness of being now deemed trust-worthy, in consequence of abundant evidence afforded to this point.

It may be objected by some, that servants are so bad, that it is not safe to treat them in this liberal manner. I answer that they are in a great measure what we make them. But human nature itself (perhaps it will be added) is corrupt. And are not masters and mistresses also cor-

rupt? We talk much among each other of the character of servants. I apprehend that the character of masters is an equal subject of conversation below stairs; and that our domestics canvass our conduct as fairly as many of us do theirs. It is indeed too true that there is much corruption among servants. Since however we may select those who have the best characters, (and it is the fault of masters if those characters are untruly given) I see no reason why we may not encircle ourselves by a body of domestics, who are far, very far, above the common level of human nature. Ought we not indeed generally to presume, if, after many years experience in the science of housekeeping, we continue to be unfortunate, as perhaps we call it, that the cause is to be found in some of those faults to which I have alluded, or in some other fault or error on our own part? Good servants do not offer themselves to bad masters. That this master is passionate, unreasonable, or harsh; that this mistress is near, suspicious, and illiberal; that the other is perpetually changing her household, and is difficult to please; is whispered round and round. That in this family there is a lady's maid who poisons her mistress's ear; that in the other there is a wrong-headed butler who is suffered to have his way; that in a third, there is a degree of sloth, negligence, and disorder, which must make it far from creditable to have lived in it; is, I doubt not, tolerably well understood: and the secret operation of these causes will account for a great portion of that ill luck of which we complain.

But I cannot dismiss my subject, without once more adverting to the religious use that may be made of the kindness and consideration of which I have spoken. *Our own character with our servants being well established*, we may administer religious advice with advantage, and the care of their souls is in some sense committed to us. Family de-

votion will be attended to by them after a very different manner, if we ourselves are esteemed to be examples of all godliness. The Gospel will be valued very much in proportion as it appears to have taught the master and the mistress to be "gentle towards all men," "to put on bowels of mercy, compassion, and long suffering," and to "condescend to men of low estate." Our religion will be deemed good, nearly in proportion as they themselves feel the benefit of it. Of our conduct to other persons, our servants can have little knowledge. Their sphere is contracted. Their evidence of the soundness of those doctrines, and of the reality of that piety, which we profess, almost exclusively consists in our behaviour towards them: and perhaps there cannot be a surer way of disgusting a whole household with the blessed truths which we inculcate, than to connect a considerable degree of forwardness in religion, with the manifestation of a tyrannical and bad temper, or of a low, suspicious, mean, and penurious spirit. S. P.

To the Editor of the Christian Observer.

THE name of Sâdy is well known to Orientalists, and is not altogether unknown to many who have never studied the literature of the East. He was born at Shiraz, the capital of Persia Proper, in the latter half of the 12th century, and lived to near the close of the 13th. He is the author of many works, both in prose and verse, chiefly on moral subjects; and his apothegms have often appeared in the English language. One of his works, called the *Gulistan*, or *Garden of Roses*, was translated into Latin by Genijus; and an English version of it, by Mr. F. Gladwyn, in the service of the East India Company in Bengal, has lately been transmitted to this country.

The reputation of Sâdy for wisdom is deservedly high throughout the East. That he was a man of

deep reflection and extensive observation his writings prove; and as it may be amusing to your readers to peruse the remarks of a Mahomedan, a native of Persia, composed nearly six centuries ago, I have selected a few of a moral and religious tendency from the English translation of the Gulistan, and now send them to you for publication.

J.

1. I remember that in the time of childhood I was very religious; I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Korân in my embrace, whilst numbers around us were asleep. I said to my father, "Not one of these lifteth up his head to perform his genuflections, but they are all so fast asleep, you would think they were dead." He replied, "Life of your father, it were better if thou also wert asleep, than to be searching the faults of mankind."

2. I saw on the sea shore a religious man, who had a wound from a tiger, which could not be cured by any medicine: he had been a long time in this woeful state, and was continually thanking God, saying, "God be praised, that I am afflicted through misfortune, and not through sin."

3. They asked Sokman (the Æsop of the Orientals) from whom he had learnt urbanity: he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same." Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport.

4. A lawyer* said to his father, "Those fine speeches of the declaimers make no impression on me, because I do not see that their

actions correspond with their precepts. They teach, people to forsake the world, whilst themselves accumulate wealth. A man of science, who preaches without practising, will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others, whilst himself committeth evil. How can a learned man, who indulges in sensual gratifications be a guide to others?" The father replied, "O my son! you ought not, merely from this conceit to reject the doctrines of the preachers, and sacrifice improvement, by imputing error to the learned, and whilst you are seeking an immaculate teacher, are deprived of the benefits of instruction. Listen to the discourse of the learned with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gainsayers: How can he who is asleep awaken others? It becometh a man to receive instruction, although the advice be written on a wall."

5. When I was a boy, I was conversing with a holy man about manhood; who replied, that the greatest proof of being arrived at a state of maturity, was to be more intent on the means of pleasing God, than how to gratify the passions.

ACCOUNT OF THE SYRIAN CHRISTIANS
IN TRAVANCORE. BY THE REV. DR.
BUCHANAN.

Cochin, Jan. 1807:

THE REV. DR. BUCHANAN, who left Bengal some months ago, with the view of proceeding to Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His Highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr.

* A Mahomedan lawyer is a divine,

Buchanan proceeded from the sea coast into the interior of the country north east from Quilon, to visit the ancient Syrian Churches situated amongst the hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

The first view of the Christian Churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish Churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed-arch windows, and buttresses supporting the walls. The beams of the roofs being exposed to view are ornamented; and the ceiling of the choir and altar is circular and fretted. In the Cathedral Churches, the shrines of the deceased bishops are placed on each side of the altar. Most of the Churches are built of a reddish stone squared and polished at the quarry, and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the Churches are cast in the foundries of Travancore. Some of them are of large dimensions; and have inscriptions in Syriac and Malayalam. In approaching a town in the evening, the sound of the bells may be heard at a distance, amongst the hills; a circumstance which causes

the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote Churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no Church of their communion in that quarter.

The number of Syrian Churches is greater than has been supposed. There are at this time *fifty-five* Churches in Malayala*, acknowledging the Patriarch of Antioch. The last Church was erected by the present bishop in 1703.

The Syrian Christians are not Nestorians. Formerly indeed they had bishops of that communion, but the liturgy of the present Church is derived from that of the early Church of Antioch, called "*Liturgia Jacobi Apostoli*." They are usually denominated Jacobitæ; but they differ in ceremonial from the Church of that name in Syria, and indeed from any existing Church in the world. Their proper designation, and that which is sanctioned by their own use, is, "*Syrian Christians*;" or, "*The Syrian Church of Malayala*."

The doctrines of the Syrian Church are contained in a very few articles; and are not at variance in essentials with the doctrines of the Church of England †. Their bishop and me-

* *Malayala* comprehends the mountains and the whole region within them, from Cape Comorin to Cape Illi. Whereas the province of *Malabar*, commonly so called, contains only the northern districts; not including the country of Travancore.

† In a written communication to the resident of Travancore, the Metropolitan states their creed to be as follows: "We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance. One in three and three in one. The Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after other in majesty, honour, might, and power, co-equal, unity in trinity, and trinity in unity." He then proceeds to

tropolitan, after conferring with his clergy on the subject, delivered the following opinion; "That an union with the English Church, or at least such a connection as should appear to both Churches practicable and expedient, would be a happy event, and favourable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth for education and ordination.

The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now seventy-eight years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal Mitre, and is robed in a white vestment which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish Church in 1663. But he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch. But that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian Church in Malayala looks henceforth to Britain, for the continuance of that light which has shone so long in this dark region of the world.

From information given by the Syrian Christians, it would appear,

disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius, and the Chaldeans, and ends with repeating their belief in the doctrine of the trinity; and "that in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man; so that in the union of the divine nature, there was one nature and one substance.

that the Churches of Mesopotamia and Syria (two hundred and fifteen in number) with which they are connected, are struggling with great difficulties, and merely owe their existence to some deference for their antiquity; and that they might be expected soon to flourish again, if favoured with a little support. It would be worthy the Church of England to aid the Church of Antioch in her low estate. The Church of England is now, what the Church of Antioch once was. The mode in which aid can be best afforded to Christians under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments with which we may have friendly intercourse; that these Christians are of the same religion with ourselves, and that we are desirous that they should be respected. The argument from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of the Wahabian Mahomedans is a fair prognostic; and promises to aid our endeavours to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favourable circumstance is, that some of the Churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said still to retain in their pristine state, and to have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the Churches between the rivers escaped the general desolation of the Mahomedan conquests in the seventh century, by joining arms with the Mahomedans against the

Greek Christians, who had been their oppressors. The revival of religion and letters in that once highly favoured land, in the heart of the ancient world, would be, in the present circumstances of mankind, an auspicious event.

The Syrian Christians in Malayala still use the Syriac language in their Churches; but the Malayalim, or proper Malabar (a dialect distinct from the Tamul) is the vernacular tongue. They have made some attempts to translate the Syriac Scriptures into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their fifty-five Churches as a standard book, on condition that they would transcribe it and circulate the copies among the people; the elders replied, that so great was the desire of the people in general to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on ollas (palm leaves) for his own family.

It ought to be mentioned to the praise of the present bishop of the Romish Church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance an increased importance; since there will be now upwards of two hundred thousand Christians in Malayala, who are ready to receive it. The translation of the New Testament (which it is proposed to print first) has already commenced under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish Churches on the sea coast, and in Ceylon, is their *want of the Bible*. It is doubtful whether some of the priests know that such a book exists. It is injurious to Christianity in India to call men Christians, who know not the Scriptures of their religion; they might as well be called by any other name.

CHRIST. OBSERV. No. 70.

Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives know, that instruction by *books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be, that is of importance enough to be *written*; at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore and other places where the Bible is freely given, the Protestant religion flourishes, and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble-minded Hindoo, in a vigour and purity, which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish Church; where the solemnity of their devotion in accompanying the public prayers is truly impressive. They sing the old psalm tunes well; and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on ollas, that they may read it afterwards to their families at home*. As soon as the minister has pronounced his text, the sound of the *iron style* on the palm leaf, is heard throughout the congregation.

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their ollas while writing; and can write in the dark with fluency.

Even the boys of the schools have their ollas in their hands, and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priest's lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought however to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

When the Syrian Christians understood that the proposed Malayalam translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging that they themselves possessed a version of undoubted antiquity; namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syro-Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

It had been commonly supposed that all the Syriac manuscripts had been burned by the Romish Church, at the Synod of Udiampier near Cochin, in 1599. But it now appears that the most valuable manuscripts were not destroyed. The inquisitors condemned many books to the flames; but they saved the Bible. They were content with ordering that the Syriac Scriptures should be amended agreeably to the reading of the vulgate of Rome. And these emendations appear in black ink and of modern appearance, though made in 1599. But many Bibles and many other books were not produced at all. And the Churches in the mountains remained but a

short time subject to Romish dominion; if, indeed, they can be said to have been at any time subject to it; for the native governments have ever formed a barrier between the inquisition at Goa and the Christians in the mountains.

In the acts of the Council of Nice, it is recorded that Joannes, bishop of India, signed his name at that Council, in A. D. 325. This date corresponds with the Syrian year 636; for the primitive Syrian Church does not compute time from the Christian æra, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the Churches in the southern mountains having ever been destroyed, or even molested. Some of their present copies are certainly of ancient date. Though written on a strong thick paper (like that of some manuscripts in the British Museum, commonly called Eastern Paper) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in a remote Church of the mountains, which merits particular description. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters (not rudely drawn) the colours of which are distinguishable; and in some places

the enamel of the gilding is preserved. But the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian Church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their bishops, and that it was industriously concealed from the Romish inquisition in 1599. But its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the Scriptures has admitted as canonical the Epistle of Clement; in which respect it resembles the *Alexandrian* manuscript; but it has omitted the Revelations; that book having been accounted apocryphal by some Churches during a certain period in the early ages. The order of the books of the Old and New Testament, differs from that of the European copies; this copy adhering less to unity of subject in the arrangement, than to chronological order. The very first emendation of the Hebrew text proposed by Dr. Kennicott (Gen. iv. 8.) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it. That verse is interpolated in some other copies, in black ink, by the Romish Church, in 1599.

Thus it appears, that during the dark ages of Europe, while ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala; where it was revered and freely read by upwards of an hundred Churches; and that it has been handed down to

to the present time under circumstances so highly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

There are many old Syriac manuscripts besides the Bible, which have been well preserved; for the synod of Udamper destroyed no volumes but those which treated of religious doctrine, or Church supremacy. Two different characters of writing appear ever to have been in use among the Syrian Christians; the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portuguese historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian archbishop of Aagamalee, by name Mar Jacob, deposited in the fort of Cochin, for safe custody, certain *tablets* of brass on which were engraved rights of nobility and other privileges, granted to the Christians by a prince of a former age; and that while these tablets were under the charge of the Portuguese, they had been unaccountably lost, and had never after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portuguese writer Gouvea ascribes their subsequent oppression by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarthe. He died without issue, and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin in 1503, he saw the *Scepter* of the Christian king.

It is further recorded by the same historians, that besides the documents deposited with the Portu-

guese, the Christians possessed three other tablets containing ancient grants, which they kept in their own custody ; and that these were exhibited to the Romish Archbishop Menezes, at the Church of Tevelecar near the mountains, in 1599 ; the inhabitants having first exacted on oath from the Archbishop that he would not remove them. Since that period little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said that they were seen about forty years ago. But Adrian Moens, a governor of Cochin in 1770, who published some account of the Jews of Malabar, informs us that he used every means in his power for many years, to obtain a sight of the Christian plates ; and was at length satisfied that they were irrecoverably lost, or rather, he adds, that they never existed.

The learned world will be gratified to know, that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also (as is supposed) delivered by the Syrian Archbishop to the Portuguese on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieutenant Colonel Macaulay, the British resident in Travancore ; and are now officially deposited with that officer.

The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is thirteen inches long, by about four broad. They are closely written, four of them on both sides of the plate, making in all eleven pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in *nail-headed* or triangular headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank ; whose names

are distinctly written in an old Hebrew character resembling the alphabet called the *Palmyrene* ; and to each name is prefixed the title of "Magen," that is, Chief.

It may be doubted, whether there exists in the world another document of equal antiquity, which is, at the same time, of so great length, and in such faultless preservation, as the Christian tablets in Malayala. The Jews of Cochin indeed contest the palm of antiquity and of preservation ; for they also produce tablets containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of the Christians. The Jews commonly shew an ancient Hebrew translation of their plates. Dr. Leyden made another translation, which differs from the Hebrew : and there has lately been found among the old Dutch records at Cochin, a third translation which approaches nearer to Dr. Leyden's, than to the Hebrew. In a Hebrew manuscript which will shortly be published, it is recorded that a grant on brass tables was given to the Jews in A. D. 379.

As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate fac simile of the whole, and to transmit copies to the learned societies in Hindostan and in Europe. For this purpose an engraver is now employed on the plates, at Cochin. The Christian and Jewish plates together will make fourteen pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit College at Trichur, by direction of the Rajah of Cochin.

When the white Jews at Cochin were questioned respecting the ancient copies of their Scriptures, they answered that it had been usual to *bury* the old copy read in the Synagogue, when decayed by time and use. This however does

not appear to have been the practice of the black Jews, who were the first settlers; for in the record chests of their Synagogues, old copies of the law have been discovered, some of which are complete, and for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence; their vicinity to the sea coast having exposed their community to frequent revolution. But many old writings have been found at the remote Synagogues of their ancient enemies the black Jews, situated at Tritoor, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Amongst these writings are some of great length in Rabbinical Hebrew, but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew on the brass plates. But it is in a decayed state, and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them and preserve the reading.

It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the black Jews had colonized on the coast of India, long before the Christian era. There was another colony at Rajapoor in the Mahratta territory, which is not yet extinct; and there are at this time Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity, seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China; whose respective places of residence may be easily discovered. The places which have been already ascertained, are sixty-five in number. These tribes have in general (particularly those who have passed the Indus) assimilated much to the customs of the countries in which they live; and

may sometimes be seen by a traveller, without being recognised as Jews. The very imperfect resemblance of their countenance to the Jews of Europe indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West. A fact corroborative of this is, that certain of these tribes do not call themselves Jews, but Beni-Israel or *Israelites*. For the name "Jew," is derived from Judah; whereas the ancestors of these tribes were not subject to the Kings of Judah, but to the Kings of Israel. They have, in most places, the book of the law, the book of Job and the Psalms; but know little of the Prophets. Some of them have even lost the book of the law, and only know that they are Israelites, from tradition and from their observance of peculiar rites.

A copy of the Scriptures belonging to the Jews of the East, who might be supposed to have no communication with Jews in the West, has been long a desideratum with Hebrew scholars. In the coffer of a Synagogue of the black Jews in the interior of Malayala, there has been found an old copy of the law, written on a *roll of leather*. The skins are sewed together, and the roll is about fifty feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment. Some of the Jews suppose that this roll came originally from Senna in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say that in some Synagogues the law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat's skins, and dyed red; which agrees with the description of the roll above-mentioned.

Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British Universities.

The princes of the Deccan have manifested a liberal regard for the extension of Shanscrit learning, by furnishing lists of the books in their temples for the college of Fort William in Bengal. His excellency the Rajah of Tanjore was pleased to set the example, by giving the voluminous catalogue of the ancient library of the kings of Tanjore. And his example has been followed by the Ranny of Ramuad, patroness of the celebrated Temple of Ramisseram, near Adam's Bridge; by his Highness the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron of the ancient Shanscrit College at the Temple of Trichur. It is understood that a copy of these catalogues will be given, when required. The Brahmans of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples of the North; and for the same reason that

the Christian and Jewish records have been so well preserved; which is that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

The design of investigating the history and literature of the Christians and Jews in the East, was submitted to the Marquis Wellesley, before he left India. His Lordship judging it to be of importance that the actual relation of the Syrian Christians to our own Church should be ascertained; and auguring something interesting to the republic of letters from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan in the prosecution of his inquiries, wherever it might be practicable. To the operation of these orders it is owing, that the proposed researches, of which some slight notices are given above, have not been made in vain.

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Life of Mrs. Elizabeth Carter, with a new Edition of her Poems, some of which have never appeared before; to which are added some Miscellaneous Essays in Prose, together with the Notes on the Bible, and Answers to Objections concerning the Christian Religion. By the Rev. MONTAGU PENNINGTON, M. A. Vicar of Northbourn in Kent, her Nephew and Executor. London. Rivingtons, 1807. 4to. pp. 643. Price £.2. 2s.

It is continually charged upon the biographical productions of our own times, that they rake obscure characters from the ashes in which they sleep, and expose them to the public eye, with somewhat more of pomp and retinue than properly be-

longs to them. Some * Italian chiefs and authors have certainly enjoyed this unenviable distinction, and have been made to lie in state when they themselves would have rejoiced, we think, to creep into the very quietest graves that could have been prepared for them. Quartos dedicated by Englishmen to the memory of individuals whom their own countrymen have long forgotten, are unquestionably not deserving of the important niches which are sometimes assigned them in modern libraries. But the charge of proximity and minuteness so generally brought against biographers is nevertheless not always justified by

* See the works of Roscoe and Shepherd.

the occasion. The proper objects of biographical writings are two: either to transmit to posterity a grand historical picture, exhibiting, in a series, the achievements of some distinguished individual, or to supply to a circle of choice friends a more accurate portrait of the person they have lost, than their private cabinets contain. Now, in the execution of either of these performances, considerable minuteness is desirable; and the simple colouring and bold outline of the Roman school would not satisfy us so well as the curious exactness with which the Flemings indent every wrinkle and scratch every hair. We desire to see a truly great man in all possible postures, and circumstances; and perhaps have most curiosity to view him when brought down by his employment to the level of common life, as we can then best compare him with ourselves, and correct our conduct by his example. That the lives of more obscure individuals should be detailed with exactness can be no cause of complaint with the world; since most who desire to know any thing of the individual will probably desire to know much; and those who are contented to remain ignorant have no tribute levied upon their purse or time for the purchase or perusal of the book. When we see an acre of wall thronged with the periwigged ancestors of other men, it would be absurd to complain of the expenditure of canvass or paint, since we are obliged neither to contemplate the portraits or to purchase them.

Upon grounds such as these it is that we would attempt to apologize for the author of this work, in having filled a great part of a quarto with a life, the main ingredients of which might easily be recounted in the space usually assigned to an epitaph. Mrs. Carter's friends, we presume, will rejoice that it is so long; and those who feel no interest in her story are under no obligation to read it.

As literature is not the professed

object of our attention, we shall be forgiven if we dismiss all inquiry into the merits of the life as a composition in a few words.

It appears to be the production of a modest well meaning man, and inherits the qualities which such a parent would be expected to bequeath. The author has very properly not made his work a stage on which to exhibit himself, but has been contented to detail all his facts in a plain, grave, and apparently conscientious manner. A work is certainly much less obnoxious to the severity of criticism, which does not particularly challenge admiration; nor ought we to single out the author for examination, when he evidently designs to turn our eyes, not upon himself, but upon his heroine. The volume before us contains nothing which would particularly lead us to think him a man of talents; and nothing which would force us to a contrary conclusion.

The style is sufficiently accurate, though somewhat cumbersome. Good sense certainly prevails more than imagination; but if there are few ornaments, there are not, that we know, any false ones. In short, the fastidious dilettanti, the scrupulous moralist, and the orthodox divine may safely put their *Imprimatur* upon every page of this book. Our commendations must, however, receive what we fear is a most formidable qualification. The book is unquestionably dull, and in its tedious enumerations of particulars, sometimes puts our good humour, and the principles concerning biographical productions, which we already stated, to the severest test. Who can read without fainting the date of every fainting fit of Mrs. Carter; or who would not be contented almost rather to want a head, than to be told it was only with Hungary and lavender water, she was satisfied to rub hers?

There is one mistake from which we think a very moderate acquaintance with ecclesiastical history would have rescued the author.

"There is" (says he) "a greater similarity between the Roman Catholics (of warm countries especially) and the Moravians, than the latter are willing to allow." By the Moravians are here meant the United Brethren. But what is the point of resemblance between them and the Roman Catholics? Is it that long before the warning voice of Luther shook the cities of Europe, the lessons of reform broke from the lips of their ancestors? Is it because they inherited the principles, the persecutions, and the misfortunes of the Hussites? Is it because they have fed the flames and fleshed the swords of Popery in every age? Is it because they are now signalized by a form of worship, perhaps more naked and simple than that of any Church in Europe? It is quite time that Christians in general should do justice to a body which furnishes pious and indefatigable missionaries to the four quarters of the globe, which at home is peaceful and laborious, abroad is active and enterprising, and which, by their moral habits, supply a model to every state under whose wing they repose.

We now turn our attention from the author to the very respectable woman with whom he has made us acquainted.

The simple outline of Mrs. Carter's life is this.

She was the daughter of Dr. Nicholas Carter, of Deal, and was born in the year 1717. Her earliest years gave no promise of her future attainments; and her father is said to have been so exhausted by repeated endeavours to communicate what she seemed to have no power to receive, that he recommended her to shut her books, and surrender every hope of becoming a scholar. But what may be called the omnipotence of industry was soon exemplified in the ample fruits which the reluctant soil began to yield to her exertions. The author is not able precisely to fix the date at which she made herself mistress of the different lan-

guages; but in no very long period she acquired a critical knowledge of the Latin and Greek, a familiar acquaintance with the Hebrew, the French, the Spanish, the Italian, the Portuguese, and the German. To this she added some knowledge of the sciences, and particularly of astronomy. Very much of her time also was rescued from human literature, and devoted to the sacred Scriptures and the most celebrated interpreters. Before she was twenty, she surprised the world by the publication of a volume of poems. In 1739 she published a translation of the French critique of *Crowzah* on the "Essay on Man." This was immediately succeeded by a translation from the Italian of *Algarotti's Newtonianismo per le dame*. These works fixed her literary reputation; and such was the splendor with which they invested her in the eyes of her country friends, that one of them gravely writes to inquire whether the report is true, that she is about to be "elected a member of parliament." From the year 1739 to 1756, we find no fruits of her labours. There is some reason indeed to imagine that she attempted a play, but found this species of composition ill-suited to her powers. Nor is this wonderful, as it is difficult to delineate with force and precision what we have neither seen nor felt; and Mrs. Carter appears to have been eminently free from those tempestuous passions, in the exhibition of which the tragic Muse delights. During a part of this time she was employed in educating a younger brother for the university; which honourable labour closed with his entrance at Cambridge in 1756. In the year 1749, principally at the solicitation of Miss Talbot, she entered upon the translation and illustration of *Epicetetus*, and two years after that in which she dismissed her brother to college, she presented the world with this additional fruit of her industry and talent. In 1763, she attended Mrs. Montague, now be-

come one of her most intimate friends, to the continent, in company with Lord Bath, Dr. Douglas, &c. A head constantly aching, and a body almost thermometrically constructed, reduce the letters written upon her tour to little better than a catalogue of disappointments and groans, with some cursory memorandums of what she had seen, and many more of what she had not. She returned to Deal within the year, with apparent satisfaction to herself, and certainly with no less to us. A third edition of her poems, in which several were added to those before published, closed her offerings on the shrine of literature; and from this time she fell back from public into domestic life, the ornament and delight of the generally respectable circle in which she moved. In the year 1782, indeed, an excursion to Paris, in order to gratify her friends and patrons the Pulteneys, broke in upon the uniformity of her life. But always unadapted for motion, at sixty-five, she was far fitter for the port than the voyage, and this tour records more headaches and fewer memorandums even than the last. The portrait of Mrs. Carter in her old age, which her nephew the author has taken, is very captivating. The wisdom of age without its coldness; the cool head with the affectionate heart; a sobriety which chastened conversation without destroying it; a cheerfulness which enlivened piety without wounding it; a steady effort to maintain a conscience void of offence, and to let religion suffer nothing in her exhibition of it to the world: such in his estimation were the qualities with which she came at the age of eighty-nine, as a shock of ripe corn to the heavenly harvest.

Having given this hasty sketch of the life of Mrs. Carter, we think it may be of use to attempt a fair appreciation of her character as it respects morals and literature.

As to the first question, we find in the letters of Mrs. Carter, and as far

as we remember in her works, *no single sentiment which can bring her orthodoxy* (using the word in the most important sense) *into question*. No peculiar notions upon innate virtue, no unchristian estimate of human excellence, no defence, upon worldly and political grounds, of systems of public education, no elevation of false principles of action, will rise up as witnesses against this respectable person. If she does not think profoundly, she for the most part thinks correctly; and if she does not argue like a philosopher, she does for the most part like a Christian. As far therefore as the negative merit of "eschewing what is evil," is concerned, she stands in general on unassailable ground. We shall however have occasion to point out some questions wherein we differ from her; but they are not questions which are of the first magnitude and importance, but on which with common principles, and our eye steadily fixed upon these principles, Christians may have very different views.

Again: there is in the works of Mrs. Carter a frequent and unexceptionable recognition of the fundamental and peculiar doctrines of Christianity. Let the two following quotations, which are taken at random, and from the same page, 449, decide.

"And now, O gracious God, whether it be thy will to remove me speedily from the world, or to allot me a longer space in it, on Thee alone I depend for happiness, both here and hereafter. I acknowledge my own unworthiness, and that all my claim to thy favour is founded on thy merciful dispensation of the Gospel. I implore the pardon of all my sins, and humbly hope for those pleasures which are at thy right hand for evermore, in and through Him by whom all thy blessings are conveyed, my blessed Lord, Redeemer, and only Saviour Jesus Christ."

And the whole of the paper called "Thoughts on the Political State of Affairs, 1752."

"The last winter has been a calamitous
+ R

one to several nations, and an alarming one to our own ; and the summer prospect is clouded with impending danger. What method can I take to avoid the threatened evil, or to quiet my fears? Can I fly into some distant country, and endeavour to secure myself there? My connections and attachments render this an impracticable scheme. Shall I depend for protection on the assistance of my friends? They are helpless and defenceless as myself. Is there then no refuge left? Yes, a reliance on Him in whose hand are the *issues of life and death*, and the disposal of all events. And have I then been careful to secure an interest in this Almighty Protector, this unfailing friend? Dare I, with humble hope and confidence, look up to that God who is *of purer eyes than to behold iniquity*? This is an awful and important inquiry, and merits my most serious attention. Let me examine my own heart: of atrocious crimes perhaps it fully acquits me; but to these have I had any temptations? In avoiding them how little have I to boast! But are there not faults of a less observable nature, and much too slightly overlooked, for which in my situation I am strictly accountable? By the gracious disposition of Providence, I am a Christian; have I duly considered what this sacred character imports; what a strictness of behaviour my profession requires? Is religion and a perpetual view to the solemn account I must one day render, the governing principle of my life? Does it, as far as mortal frailty will permit, influence my whole conduct, my actions, my discourses, and accompany me even in my diversions and amusements? In this season of public danger, let me consider in what particulars I am faulty, and sincerely endeavour, by the divine assistance, to correct what I discover to be wrong.

"Fear, when it terminates in itself, is a painful and contemptible passion; but, properly applied, may be sanctified to a noble use. That use my blessed Saviour has pointed out to me. If the fear of God influences me to correct whatever would tend to deprive me of his favour and protection, what else shall I have to fear? Whatever be the event of the present alarming dangers to me, if I do not forfeit my hope in the divine goodness, it will certainly be happy. Though the earth trembles beneath my feet, my soul will be immoveably fixed on the *rock of ages*; and when the sword hangs over my head, I shall *acquaint myself with God, and be at peace.*"

She and her truly venerable friend Miss Talbot, indeed always hold the same language: nor is Mrs. Carter's religion to be searched for only in the humility with which she received, and the faithfulness with which she avowed, the doctrines of the Bible, but in the sincerity with which, for the most part, she followed out these principles to their practical consequences, and lived as she believed. Very wide indeed from the line which they have taken, will the cold, formal, and speculative professors of the present day find the conduct of Mrs. Carter. We hear her in one place charging upon her friend Mrs. Montague, the necessity of enlisting her fine talents in the cause of religion, instead of wasting them upon literary vanities. In another we hear her exposing the pretensions of that religion which does not follow men into the circle in which they live; and loudly questioning, whether piety can at once be seated in the heart, and yet seldom force its way to the lips. We see her scrupulously intent on turning the conversation of dinner tables into such channels as might at least benefit the servants in attendance. This delicacy of moral sentiment, which feels a stain in religion like a wound, which deems nothing trifling that has to do with the soul, which sets God at our right hand, not only in the temple but in the drawing-room, is doubtless an indication of a heart visited of God and consecrated to his service.

Having given this tribute of applause to Mrs. Carter, our commendation may possibly be erected into an instrument of hostility against ourselves. It may be said "If Mrs. Carter is thus truly respectable, why should the Christian Observer, and those who entertain similar opinions in religion, endeavour to form a religious party distinct from that to which she belonged, and even hostile to the interests of that Church of which they profess to be members?" But where we would ask is the

proof that the *Christian Observer*, and those with whom it agrees in sentiment, desire to form a party? What mark do they exhibit of an association? They assume to themselves no name but that of Christian; they use no statute book but that of the Bible; they admit of no leader but God. Nor is their design, we should imagine and hope, peculiar to themselves. Their object (and to the advancement of that object we are persuaded Mrs. Carter would have rejoiced to lend a hand) is to promote the diffusion of vital religion, the recognition of the peculiar doctrines of Christianity, the greatest possible vigilance and purity of conduct as citizens, as subjects and as men. But will the inhabitants of a Christian country, the members of a Christian Church, call such a design private or peculiar? What a state must religion be in among us, when the pursuit of Christian objects upon Christian principles, is heretical; when zeal for evangelical truth is a mark of schism; and when all that is right is anomalous? Surely they are not the enemies of the Church who would improve the character of its members; who would erect their happiness upon the large and ample basis of a rational but fervent religion?

But it may be said, that Mrs. Carter never united herself to a certain description of persons held out by the *Christian Observer* as fair specimens of the Christian character. This must be allowed to be true, and the fact may deserve a moment's consideration. To understand the state of the Christian Church in Great Britain at the present time, it would be necessary to make greater historical researches than it is at present possible for us to do. A summary of the account would be this.

For a considerable period subsequent to the Reformation, the impulse which religion then received among the reformed Churches had not spent itself. The study of those Scriptures which the Reformation

had unsealed, the avowal of principles which the Reformation had brought to light, the profession in private of that faith for which they had fought in public, were the common habits of the day. After some time, however, that corruption which is inseparable from all institutions committed to frail and fallen man, soon displayed itself in the national religion. Some philosophized it away, some cut it down to forms and ceremonies, some severed its morality from those principles on which Christ and his Apostles had established it, the caution against being righteous overmuch, in an abused sense of it, was selected as a darling maxim of the nation, and the "godly" very soon "suffered persecution." This state of things was not of long duration. The Puritans arose, and all that was worldly and philosophical, as well as what was sober and decent, fell before them. A real or pretended enthusiast was seated on the throne, and the land was for some years darkened by the reign of hypocrisy, cant, and bigotry. When these fires burnt out, or were quenched by the common sense of the nation, one excess, as it is generally seen, paved the way for another. Religion became doubly cold, and speculative, and philosophical. Men were frightened out of piety by the excesses into which others had been hurried. The least risings of zeal, or breathings of devotion, became suspicious; and a longer or more fervent prayer than usual, the renunciation of a single worldly amusement, a larger Bible than ordinary, were any of them sufficient to dub a man a Puritan. Hence it arose that the sermons of the Church of England, for a certain period, were never aimed at the heart, which, under God, an animated discourse may touch; but at the head, which is seldom convinced by a dry argument of half an hour long. Our divines feared to rouse the sleeping lion. They spoke neither to the hopes, nor fears, nor affections.

Church was a picture of still life, and men were addressed as though they were devoid of passions and affections. Hence also it arose, that those who ventured a step higher in religion than their neighbours, were herded with heretics of the worst class, were considered as enemies of the Church, and were accordingly thought fit subjects of persecution. In this state things remained till the appearance of Wesley and Whitfield. When they arose, their superior talents, zeal, and incaution, naturally still more alarmed the Church. The old cry of Puritanism revived under another name, and many excesses, on the part of the new religionists, seemed to justify the hostility which was excited against them. Nor was this the only influence their movements had upon the Church. Their zeal, thank God, was contagious. It communicated itself at first to some individuals of the establishment, (whose number has since greatly increased,) who, without sanctioning the irregularities or the schism of these two eminent characters, entered like them upon the apostolic career, of proclaiming loudly the peculiar doctrines of Christianity, and pressing others into the service of their crucified Redeemer. These men have thus sprung up burning and shining lights in the deadness and coldness of the night of religion. Forming no sect; betraying no self-interested views; preserving, in the heart of an old establishment, the vigour of youth; winning separatists to the Church, by shewing them how pure she might be; giving to all who love their Lord the right hand of charity; drying up the sources of schism; passing through good report and evil report; they exhibit a beacon to warn the unwary, to console the friends, and alarm the enemies of Christ. They go on conquering, and we hope, to conquer, till all opposition to vital religion and sound morality shall be subdued.

Strange as it may seem, a large

part of the establishment refuse to make any distinction between this class of men and the separatists, to whose increase in fact these persons alone oppose any effectual barriers: and even the vagrant enthusiast, disowned alike by pious churchmen and sober dissidents, who from a tub twangs his spiritual nonsense to a company of deluded followers, is confounded by the blindness of their prejudice with that person who has commanded listening senates, and emancipated a quarter of the globe. For a long time, even in the mouths of very respectable members of the Church, the term *Methodist* has designated equally those who have been the pillars of the Church and of sober religion among us, and the wildest visionaries who have separated from the established communion.

After this statement, let us return to Mrs. Carter. It is not impossible, we confess, that she would not have connected herself to persons of this description, though with several of them she was intimately connected. But her reluctance to be known as *one of them*, and her probable suspicion of their designs, may be traced to the source we have pointed out. Mrs. Carter, whether in politics or in religion, was decidedly of the High Church school *, and it was the language of the day she lived in, and of many of those with whom she lived, to call all reform innovation, and to confound zeal with schism. In a course of years, however, the steady attachment of many of the men in question to the Church of which they are members, their consecration of themselves to the best of causes, their talents and their virtues, have tended in some measure to silence their accusers. But before this epoch, Mrs. Carter had reached her grand climacteric, a period at which we seldom quit our opinions or our prejudices; when all that is old is good with us, when we

* See for an account of this school, our Number for May last, p. 318, and seq.

grow too old to inquire, and almost too cold to love.

Wooed by half the Bishops on the bench at one season of her life, she was not likely to espouse the cause of those men by whose superfluous exertions these her suitors sometimes felt themselves discredited or reproached. Timid in herself, she trembled at any movements by which a change of things might be introduced. An enemy to false philosophy, but a stranger (as we think) to real, her view was not wide enough to discover the consequences to which the actual state of things naturally tended. When a nation has an esoteric and exoteric faith, the great employing religion only as a state trick, sceptical themselves, but practising the forms of piety merely to secure the virtue of the mob; when almost all Church discipline is vanished; when the morals of Christianity are separated from her doctrines; it is high time to tremble for the glorious and right Christian establishment to which we belong; it is time to rally round our venerable parent, to shew her in her original form, to assert her ancient rights, to hold up her articles to the view of her faithless children, to stand in the perilous breach, and stay the plague.

But it may be affirmed, that a real difference exists between us and Mrs. Carter in opinion and practice. We have already seen to what the difference in opinion amounts. Our practice we could certainly wish to differ from hers, as far at least as her biographer has made us acquainted with it, in two particulars. We are informed that she was a *great lover of cards*, and, of course, an attendant and practitioner at the rooms and tables devoted to this popular amusement; and secondly, that at least when abroad, she joined in the amusements by which the Sunday is dishonoured on foreign shores. As to the last of these practices, it appears to us unnecessary to point out either its sinfulness or its mischievous tenden-

cy;—to prove that the injunction to keep the Sabbath-day holy is influenced by no change of time or place; that the principle, “of doing at Rome as they do at Rome,” would sow in every nation the vices of every other; and that Englishmen should rejoice to exhibit in the eyes of foreign countries the decency which characterizes their own Sabbath, instead of accommodating their practice to nations wantoning in all the indulgencies of Popery, or freed by infidelity from all the trammels of Christian discipline. As to cards, our opinion has before been expressed*. We cannot, however, much more shortly lay down the rule by which we are content to appreciate this and other amusements, than in the words of a recent publication. “If there is something wholesome in them which almost refuses corruption; if the advantages they produce balance their mischief of corruption; if by scattering their oils around they contribute to smooth, without poisoning, the waves of life; if their direct or chance expense does not break in upon the treasury which every man ought to keep for his neighbour; if they are not so closely allied to the amusements of the bad, as to break down the wall of partition between us and them; if they have no tendency to wean society from more profitable employments; if, lastly, they do not encroach upon that handful of time bestowed upon man to do the business of eternity; if all this be true of any of them, I will say of him who uses them, he may be a Christian, and a good Christian; but I shall still think him the most distinguished Christian who uses them the least. The *good*, like the *great* man (why, alas, are not the terms convertible?) will ever seek his pleasures in the field of his duties, and though he suffers mere amusement, will seldom court it. I suspect that the lovers of cards will not now wish to have them brought to the bar of my judgment. If I am

* Vol. for 1805, p. 307 and seq.

thought severe in what I have said, let me add, as some mitigation of my offence, that I believe these implements of idleness are often found in more conscientious hands than they deserve. If the thread-bare argument is pressed upon me, that the state of society makes them necessary, I borrow the sentiment of the opposers of our poor laws. 'Destroy the poor houses, and the poor having no public hand on which to lean, will use their own.' In like manner I say, banish cards, and society wanting a refuge for indolence and imbecility, may become active and intelligent. To make the idle happy, is to cut off the only bridge by which they are likely to return to the society of the good and wise. The present age, indeed, according to my plan, must suffer by being robbed of their crutch; but in consequence of it, the next age will walk alone."

We have left ourselves little space to decide upon the place which Mrs. Carter holds in the republic of letters. The volume before us contains such of her letters, as the respectable editor thought himself justified in publishing, a complete collection of her poetry, miscellanies in prose and verse, and notes upon the sacred Scriptures.

The letters of Mrs. Carter suggested to us an idea which the perusal of the rest of her works confirmed, that she affords an instance of a writer who did not know her own forte. When she moralizes and reasons, she appears to do so as most other respectable gentlewomen would; but when she indulges a more sportive vein, she seems sometimes to have caught a part, at least, of the mantle of Cowper, and brings back his cherished image to our sight. Some of her gayer letters are elegant and witty. In like manner we do not hesitate to prefer the dialogue between soul and body, (p. 375) to any verses which this collection contains. The miscellanies in prose and verse, however, put her claims to literary reputation in

the strongest point of view. In writing for the *Rambler* she appears to have remembered with whom her name and compositions were in this instance to be associated, and to have risen above herself. The notes on the sacred Scriptures contain nothing, as far as we observe, that is new. The objections which some female friend of hers thought fit to point against Christianity will never, we should think, alarm its most timorous friends; and the answers to these objections will not, we are afraid, confound its adversaries.

Upon the whole, our views of the moral and literary character of Mrs. Carter have many points of resemblance. In both, her peculiar excellence seems to be that she has no very capital errors. In both, also, she is far above mediocrity; but as in her letters a want of invention and vigour excluded her from the highest niche in the Temple of Fame, so in religion a temperament feeble and languid, a heart incapable of great emotions, some habitual coldness, and little even occasional zeal, deny her the first rank among the Apostles of Christianity. Her literary reputation we think not likely long to survive the days in which she lived. But she is gone where such approbation could not follow her, and where, if it could, she would despise it. Her moral worth, her humble piety, her unaffected reverence for God, her thankful trust in the merits of her crucified Redeemer, her deeds of love and usefulness; such works have gone before her to judgment, and she has risen, we hope, from the foot of that cross at which she appears long to have lain prostrate, to the bosom of her Father and her God.

The Duties of the Marriage State, a Pastoral Address, designed also as a general Illustration of the Form of Solemnization of Matrimony. By Basil Woodd, M. A. Minister of Bentinck Chapel, St. Mary-le-

Bone, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Hon. the Earl of Leicester. London, Watts and Bridgewater, &c. price 9d. or Three Dozen for One Guinea. 12mo. pp. 63. 1807.

Those who are acquainted with the Christian simplicity, and affectionate earnestness, which distinguish the public ministrations of this servant of God, will readily recognize in the tract before us its benevolent author, whose unwearied attention to the spiritual interests of his flock furnishes an example worthy of universal imitation. The young, in an especial manner, have been made the objects of his pastoral care; and we have had frequent occasion to mention the valuable efforts of his pen for their Christian instruction. But those who desire to witness a practical exhibition, both of the nature and the effects of his labours of love, in behalf of the rising generation, ought to pay a visit to Bentinck Chapel on the afternoon of the first Sunday in every month, when they will have an opportunity of receiving a lesson in the art of *catechizing*, and of seeing the happy influence of this practice (a practice required by the orders of the Church, though too generally neglected by her ministers) strikingly exemplified in the case of several hundred children. The mind of that man who can behold this scene without emotion, must be strangely constituted indeed.

The present address of Mr. Woodd has a more immediate reference to the adult part of his flock; and it contains much important advice, founded on Christian principles, and enforced by Christian motives, respecting the conduct of husband and wife to each other, and of both to their children, which we could wish were impressed on the heart of every married pair in the kingdom. Our limits will not admit of long quotations, but we beg those husbands and wives whose eye this page may meet, to peruse with attention and self-application the fol-

lowing passage. It may shew them the real cause of much of the domestic disquiet they may perhaps at this moment be experiencing.

"This honour" (which husband and wife owes to each other) "implies respect, attention, and preservation of authority and influence. It is a *mutual* duty, and of great importance. Unless respect is conscientiously preserved and shewn, the intimacy even of married life may degenerate into that familiarity, which breeds contempt. Hence that respect ought to be cultivated, which has a salutary restraint on the temper, the mode of expression, and the conduct. The laws of common civility enforce this in the general intercourse of life; but, alas, the too general licence which is given to the temper and behaviour within doors shews, that what is commonly called politeness and good behaviour is merely assumed; and that there is very little, or rather no principle in its mixture. The frequent contentions and petulances of the domestic scene too often prove that neither party is influenced by the love and fear of God. The fact is that they are no longer under external restraint, and they have not sufficient religious principle to restrain inwardly their own peevish humours. What is the reason of the frequent uneasiness betwixt man and wife, and their sometimes giving full scope to their passions upon very trifling occasions, even amongst persons, who behave with decency, calmness, and general good temper to all others? It is because they think their reputation safe in each other's hands, and therefore they are not afraid to discover their natural sourness and malignity. This shews that neither love of rectitude nor the fear of God is at the bottom of that poor thing we call Virtue, since we exert it least where it is most due, and where it would be most serviceable to ourselves, only because we think we can do so without disgrace." (p. 16, 17.)

We cannot do better than subjoin to this extract another, containing a number of rules for the cultivation of domestic happiness, "which," observes the pious author, "I drew up for my own use fifteen years ago. I review them with guilt, asking for mercy."

"1. Every day let your eye be fixed on God, through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your mercies as coming from Him, and that you may use them to his glory.

"2. Always remember, if you are happy in each other, it is the favour and blessing of God, that makes you so: if you are tried and disappointed, God does thereby invite you to seek your happiness more in him.

"3. In every duty, act from a regard to God, because it is his will and your duty. 'Do all in the name of the Lord Jesus,' and look to him to bless you and your partner, and that you may abide in his love.

"4. Never suffer your regard for each other's society to rob God of your heart, or of the time, which you owe to God and your own soul.

"5. Recollect often, that the state of marriage was designed to be an emblem of the love of Christ and his Church, a state of mutual guardianship for God, and a nursery for the Church and the skies.

"6. Remember that your solemn covenant with each other was made in the temple of the Lord, in the presence of his Church, and that the Most High God was called upon as a witness.

"7. Be careful that custom and habit do not lessen your attentions to each other, or the pleasing satisfaction with which they were once both shewn and received.

"8. Whenever you perceive a languor in your affections, always make it a rule to suspect yourself. The object which once inspired regard, may, perhaps, be still the same, and the blame only attaches to you.

"9. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect this very day what God has borne with in you.

"10. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate, or you will both be unhappy.

*The kindest and the happiest pair
Will find occasion to forbear,
And something every day they live
To pity and perhaps forgive.*

"11. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

"12. When you discover failings, which you did not suspect, and this you may be assured will be the case, think on the opposite excellence, and make it your prayer that your regard may not be diminished. If you are heirs of the grace of life, your failings will shortly be over,

you will hereafter both be perfect in the divine image. Esteem and love each other now, as you certainly will then. Forbearance is the trial and grace of this life only.

"13. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent and the harmlessness of the dove.

"14. Forget not that one of you must die first—one of you must feel the pang and chasm of separation. A thousand little errors may then wound the survivor's heart.—It is policy to anticipate it. O that when you meet again, the deceased may say, in heaven, I am, under God, indebted to you that I am here.

"15. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be his holy name! He can, and often does, suspend all our sorrows. Never pass a day without praising him for all that is past; glorify him with your present mercies, and trust him for all that is to come." (p. 59—62.)

Another extract will close our review. It is a word of counsel to the heads of families, respecting both the education of their children and the management of their household.

"The first and grand object then to be attended to is your own personal religion. Children soon discover whether their parents are in earnest with God, or not. This will give an early impression. Your own personal happiness depends on your personal religion, and so also does the general happiness of your family. Family government will never be established, or well managed, unless the parent begins with *self-government*. Learn to love God, aim at his glory, and consider your situation in your family as a talent, which you are to use for your own and others' benefit, temporal, spiritual, and eternal.

"Remember likewise you are bound to promote the happiness and religious welfare of your domestics. In order to this make religion appear lovely. Let your domestic government be just and kind. Consider that you have a master in heaven, and endeavour to imitate both his justice and his love. God might have made you their servant. Choose such as love and fear him, they will bring God's bless-

sing on you, as Joseph did on the house of the Egyptian.

"Every man carries his own atmosphere around him of unhappiness, or comfort; if we are irreligious, profane, tyrannic, proud, peevish, and ill-humoured, we make all around us unhappy; if we love God and our neighbour; if we cultivate humility, kindness, justice, and benevolence, the tendency is to make all around us satisfied, comfortable, and happy. A man's misery is very much his own fault. Now as religion most tends to subdue our evil tempers and to inspire whatever is just, lovely, and of good report, it is sound policy, as well as duty, to begin with personal religion." (p. 44, 45.)

We will not stop to notice the style of this publication, which certainly exhibits many marks of carelessness, but only state as an additional inducement to its distribution, that the profits arising from its sale are devoted to the Lying-in Charity at Paddington. The author, we are happy to observe, intends to address his flock on the duties of children, of masters, and of servants. We cannot too strongly commend this truly apostolical attention, not merely to the exposition of the grand doctrines of Christianity, but to the delineation of the graces and ornaments of the Christian character in every varying situation of life.

The Uncertainty of the Morrow, the Substance of a Sermon preached at Fulham Church in the Afternoon of Sunday the 13th of September, 1807, on Occasion of the late awful Fire in the Premises of John Ord, Esq; by which his principal Gardener was burnt to Death. By the Rev. JOHN OWEN, M. A. Curate of Fulham. 2d edit. London. Hatchard. 1807. pp. 31. Price 1s.

MOST of the Sermons which appear in print are written before they are preached. This, we understand, was preached before it was written. It is nevertheless eloquent, and well arranged; and what is still more important, it is calculated to be useful. We

CHRIST. OBSERV. No. 70.

trust that if it should meet the eye of any of those persons who entertain a strong dislike to what are called *extemporaneous* sermons, it may somewhat abate the violence of their prejudice, and lead them to doubt whether the propriety of the practice against which they are in the habit of waging war, may not, after all, be a question which is to be determined entirely by circumstances. We will honestly confess, indeed, that we could wish to see this practice restrained in a great variety of cases, where the crude effusions of an unfurnished mind are exhibited as the lessons of wisdom, equally to the injury of the audience, and the degradation of evangelical truth. But we are persuaded that no candid man would be disposed to maintain, that a minister, capable of preaching such a discourse as that before us without having previously committed it to paper, is under any obligation, merely for the sake of obviating an unreasonable prejudice, to subject himself to the labour of writing out his sermons. None who have a due sense of the importance of a faithful pastor's time to the spiritual prosperity of his flock, and of the variety of objects to which, if he would give a good account of his stewardship, his charitable attentions must be directed, could wish him to waste his hours unnecessarily in composition. If to a mind stored with knowledge, both divine and human, God has been pleased to add the gifts of a retentive memory, a quick and clear conception, and a ready utterance, unquestionably these are gifts to be employed to the glory of their author, nor can any sufficient reason be given why they should be neglected. We are anxious, however, that what we have here said may not be converted into an apology for persons of a very different description, who, without any of the requisite qualifications, except, perhaps, fluency of language, and actuated chiefly by a dislike to mental labour, affect to be extem-

rancous preachers. But we have opened a wide field, on which, it is impossible for us now to enter. The subject indeed has already been amply discussed in our pages. It may therefore be sufficient to refer our readers to our volume for 1804, pp. 535, 539, and 602, where they will find many useful and practical suggestions upon it.

We have more than once had occasion to bring before our readers the productions of Mr. Owen's pen, and always with approbation*. The present discourse, notwithstanding the peculiar circumstances of its appearance, is not unworthy of his former fame. One passage will serve to justify our commendation, and excite, we trust, a desire to peruse the whole. May it have the effect of alarming those who have hitherto despised the "terrors of the Lord."

"Let then a sudden calamity surprise, in his sleeping hours, such a thoughtless and improvident creature. Let flames, such as those which consumed the deceased, gather unexpectedly round him, and threaten him with a speedy and inevitable dissolution. What agonizing horrors must seize his conscience, at the transition which he sees himself about to experience, from a world in which lies all his treasure, to one in which he has no interest and no hope! He must encounter the king of terrors, he must push forward into an eternal state; destitute, alas! of every qualification for conquering the one, and securing a welcome, a happy reception, into the other.

"He has, it shall be supposed, a few hasty minutes, of which it is thought some pious use may be made; but, alas! those minutes are wanted for other purposes: the soul must take her hazard; for what remains of time must be used in struggles with the pangs of dissolution, or in fruitless efforts to escape from a pursuing, an overtaking, an overwhelming conflagration.

"But, supposing such an interval of trepidation could be spared from the concerns of the body, what solid advantage could the soul derive from it? Is such an interval as this either proper or sufficient for the deep and arduous operations of re-

pentance towards God, and faith towards our Lord Jesus Christ? Is it expected that in such a season of perturbation as this, the man will be able to negotiate a peace between God and his soul? and to begin, to prosecute, and perfect that great work, the work of his salvation? No; scarcely do these minutes of confusion suffice to bring before his view the laws which he has broken, and the punishment which he has deserved; when they expire, with them expires that day of grace, within which are confined the exercise of mercy and the remission of sins. In fact, the wretch has sinned away the day of grace, and the oft-predicted night of desperation has overtaken him. It found him unjust, he must be unjust still; it found him filthy, he must be filthy still.

"But it may happen that his destruction is effected without that slight and almost useless warning, which a few minutes of hurry and alarm may be considered as affording. It may be that the silver chord is snapped hastily asunder, and the transition into eternity so rapidly made, as only to be perceived by its effect. In such a case, the man who lay down to sleep among mortals like himself, awakes, after the lapse of a few unconscious hours, in a world of spirits; and awakes, without the smallest preparation for what awaits him there. Mighty God! what an awful, what an overwhelming change is this!! Whither shall this unprepared and astonished stranger betake himself? Within what recess shall he seek a covert from the eye, a shelter from the wrath of God? Alas! that world on which he has entered allows no retreat, affords no hiding-place; there all his former arts of concealment fail him; he must appear before God, and endure the aspect of that countenance which his sins and provocations have arrayed in frowns. But is it then true that this sinner is alarmed? does he really manifest the signs of fear and consternation? Where then is that high spirit with which, while in the body, he braved so stoutly the terrors of the Lord? where is that daring boldness with which he was wont in the circle of his associates to vilify the ministers, the ordinances, the mysteries of the Gospel; and to fetch mirth and merriment for himself and them, from a blasphemous derision of holy things? Alas! he is now become an arrant coward. The arm that threatened much, is now withered: the tongue that vaunted loud, is now speechless; and will be so, to every purpose but that of lamentation and cursing, for ever.

* See Vol. for 1803, p. 102, and Vol. for 1804, p. 550.

"His fate is now hastening to a crisis; active ministers accost, pursue, surround him; ministers, indeed, of another aspect, and meditating other purposes than those who fruitlessly tendered to him, while on earth, the Gospel of peace; and besought him so often, but always in vain, that he would, through Christ, be reconciled to God. Against these executioners of the divine vengeance, he can make no successful resistance: hurried away by their officious importunity, he takes his station among the unbelievers. At a distance he beholds the regions of blessedness, one beam of whose celestial light would make a Paradise for him; but he only beholds them: for a deep, and dark, and impassable gulf cuts him off from all communication with them; and shuts him up in those penal abodes, from which happiness, and peace, and hope, are excluded for ever." (p. 15—19.)

In addition to the other merits of this sermon, it will be proper to mention, that if introduced into the servants' hall, it may prove a seasonable corrective of the want of care with which they are sometimes chargeable, in the management of that element, whose destructive effects have given occasion to the present publication.

A Serious Address to Seceders and Sectaries of every Description, on the Multiplicity of our religious Distinctions, &c. London. Rivingtons. 12mo. pp. 48. 1805.

THIS small tract has been for some time in our hands, and is stated in a preface to have been published two years before at Bristol, under the title of *A Serious Address to the Inhabitants of that City*. It has nothing in it very original, and resembles many little works which have lately issued from the pulpit. On that ground indeed we are disposed to pay attention to it. The writer appears to be zealous as a Churchman: he deploras "the extensive mischiefs in society," resulting "from our religious distinctions, which are more than in any other part of Christendom;" asserts the sinfulness of Schism; in-

fers the excellency of our Church from the Martyrdom of those who, at the time of the Reformation, died in defence of her faith; represents our Dissenters as the followers of those who "refused to conform, merely because our Church continued the surplice as a decent and distinctive vestment, the sign of the cross in baptism as an outward form, and kneeling at the Communion Table as a reverential attitude." "Some," he adds, "were in those days displeased, because the Church Articles did not express the rigorous doctrines of Calvinism;" and at length the Dissenters overturned Church and State, murdered their Sovereign, seized all the power and wealth, and established their fanatical doctrines on the ruin of all principles of toleration. "The good sense of the country was soon wearied with these extravagancies;" but the seeds of Sectarism have lately begun again to spring up with luxuriancy and rankness. The present Quakers, the Unitarians, the followers of Whitfield and Wesley, and the Swedenborgians, are then briefly spoken of, and the Dissenter is challenged "to prove that one article essential to salvation has been omitted from the creed of our Church." "Finally," says this author, "I beseech you in the words of an apostle, and in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received; holding fast the faithful word as hath been taught, that ye may be able by sound doctrine both to exhort and convince gainsayers."

We are afraid that the evil which this author deploras requires a much deeper investigation than he has yet given to it; and we could point out many important inaccuracies in his statement. For example; is he not aware that the modern Dissenters, however the number of them may have increased, are much less prejudiced than their ancestors

against "the surplice, the sign of the cross, and the custom of kneeling at the Communion," and therefore also in one important sense against the Church itself? A great proportion of them, including both Calvinists and Anti-calvinists (for Mr. Wesley's Methodists are Anti-calvinistic) profess to approve of the Church Articles, and have even no objection to give their attendance at Church, when a preacher who is true to the Church principles, *according to their construction of them*, is in the pulpit. This is surely a very important part of the character of modern Dissenterism. Great numbers, professedly of the Church, are become occasional Non-conformists, on the ground of an alleged doctrinal heterodoxy, or rather doctrinal *deficiency*, in the *men* who minister at her altars; as well indeed as on the ground of an alleged want of sufficient strictness and seriousness. "The Church," say these persons (and we repeat that they do not consist exclusively of Calvinists) "is good. Her liturgy is excellent. Her articles are the truth itself. They contain the very creed which we profess." To the challenge therefore of this writer, who demands of every wanderer from the Church, that he shall "prove that there is any one article necessary to salvation omitted from her creed;" they would instantly reply, "We cannot prove it; but it is in search of those articles, so necessary to salvation, and of that spirit which is breathed in her liturgy, that we go either to dissenting places, or to those Churches where we can hear what we deem the truth." We shall not now enter into the question how far the persons whom we have described speak reasonably or act right. We are only saying that they do thus act and speak, and it surely is important that writers who profess to describe the evil, and to suggest a cure, should describe it as it exists.

One other inaccuracy of this writer demands our notice. He in-

volves in one common accusation the successive generations of puritanical Dissenters, who lived between the time of the Reformation; and that of Cromwell's usurpation; and he would lead his readers to suppose that the most early Puritans differed in points of doctrine, as well as of discipline, from their cotemporaries of the Protestant Church. Now the truth is, that the great body of the first reformers were nearly, not to say exactly, of one mind in respect to doctrine, and that the only material differences, which for a long time arose, respected more discipline and ceremonies. The dissention respecting Predestination and Freewill seems to have originated towards the close of Elizabeth's reign. By degrees many of the Dissenters grew more Calvinistic in doctrine on the one hand, and many of the Episcopalians much more Anti-calvinistic or Arminian on the other; and thus doctrinal questions served at length to widen the breach. We are inclined to think, that among the great mass of our Dissenters, Methodists, and occasional Seceders from the Church, doctrinal Calvinism has not upon the whole lately increased; and that the general colour of their religious sentiments is not more Calvinistic or Predestinarian than that of many of the men who in the time of Henry the Eighth, of Edward, and of Elizabeth, separated themselves from the Romish Church. The diversities of sentiment, indeed, are now greater; the liberty of thought indulged in modern times, having led to various extremes. The harsher views of the doctrines of Election and Predestination are, however, as we suspect, generally upon the decrease; and they certainly are not inculcated by a very large proportion of those who are called the Evangelical Ministers of the Church.

We cannot help here adverting to an error into which the members of our Church fell in the time of Charles the First, an error which some of her best friends have ac-

acknowledged. We mean that they too easily extended the term *Puritan* to persons who had not entitled themselves to an opprobrious name. Was any minister of the Church, or any private Christian, stricter than his neighbours? He was a Puritan. The Church had now many members who were far from being truly religious in their lives; and the cavaliers, as they were called, combined with men of High Church principles in producing this mischief. The earlier Puritans were in some degree in religion, what the earlier opposers of the court were in politics: they had, like the Hampdens and the Sydneys, much truth on their side; but partly through the violence of their adversaries, partly through certain tendencies in themselves, and partly through the unhappy course of events, the zealous friends both of religious reformation, and of liberty, were carried beyond their purpose. They were succeeded by men of a far worse description than themselves. The Presbyterians, it is well known, became outnumbered and overborne by the Independents; and after some progress in error, both Church and State were overthrown. "But ought you not" (it will be perhaps demanded) "to condemn these tendencies both to Puritanism and to Republicanism from the beginning? *Principiis obsta* is a salutary maxim." We answer, that according to this principle, it will be necessary to go further than even the writer of this pamphlet, or any of the numerous authors of his class. If the rule, which they propose, must be adopted, the reformation itself ought to be condemned; and it is worthy of remark, that the Papists censure it on this ground: they lay the blame of all the subdivisions which have arisen in the Reformed Churches, to the door of that great original schism, of that parent heresy, which we contemplate as our deliverance from Antichrist. It is therefore plain that some careful discrimination is

necessary on these subjects, and that the place in which the High Churchman is in danger of erring on the one side, and the Low Churchman on the other, requires to be carefully pointed out. Let the one beware of fanaticism and of a schismatical spirit: let him be reminded of the evils which have flowed down upon us from this source. Let the other be fearful of an approximation to those errors of the Church of Rome which we all profess to have renounced: let him be reminded, that the spirit of Popery may subsist under the disguise of zeal for a Protestant Church: let him claim neither infallibility nor a right to exemption from censure, on the part of his own ecclesiastical establishment; but let him condescend to inquire, whether a part, at least, of the defection which is deplored, may not be referred to some fault or negligence in the ministers of his own communion.

The subject, however, of the increase of Dissenters, or rather of Methodists, and of half Separatists from the Church, (for the chief increase is of this kind)—of men whose qualified secession undoubtedly may lead to very important consequences to our establishment, cannot be properly discussed; unless it is viewed on every side. The diffusion of knowledge of every kind, the more free exercise of the right of private judgment, the increased severity with which men are now disposed to judge their superiors both ecclesiastical and civil, the diminution of the general reverence for what is ancient, conspire, perhaps, with many other causes to set men free from that strict allegiance which they formerly considered to be due to the Church.

But we forbear from entering further into the subject, because we perceive that we have before us the task of reviving a very respectable work * which examines fully into the causes of the increase of the

* By the Rev. Mr. Ingram.

modern Methodists and Dissenters, and will demand our special notice. We shall for the present conclude, by observing, that the best mode of recovering men to the bosom of the Church, under our circumstances, is not, as we conceive, to pursue them with heavy Church censures; for one part of the very evil consists in the want of respect for common clerical authority: nor to suggest to them, after the manner of the Papists, that the promises of the Gospel are limited to that episcopalian Church which they desert; for intimations of this kind from their parish minister may but confirm their unfavourable opinion of him: but rather to prove to them, that they err on their own grounds, when they go to seek better doctrine, or stricter piety, out of the establishment. Let every zealous and devout minister of the Church appeal, solemnly, and seriously, to the consciences of those who desert him, *as to his own doctrine and his*

own conduct. An appeal of this sort will not be made altogether in vain. Let him say to those who constitute his proper flock, in the language of the apostle, "Ye have fully known my doctrine, manner of life, faith, patience, charity, long suffering." Let him privately desire the wanderer from Church to state what is that defect of which he complains, and what the reason of the preference given to other teachers. That portion of his parishioners which is the more strict and devout part, will be generally recoverable by ministers of fervent and unquestionable piety, after this manner; and if merely the hot-brained, the enthusiastic, the heretical, or the immoral, desert the Church, and fill the pews of the neighbouring conventicle; let him hope that good may arise from the separation. Certainly the Church of England would only shine forth with increased lustre, if the only Separatists were of this class.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the Press:—A new edition of Mr. Holland's *Essays on History*, with additions:—The whole works of Henry Mackenzie, Esq. in 8 vols. 8vo. revised and corrected by the Author:—*Marmion, a Tale of Flodden Field*, a Poem, by Walter Scott, Esq. in one vol. 4to.:—Remarks on a recent hypothesis relating to the origin of moral evil, in a series of Letters to the Rev. Dr. Williams, the author of that hypothesis, by the Rev. W. Bennet:—Bishop Jeremy Taylor's *Sermons*, a new edition, in 3 vols. 8vo.; and the *Choruses of Æschylus*, with notes and illustrations, by Dr. C. Burney.

Preparing for publication:—*Life and Writings of J. Bruce, of Kinnaird, Esq.* with original Papers, illustrative of the *Travels to discover the source of the Nile*, in one vol. 4to. by the Rev. A. Murray:—Sir Ralph Sadler's *State Papers* in 2 vols. 4to.:—*Researches Anatomical and Practical, on Fever, as connected with Inflam-*

mation, by Dr. Beddoes:—*Travels in Morocco*, by J. G. Jackson, Professor of the Arabic and African languages; and a new edition of *Euripides*, by Mr. Porson.

Mr. Ralph Wedgwood, of Oxford Street, has obtained a patent for an apparatus for producing duplicates of writing. For this purpose a prepared paper is used, thinly smeared over with oil, called duplicate paper. The ink used consists of carbon, finely mixed with oil. This ink is to be spread evenly over leaves of thin paper, which are to remain for some time between sheets of blotting paper, when they are fit for use. The pens or styles are made of agate ground to a smooth round point. A leaf of common writing paper being laid on a tablet, a leaf of carbonated paper is laid over it, and above that a leaf of duplicate paper. On the papers so disposed, the writing is made with the style. The effect produced is a double transfer of the carbon from the carbonated paper; that on the lower surface to the letter paper

beneath; and that on the upper surface to the duplicate paper above it, which serves for the copy, the ink shining through it.

Government having purchased the valuable Museum of the late Mr. John Hunter, have presented it for the public benefit to the Royal Corporation of Surgeons, and an extensive building is now erecting in Lincoln's Inn Square for its reception, which is also intended to serve for the Corporation Hall, and an anatomical theatre.

A Society has lately been established in London, called the Entomological Society, the pursuits of which are particularly directed towards the study of those species of insects found in Great Britain, the ascertaining their history and peculiarities, the readiest methods of destroying those which are noxious, and the properties belonging to them which may prove useful or beneficial. A publication by this Society has appeared, containing five papers. The first is a Review of the Rise and Progress of Entomology in Great Britain, by A. H. Haworth, Esq. the President *; the second is on rearing insects, by the Rev.

T. Skrimshire; the third is an account of a non descript insect *Lygaeus micropterus*, by the Rev. J. Bunell; the fourth is by Mr. Haworth, and is entitled A Brief Account of some rare and interesting Insects not hitherto announced as Inhabitants of Great Britain and Ireland; and the fifth contains a catalogue of insects found in Norfolk by the Rev. J. Bunell. We feel somewhat jealous of seeing clergymen distinguish themselves so much in these entomological labours.

AFRICAN INSTITUTION.

An interesting report from the Committee of this Institution has lately made its appearance. The general objects of the Institution have already been stated by us in our number for April, p. 270. The means by which those objects are to be effected are thus explained by the Committee.

"To prevent misconception concerning the views and measures of the African Institution, it may be proper in the very first instance to declare, that it is the Society's fixed determination not to undertake any religious missions, and not to engage in commercial speculations. The Society is aware that there already exist several most respectable institutions formed for the diffusion of Christianity, and means not to encroach on their province. It may also be proper to premise, that it will naturally become the duty and care of this Society, to watch over the execution of the laws, recently enacted in this and other countries, for abolishing the African Slave Trade; to endeavour to prevent the infraction of those laws; and from time to time to suggest any means by which they may be rendered more effectual to their objects; and likewise to endeavour, by communicating information, and by other appropriate methods, to promote the abolition of the African Slave Trade by foreign powers.

"The means which it is proposed to employ for the purpose of promoting civilization and improvement in Africa are of the following kind.

"1. To collect and diffuse, throughout this country, accurate information respecting the natural productions of Africa, and, in general, respecting the agricultural and commercial capacities of the African continent, and the intellectual, moral, and political condition of its inhabitants.

"2. To promote the instruction of the Africans in letters and in useful knowledge, and to cultivate a friendly connection with the natives of that continent.

* A curious fact is here given from a work of Dr. Hill's, published in 1773, entitled, "A Decade of curious Plants, some of them not described before," which, if true, may possibly diminish the attachment of some persons to the plant called *Mignonette*. In describing the *alucita pallida*, he observes, that this insect once came very strangely before him. "A studious gentleman, very subject to the headache, which he and his physicians both attributed to great attention, sneezing one day with violence as he was writing, saw some atoms a moment afterwards upon the writing paper, and they plainly moved. He doubled up the paper and brought it to me, when we laid a parcel of these moving particles before the lucernal microscope, when they appeared in continual motion, vibrating their antlers, shaking their wings, and turning up their tails to their heads in the manner of earwigs, but with incredible swiftness. It was palpable they had been discharged from his nose, and it is easy to see from whence they were thrown, and to understand how they might have caused intolerable pain, whilst they were thus rousing and moving their irritating hairs and feathers, upon a part where the very substance of the brain is almost naked. I had seen the same species inhabiting the flowers of the plant *Mignonette*, and on inquiry, found that he had that plant in his chamber."

"3. To endeavour to enlighten the minds of the Africans with respect to their true interests; and to diffuse information amongst them respecting the means whereby they may improve the present opportunity of substituting a beneficial commerce in place of the Slave Trade.

"4. To introduce amongst them such of the improvements and useful arts of Europe as are suited to their condition.

"5. To promote the cultivation of the African soil, not only by exciting and directing the industry of the natives, but by furnishing, where it may appear advantageous to do so, useful seeds and plants, and implements of husbandry.

"6. To introduce amongst the inhabitants beneficial medical discoveries.

"7. To obtain a knowledge of the principal languages of Africa, and, as has already been found to be practicable, to reduce them to writing, with a view to facilitate the diffusion of information amongst the natives of that country.

"8. To employ suitable agents and to establish correspondences as shall appear advisable, and to encourage and reward individual enterprize and exertion in promoting any of the purposes of the Institution."

The report is chiefly occupied in obviating the objections which may be supposed naturally to arise to the plan of the Society; 1st. from a consideration of the vastness of the object proposed to be effected by the efforts of a voluntary association of individuals in this country; 2d. from the supposed intellectual and moral inferiority of the African race; 3d. from the result of the attempt made to spread civilization in Africa, by means of the colony of Sierra Leone; and 4th. from the inadequacy of the means which the Institution can expect to possess and employ. On all these points, as we think, a most satisfactory answer has been given; and we recommend to our readers the perusal of this report, both as containing just and enlarged views on several important subjects, and as communicating to the public much new and interesting information. We should have been glad to have given either an abstract of this part of the report, or large extracts from it; but we could not have done this without impairing the general effect. We must content ourselves, therefore, with quoting a passage, which stands in some measure detached from the rest of the report, and with which it concludes.

"Your Committee, having thus endeavoured to do away such objections as might

prejudice our infant Institution, think it necessary to advert to only one argument of a positive kind in its favour, and that is the peculiar advantages for such an undertaking which the present moment affords.

"The Slave Trade, among the innumerable evils of which it was the proximate or remote cause, produced, it must be allowed, the effect of exciting, to a certain degree, a commercial spirit, and a taste for the produce and manufactures of distant countries, in the inhabitants of Africa. The British part of this trade has at length been abolished, and will shortly terminate upon the coast. That which has been carried on by America will cease about the same time. Dejemark has also extirpated herself from the guilt and disgrace of this commerce. France, Spain, and Holland, are effectually precluded by the war from taking any share in it; and no other European nation, Portugal excepted, has ever been engaged in carrying it on. After the close of the present year, therefore, the Portuguese Slave Trade alone will remain to oppose or obstruct any efforts which may be made for the improvement of Africa. The privations to which the inhabitants of that Continent will thus be subjected are of themselves calculated to give a great impulse to their enterprize and exertion; and there is good reason to hope that many of the more intelligent chiefs will anxiously avail themselves of any practicable means which may be presented to them, for obtaining those European articles to which they have been hitherto accustomed. At such a moment, how much may be effected by an institution prepared to furnish, what that intelligent traveller, Mr. Parke, states to be alone wanting to the improvement of this quarter of the globe; "example to enlighten the minds of the natives, and instruction to enable them to direct their industry to proper objects?"

"Nor ought we to overlook the benefits which this country is likely to derive from such a developement of the faculties of the African Continent. While that gigantic power at the feet of which the Continent of Europe now lies prostrate, is employing his utmost efforts to prevent our commerce from flowing in its ancient channels, surely it becomes us to cherish every reasonable prospect of finding other outlets. We have achieved a great and splendid act of national justice in abolishing the Slave Trade. The chain which bound Africa to the dust, and prevented the success of every effort that was made to raise her,

is now broken. Let our benevolence interpose to repair the ruin and degradation which we have contributed to bring upon her, and to teach her the use of her liberated faculties; and we may soon discover, by our own happy experience, that in exercising justice and benevolence towards her, whatever may be the apparent sacrifice, we have only been laying a more solid foundation for the enlargement of our national prosperity."

In our number for July, p. 481, we have stated the terms of subscription, and the places where subscriptions are received. It is obvious that the success of the Society must greatly depend on the extent of the pecuniary funds which it may be able to acquire.

FRANCE.

The collection of the fine arts at Paris has been enriched by the beautiful gallery of Salzthal, belonging to the late Duke of Brunswick, the Museum and gallery of Cassel, the Antiquities found at Berlin and Potsdam, and the colossal statue of Hercules, from Weissenstein, near Cassel.

M. Peyron has announced at Paris the publication in 2 vols. 4to. of an Account of the Voyage and Discoveries in the South Seas, in the Corvettes *Geographe* and *Naturaliste*, in the years 1800-1804. M. Peyron was the naturalist to the expedition.

M. Lechenault, one of the naturalists to the expedition under Captain Baudin, is arrived at Nantz, with a superb collection of Natural History, and of arms and in-

struments, procured from Otaheite, Java, &c. &c.

Bonaparte has founded at Marseilles, a professorship of the Arabic language, to which he has appointed Don Gabriel, formerly missionary at Cairo, with a salary of 8000 francs.

RUSSIA.

The governor of Ischulsk has reported to the Russian Government the discovery of a mass of ruins, 55 versts from the frontiers of China, which appears to have belonged to a very considerable city. They consist of heaps of decayed bricks, and the remains of ramparts, overgrown in great part with trees. Orders have been given for an accurate examination of them.

The Imperial Academy of Sciences at Petersburg has offered a prize of 100 Dutch Ducats for the best Memoir, pointing out "an easy method by which any individual, unacquainted with botany, may speedily detect deleterious plants at a small expense, and in a manner perfectly decisive." The Memoirs must be transmitted previous to the 1st of July, 1808.

EAST INDIES.

A new monthly publication has been begun at Madras, called the *Indian Magazine and European Miscellany*, containing a selection of literary and other intelligence from Europe, and original information on Indian subjects. The first number made its appearance on the first of February.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached at the Second General Visitation of the Right Rev. the Lord Bishop of Rochester, holden at Tunbridge in Kent. By the Rev. Philip Monypenny. 1s.

A Sermon, preached at the Visitation of the Rev. the Archdeacon of Berkshire, July 1, 1807. By the Rev. Arthur Onslow. 1s.

A Sermon, preached at St. Peter's Church, Carmarthen, on Thursday, July 3, 1806, before the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's. By the Rev.

CHRIST. OBSERV. No. 70.

Charles Pigott Pritchett, to which is added an account of the Society. 1s.

A Sermon, preached August the 20th, 1807, at Croydon, Surry. By John Ireland. 1s.

A Compendium of some of the most Important Particulars of Natural and Revealed Religion, written chiefly for the Improvement of the Middling and Lower Orders of Society. By D. Watson. 1s. 6d.

The Way to Heaven Delineated, or a Discourse upon the Plan of Salvation which is exhibited in the Gospel through Jesus Christ. By Samuel Moore. 2s.

The Danger of Philosophy to the Faith
4 T

and Order of the Churches of Christ, an Essay. By Mr. James Allen. 1s. 6d.

A Body of Theology, principally Practical, in a Series of Lectures, with a Copious Index. By Robert Fellowes. 2 vols. 8vo. 18s.

MISCELLANEOUS.

Sketches of Human Manners, delineated in Stories intended to illustrate the Characters, Religion, and singular Customs of the Inhabitants of different Parts of the World. By Priscilla Wakefield. 2s. 6d.

Logic, or an Essay on the Elements, Principles, and Different Modes of Rea-

soning. By Richard Kirwan, Esq. 2 vols. 8vo. 14s.

Patriotic Sketches, written in Connaught. By Miss Owenston. 2 vols. 9s.

Observations on the Prophet Jonah. By a Farmer. 12mo. 1s.

Causes and Consequences of the French Emperor's Conduct towards the Jews. By an Advocate for the House of Israel. 12mo. 3s. 6d. sewed.

The Substance of the Speech delivered by the Earl of Selkirk, in the House of Lords, Monday, August 10, 1807, on the Defence of the Country. 1s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(Continued from p. 620.)

WE proceed to give some farther extracts from the Diary of the Mission among the HOTTENTOTS, at the place formerly called *Bavians Kloof*, since called by the Dutch Governor, Jansen, *Gnadenhal*, or the *Vale of Grace*.

"Nov. 12, 1805. One of our communicants, Lea, was bitten by a serpent, and when we were called to visit her, little hopes were entertained of her recovery. We were much pleased and edified by her expressions of resignation to the will of the Lord. She said; "What is all the pain I suffer from the bite of this reptile, to the pains my Saviour suffered, when he took away my sins, and procured eternal life for me? I can never cease to thank him for his mercy, in sending his servants hither, across the great ocean, to bring the joyful news even to me."

"Dec. 18. We had a visit from Baron von T. a colonel, and several officers, who staid one night, and spent the next day in taking a view of every part of our settlement; expressing their surprise, that so much had been done in only thirteen years."

"24th. Being Christmas-eve, many Christians, Hottentots and slaves, came hither, and joined our congregation in celebrating Christmas with us. Of the latter, most had returned from the harvest. Our Church was crowded with attentive hearers, who, with us, adored our incarnate God and Saviour, praising Him with heart and voice that He came into the world to save sinners. On Christmas-day a great number

arrived from all parts; and it was a true festival-day to us all, on which we could with cheerfulness proclaim the glad tidings, that unto us is born a Saviour, which is Christ the Lord, both to Christians and heathen.

"The congregation of believing Hottentots at Bavianskloof consists of 496 persons. The inhabitants of the settlement are nearly the same in number as last year, as far as we have been able to ascertain; 186 men, 306 women, and 601 children. In all, about 1093."

"Jan. 30, 1806. To-day we yielded to the pressing request of fourteen Hottentots, and permitted them to live on our land. We represented to them, that unless they sincerely meant to believe in the gospel, and devote themselves to our Saviour, they would find the rules of a Christian congregation intolerable, and not be able to live in conformity to what the word of God demands. But they persisted, and said, that they had no other view, but to be truly converted to Jesus, and could not again mix with the heathen.

"31st. We had a conference to consider of the state of all our people, having spoken with each of the communicants and baptized. We rejoiced to find that the Holy Spirit continues to explain to them, more and more, the things of God; and even such, of whom we have hitherto believed that they did not bestow much thought upon themselves, seem to have been awakened anew. They acknowledge their sin, and total depravity by nature, and long to become partakers of salvation, through the blood of Jesus. That He loved them unto death, and shed his blood to redeem them

is a doctrine precious to their souls. For that mercy, that He sent his word to them also, they express the greatest gratitude. Some declared their earnest desire to be restored to their first love, and their sorrow that they should so little show their sense of our Saviour's love to them in their whole walk, &c."

"Feb. 9. Last night one of our women met with a very providential escape. She was lying asleep, when a large serpent waked her by crawling across her face and body. She lay quite still, fearing to stir, till the animal had retreated, without injuring her. She now came, and expressed great thankfulness to God for her preservation, in which we cordially joined."

"May 24th. Being Whit Monday, we had a baptism of four candidates. One of them, William Braunige, was an old Hottentot, who, on the arrival of the brethren at this place, came from the borders of Caffaria to hear the word of God. He said, 'In the beginning my heart was open, but by degrees, and after I had been admitted as a candidate, I relapsed and fell into all kinds of heathenish abominations. I roved from place to place, but found no rest in my soul; though I almost entirely forgot all the good things I had heard, &c.' Another of them, Dam Kochekraal, said, When I first heard that teachers were come to my nation, I said to my Baas, (master) 'I must go and hear the words concerning the great God, who made heaven and earth.' My Baas answered, 'You may go, but with those teachers you will die of hunger.' I replied, 'That, Baas, is impossible, for God, our Creator, will not suffer any of us to perish; for He has made us, and will have us to know him,' &c."

"27th. The Field-Cornet Grebe wrote us word, that his Excellency, General Baird, intended to be with us on the 29th, with a retinue of thirty persons. We did every thing in our power to give our new English Governor the best reception. He arrived about twelve o'clock with only six persons in his company.

"As soon as they sat down to dinner, the school-children came forward and sung some verses, expressive of their best wishes for the new Governor, which gave him and his company great satisfaction. After the children had retired, all the men in the settlement stepped to the door of our dining-room. His Excellency asked what this meant? and being informed that they came to bid him welcome to this country, he rose and went towards them. One of

the communicants, Adam Verdyn, stepping forward, addressed him to the following effect; 'My countrymen are here, to thank Almighty God that He has brought you safe across the great ocean, and to wish you all prosperity and blessing in this country. My nation commends itself to your favour and protection, and promises all obedience to you and your Government, and that we will be faithful to you in all things, &c.' This address was delivered in three divisions, each of which was translated by Mr. von Rhineveld into English. The Governor expressed much satisfaction, and ordered Mr. von Rhineveld to thank the people for their affectionate declaration, and to assure them of his favour and protection. He afterwards took particular notice of an old Brother, Jacob Akink, who cannot speak Dutch, but still uses the click of the tongue in his own language. Another Hottentot was his interpreter; and thus by means of three languages, his Excellency conversed some time with old Jacob. The latter described in simple but energetic words, how the love of the gospel had brought him from a great distance to this place; and added, that now he had found rest unto his soul. The Governor then went to see the church. As he was soon going to leave us, the bell was rung, and the congregation immediately assembled, when some hymns were sung, to the great satisfaction of his Excellency and the whole company.

"After taking a view of the settlement, the Governor left us, with expressions of great good-will towards the Mission. The Hottentots seemed to revere him as a father. The Brethren Bonatz and Kuehnelt accompanied him part of the way. On opening the poor's box in the church, we found that the Governor had bestowed a generous donation upon our poor."

"Fifty persons were added to the church in 1806."

The accounts of the progress of the Mission among the Esquimaux on the Coast of Labrador are no less pleasing than those from the Cape of Good Hope. The converted Esquimaux continue in general to afford much satisfaction to the missionaries by their christian walk and conversation; and the schools which have been diligently attended, not only by the children but by many of the adults, especially the women, have been productive of great and abiding benefit. About twenty persons have been baptized at the different settlements during the winter of 1805-6, and about twenty more admitted candidates for baptism. We

will subjoin a few extracts from the letters and diaries of the Missionaries.

"The history of the year past is again filled with proofs of our Saviour's mercy and truth. He has not only maintained the work he had begun in the preceding period, but established it more and more in the hearts of the Esquimaux, and granted them to increase both in the knowledge of themselves and of Him as their Redeemer. The great mercy shown by the Lord to the Esquimaux here, was most manifest in sickness and at the approach of death. When an Esquimaux was taken ill, he either expressed himself quite resigned to the will of our Saviour either for life or death, or could hardly await the time, when he should be permitted to see him face to face; and on recovering, was hardly satisfied to continue longer in this world. As to the young people, we have had many proofs of the work of the Holy Spirit in their hearts, and in the classes of the former perceived traces of real life from God. The schools of the children have been continued with blessing, and even the adults have been diligent in their attendance upon them. They all showed an earnest desire, and even a considerable degree of capacity, to learn to read, and made good use of it in their own dwellings.

"September 1st. After the morning service, we had a conversation with some heathen families, who arrived here in the foregoing week, and expressed a wish to dwell with the believers, and to be converted to Jesus. We solemnly called upon them to declare before us all, whether they were sincere in their intentions, and in truth desirous to be made acquainted with God and the way of salvation. We also told them what we expected of such, who wished to live on our land. They answered; 'that they meant to receive our words like little children, believe the gospel, and obey us in all things; their only aim being the conversion of themselves and their families to God, that their and their children's souls might be saved.' This declaration was made by them with cheerfulness and great apparent sincerity. We had previously consulted with some fathers of families, how these new-comers might be accommodated, and provided with lodgings in the ensuing winter. For this purpose, new winter-houses were to be built, and others enlarged.

"As soon as it was known that these poor heathens had obtained leave to stay, there arose among our Esquimaux such a spirit of joy and gladness, that it was truly af-

fecting to witness it. Since their arrival here, our people had not failed to speak of the mercy the Lord had shown in their own conversion, and to preach Jesus to them as the only Saviour, who alone could make them happy both here and hereafter; and now, on perceiving that they were to be inhabitants of this place, they hardly knew how to contain themselves for joy. Young and old ran to help them with their baggage, and to settle their little affairs. It happened also, that in the morning early, a party of heathen Esquimaux, who had declared, that they would not live with the believers, on departing, left a man with his wife and child behind, who refused to follow the heathen any longer, and begged to be permitted to live here. He had pitched his tent at some distance, but our people, filled with love and ardour to serve all those who wished to be converted, went immediately, took it down, and set it up in the midst of their own dwellings. The new-comers were quite humbled and amazed by such proofs of love and attention in their Christian countrymen, and declared, that for the first time in their lives they had found people who loved them with disinterested sincerity."

"In visiting the sick we had much satisfaction. Some appeared to be near their end, and declared that Jesus was their only hope and refuge, and they longed to go and be with Him for ever. In this comfortable state of mind, the patience and resignation they shewed under sufferings was truly edifying. Formerly, whenever any symptoms of a serious illness appeared, we were always afraid that they would again be persuaded to take refuge in the sorceries and witchcrafts practised on such occasions by the heathen; and the dread of death was manifest; but now, blessed be the name of our wonder-working Saviour, they lay still and peaceful, resigned to the Divine will, and testifying of their joy, in the prospect of soon seeing their Redeemer face to face."

"Last summer, a young man, a son of the noted sorcerer Uiverunna, moved hither. His name is Angukualak. He is seriously awakened, and came to acquaint us with his whole former course of life, which he did with a mind greatly agitated. The recital was a string of the most abominable practices in the service of every vice. His parents had instructed him in the art of sorcery; and it is plainly to be seen, that Satan exercises an unbounded sway over the minds of these poor heathen. His account was nearly in the following words:

“My parents told me, that their familiar spirit or *Torngak* lived in the water. If I wished to consult him, I must call upon him as the spirit of my parents, to come forth out of the water, and remember this token, that I should observe in some part of the house a vapour ascending, soon after which the spirit would appear, and grant what I asked. Some years ago, when my little brother was very ill, I tried this method for the first time, and called upon the *Torngak*, when I really thought I perceived a small vapour arising, and shortly after the appearance of a man in a watry habit stood before me. I was filled with horror, my whole body shook with fear, and I covered my face with my hands. Some time after my brother's recovery, I had a very terrible dream, which overwhelmed me with anguish and terror. I thought I saw a very deep dark cavern, the descent to which was a narrow steep chasm. In this horrible place I discovered my mother, my relations, and many others whom I had known, and who had led a very wicked life on earth, sitting in great torment, and exhibiting a dreadful appearance. I was already with my feet slipping down the chasm; and it seemed as if somebody said to me; “Into that dark place thou likewise must depart.” From that moment I found no rest any where, but having heard that true believers lived at Hopedale, I resolved to come hither, and, with my whole family, to be converted to Jesus, that I may not likewise descend into the place of torment, and be lost for ever. But, alas! I know not as yet how to get released from evil, for I still feel as if I was bound with the chains of sin.”

“June 18. Isaac returned with his family. He soon came to see us, and his very countenance testified of the joy of his heart; nor could he find words to express his thankfulness to our Saviour, for the mercies shown to him this spring. He also shewed an earnest desire to make known to all his countrymen, what Jesus had done to save them from sin and death, and how he had experienced the truth and power of the gospel in his own heart. Nor did he any more fear what they might say or think, (which is in general the prevailing consideration with an Esquimaux,) but boldly declared to them the love of God in Christ, and called upon them to come, and in like manner to be made partakers of the blessings imparted to us by Jesus, the friend of sinners. We cannot describe to our dear Brethren and Sisters in words what

we felt, when we beheld such a proof of the power of the Lord's grace made manifest in this nation, among whom our Brethren have laboured upwards of thirty years, and suffered so much anxiety and grief at their hardness of heart. It now appears, indeed, that the Lord's time is come, when they that were asleep in sin and death, shall awake, and receive ears to hear the gospel, for the salvation of their souls. Hitherto, even those who were awakened, and had in some degree attained to the knowledge of the truth, frequently halted between two opinions; and, though they well knew how to hide their deviations, yet in their hearts they were condemned and unhappy. Now they confess their sins, and are anxious to be delivered from them.”

“Upon many occasions, the most pleasing proofs were given of the zeal with which our people endeavour to avail themselves of the frequent visits of brethren Esquimaux, to direct them to our Saviour, and advise them to forsake the wicked ways of their forefathers.”

“In July, we had sometimes a large auditory at church, and felt greatly encouraged to proclaim the glad tidings of salvation. The seriousness and devout attention of our heathen visitors, gave us the best hopes, that the seed sown would fall into good ground, prepared by the Holy Ghost to receive it. A company of heathens from Ittiblorson, who had had much conversation with us during their visit, now resolved to go and fetch their families, and move to one of the settlements. Four families who had intended to go to Killinek, (a place 400 miles to the north of Okkak) gave up their proposed journey, and determined to move to Kippokak, south of Hopedale, to view with their own eyes; as they said, the great work of God among their countrymen there, and to be likewise converted. They set out on the 19th, and took letters and parcels for our brethren at Hopedale.”

“26th. Three families arrived from Nain, and brought letters from our brethren there. They pitched their tents close to our palisadoes, which gave us the pleasure to hear their melodious singing, at their morning and evening family worship. During their abode here, they were indefatigable in proclaiming the gospel to the heathen. They went from tent to tent, and in simple language, but with great energy and burning hearts, related what the Lord had done for them since last spring, and exhorted both our own people

and the strangers, to surrender themselves, without exception, to their God and Saviour. They were listened to by all with wonder, and their testimony was made the blessed means of renewing, in the hearts of the baptized, an ardent desire to be the Lord's with soul and body. Many came and confessed, with tears of contrition, the sinful things which hitherto had had possession of their souls.

"After the return of the before-mentioned company to Nain, we had the inexpressible joy to see all the people now living on our land come of their own accord, and with many tears of contrition declare their determination to part with every thing that would separate them from Jesus. Nor are they satisfied, till they have wholly unburdened their consciences of those things which torment them.

"O that we were able by words to convey to our dear Brethren and Sisters some faint idea of our sensations, and of the joy and gratitude we feel, in beholding this work of the Lord among our dear Esquimaux. Could they but see the marvellous change wrought in the minds and conduct of some of these people, who but lately were such avowed enemies of the truth, led captive by Satan at his will, and delighting in the most filthy and outrageous practices, they would mingle their tears of joy with ours. We now hear backsliders, as well as heathen, who have long heard, but never believed in the gospel, speaking the same language as those who have never till now heard of a Saviour; all confess themselves most vile and unworthy, weep over their sins, and cry for mercy through the atonement of Jesus. Thus, in Labrador also, the word of the cross is the power of God unto salvation; we preach Jesus and Him crucified, and describe to them the sufferings and death of that Lord who gave himself a ransom for all, and who now invites all mankind to behold, and to believe, and to receive pardon and favour through his blood."

We could have multiplied such extracts would our limits admit of them: but these may suffice to excite the gratitude of our readers to the God of all grace, and to reprove their want of zeal in promoting his cause.

The following extract of a letter from ANTIGUA, cannot fail to produce a similar effect.

"For your two last letters and the New Testaments you sent us, accept our best thanks. The latter were a most welcome

present to us and the negroes, who desire to express their gratitude to those generous friends who sent them, in the most cordial manner. We wish them all the blessing of our Lord and Saviour for the participation they show in the welfare of the mission we have the favour to serve.

"You have heard from time to time how the work of God proceeds in this island. Our congregations gradually increase in number and grace, and our eyes continue to see, and our ears to hear, what many have wished, and do now wish to see and hear, of the marvellous works of the Lord, in awakening and converting heathen hearts, by the power of his spirit."

What a blessed effect might have been produced on the temporal and eternal well-being of the wretched slaves in the West Indies, had the church of England, whose proper province it was to have attended to their spiritual interests, in any degree emulated the zeal of the church of the Brethren. Let us take shame to ourselves for our flagrant neglect of duty in this respect; and let us at least try to repair the evil, so far as it is now in our power to do so, by supplying money and Bibles and Testaments, in aid of the scanty funds which, in the hands of these devoted servants of Christ, have been instrumental, through divine grace, in diffusing so widely in our islands, the blessings of the gospel.

JAMAICA.

Our readers will recollect the studied malignity which appeared to actuate the legislature of this island in framing a law which should effectually suppress every attempt to instruct their slaves in Christian Knowledge (see vol. for 1803, p. 181 and 312.) The law however which enacted that all who undertook this charitable work should be subjected to imprisonment, hard labour, and public whipping, nay, to any punishment not extending to life, was disallowed by our gracious King. With an ingenuity in evil worthy of a West Indian community, they have nevertheless contrived to elude the effect of the royal negative, and to establish a system of persecution not less terrible than that which had excited the displeasure of his Majesty. An act of the legislature of the island having been procured for erecting a corporation in the town of Kingston, an opportunity was taken of introducing into it a clause by which the corporation were empowered, among a variety of other particulars, to regulate and suppress conventicles, and were likewise empowered to impose on all

who should violate their regulations, fine and imprisonment to a large extent. The intention of this act, and its repugnancy to the spirit and principles of English legislation, were probably not perceived by the Board of Trade; and it obtained the royal sanction. The former attempt to extirpate religion (for in this light we must view the measure) from the island, having failed, the powers of the corporation of Kingston, whose proceedings have unfortunately not been subjected to the royal revision, it was conceived, might be advantageously employed to effect the same purpose. An ordinance was accordingly made by them, "for preventing the profanation of religious rites and false worshipping of God, under the pretence of preaching and teaching," &c. in which, after declaring that it is the duty of the magistrate to uphold religion, and that nothing can more tend to bring religion into discredit than pretended teaching or preaching by "uneducated, illiterate, and ignorant persons, and false enthusiasts;" and also, that this practice has increased to an alarming degree, being attended with divers indecent and unseemly noises and gesticulations to the annoyance of the neighbours, and the injury of the slaves, who are thus kept from their owner's business, and sometimes even driven to derangement; it is enacted, that from the 1st of July, 1807, no person not duly authorised "by the laws of this island, and of Great Britain," shall presume to preach or teach, or offer up public prayer, or sing psalms in any meeting of negroes or people of colour within the city and parish, on pain, if a free person, of a fine not exceeding £. 100. and of imprisonment in the common goal or work-house for any space not exceeding three months; or if a slave, by imprisonment and hard labour, for a space not exceeding six months, and by whipping not exceeding thirty-nine lashes; and that even in a licensed place of worship there shall be no public worship whatever earlier than six in the morning, or later than sunset in the evening under a similar penalty; and, lastly, that a like punishment shall be inflicted on every person who permits such illegal meetings on his premises.

Now it is somewhat remarkable that the men who profess such zeal for the honour of religion have themselves provided no means of religious worship, or instruction whatever for their slaves. They may indeed practise the grossest superstitious of heathenism without disturbance; but as for Christianity, it seems to bring the slave

too near a level with his master to be borne by the planters of Jamaica. But shall this be endured by the Christian government of Britain? We trust not.

We cannot help noticing the cruelty of that part of the enactment which forbids religious meetings to be held *in any case* before sunrise or after sunset: It completely shuts out *slaves* from the possibility of attending public worship at all. Persons who preach, it is said, must also be authorised "by the laws of this island and of Great Britain." But there are no laws of the island which regulate this point, or direct the mode of obtaining licences, so that the very persons who by the laws of Great Britain are fully qualified to act as public teachers, are still liable to all the pains and penalties of this persecuting edict, because they are not authorised by the laws of *this island*. Do not all these facts establish beyond a doubt the oppressive cruelty of the system which prevails in the West Indies, and the imperious obligation which attaches to the government of this country to interfere, to prevent these petty legislators from setting at nought as well the authority of the parent government as the plainest principles of justice, and the most sacred rights of conscience?

MISSION TO TARTARY.

The last accounts received by the Edinburgh Mission Society from their Missionaries at Karass, are dated July 15. They were then in good health, and had begun to print the New Testament in Turkish. The first sheet has been sent over as a specimen of the work.

Kategary, the young Sultan who has been so often mentioned in their letters, has been baptized at his own earnest request. It is now a considerable time since he renounced Mohammedanism, and made a public profession of Christianity. Since that time he has been not only steadfast in his attachment to the Gospel, but zealous in his endeavours to spread the knowledge of it among his countrymen. On this account he has suffered great persecution, both from his own relations and the neighbouring chiefs. Many arts have been tried to draw him away from the Missionaries. Promises and threats, kind usage and harshness, have been successively employed with this view. Some of the Sultans have gone so far as to say that they are determined to kill him unless he return to the religion of his fathers. But all their efforts have been in vain. He not only continues firm in his profession, but dis-

covers the greatest anxiety for the conversion of his countrymen. Mr. Brunton thus writes:

"Kategory daily, zealously, and eloquently defends Christianity. He often argues with the Effendis, and omits no opportunity to expose the absurd opinions and wicked practices of the people around us. When he was ill of the contagious disorder that lately raged in the country, and seemed to be in the very jaws of death, his attachment to the Gospel remained unshaken, and he resisted all the efforts of his relations and others to make him apostatise. Since his recovery, his mind appears to be much impressed with divine things. Last Saturday evening I read to the family, in the Tartar language, the xivth and xvth chapters of St. John's Gospel. Kategory was standing behind me. Hearing him make some noise I looked round. The tears were running plentifully down his cheeks; and he was so affected with what he had heard, that for some time he could not speak. Next morning he sent me word that he wished his baptism should be no longer delayed, as he did not know how soon he might die. Having no scruple in my own mind, I desired Mr. Mitchell to mention the matter to the brethren. They were all heartily willing. Accordingly,

when sermon was ended in the afternoon, I mentioned the business to our little congregation, and as no objection was made, I administered to him the ordinance of baptism. He is now a member of our Church, and I hope will be a comfort to us, and a blessing to many of his deluded and miserable countrymen. I think I mentioned to you formerly, that he is lineally descended from the Khans of the Crimea, and is allied to several of the greatest families in the East. He is a very fine looking young man, and possesses very superior abilities. He is rather too high spirited, and is bold and resolute beyond any thing I have ever witnessed among the Tartars. Owing to the war betwixt the Turks and Russians, the state of the country is extremely dangerous. Several of the Circassian Beys have been influenced to go to war with the latter, and the Kabardians are daily committing dreadful excesses. Almost every day we are hearing of their entering some village, killing some, and carrying others away captive. We have frequently been threatened; and did you know every thing with regard to the state of this country, I am sure you would be amazed at our preservation and perseverance. Hitherto the Lord hath preserved us."

✂ We are under the necessity of postponing much important Religious Intelligence.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

ON Sunday, the 16th of August, Bonaparte opened the session of the Legislative Body with a speech, in which he traces, with his customary rapidity, the events of the preceding year. New wars, triumphs and treaties, he observes, have changed the face of Europe. If the house of Brandenburg still reigns, it is owing "to the sincere friendship with which the powerful Emperor of the North has inspired me." A French Prince will reign on the Elbe. The house of Saxony has recovered its independence; the Duchy of Warsaw, and the city of Dantzic, their rights. "France is united to Germany by the confederation of the Rhine; to Spain, Holland, Switzerland, and the Italies, by our federative system." "Our new connections with Russia are cemented by reciprocal esteem. I wish for maritime peace. No resentment shall ever influence my determinations. I can have none against a nation which is the

sport and victim of the factions by which it is torn; and which is equally deceived with respect to the situation of its own affairs and that of its neighbours." He then praises the French. "You are a good and a great people." "I feel a pride in being the first among you." "The nation," he adds, "has felt the happy effects of the Legion of Honour. I have created different imperial titles, to give new splendour to my principal subjects, to honour remarkable services by remarkable rewards, and thus to prevent the return of all feudal titles which are incompatible with our constitution." He then adverts to the prosperous state of the finances, and the course of internal improvement. "It is my wish that in every part of my empire, even in the smallest hamlet, the comfort of the inhabitants, and the value of the lands, may be increased."

In reply to this speech we have a long address of the Legislative Body, in which

they hail him not only as the conqueror, but pacificator of Europe. The address is as usual a studied panegyric. Alluding to the interview between Bonaparte and Alexander, they observe, "From one single individual, he may have been furnished with more examples, and received more information respecting the art of government, than could be obtained by Peter the Great, from long journeys in all the courts of his royal contemporaries." Their expressions they affirm are as remote from slavery as from anarchy; and yet they thus conclude their address: "Under the eye of your genius we shall speedily see our civil and political institutions perfected. You will affix to them that stamp of greatness and stability which distinguish all the other creations of your superior understanding: *and to crown your glory, genuine freedom, which cannot exist but under a pure monarchy, will become more and more secure under the government of an omnipotent prince!*" The address of the Tribunate is in a similar strain. These are the fruits of the French revolution!

A report of the minister of the interior, on the state of the empire, is little more than an amplification of Bonaparte's speech. The donations to charitable foundations in the year 1806, amounted to 2,300,000 francs, about 100,000l. sterling, to which the emperor has added upwards of 15 millions of francs more. The sufferings by the maritime war have been indemnified by his majesty*. Government has begun to think of the means of repressing mendicity. Roads, canals, and bridges have been improved, or constructed. Sea-ports have been enlarged, agriculture has been encouraged, and the cotton-spinning establishments have been revived†. Paris, become the metropolis of the world, is to be

* What this can mean we know not. It cannot mean that all the captures made from France during the war, both maritime and colonial, have been made good to the individuals who have sustained any loss by them. Effect is here probably more studied than truth. There is no free press to contradict what may be false. Bonaparte's end therefore will be gained. He will have credit with the many.

† All those works, which in England are the productions of private enterprise, as canals, docks, manufactories, bridges, &c. in France, are under the immediate direction of government. Those improvements, therefore, which in England are hardly known beyond the bounds of the county, or

decorated with new monuments, colonades, temples, &c. The tomb of Desaix is erected on the Alps. Thirty-five colleges, containing 18,000 scholars, have been established in the course of the year. Of these 3,709 are educated in whole, or in part, by the nation. Twelve schools of jurisprudence are opened, and contain 12,000 students. The labours of astronomers are continued. The Emperor, it is added, desires (and we know the significance of his desires) "*that in future there shall be no sects among the learned; that there shall no longer be any political parties in the state*" (*yet in France they still talk of liberty*); "*that learning, and morality, and good taste shall be in unison,*" and that men called to enlighten and improve the community "*should despise idle flattery*;" (Bonaparte himself, we presume, forming the only exception.) After adverting briefly to the purity of morals, which evinces the devotion of all religionists, and to the conduct of the Jews, who have become worthy the name of Frenchmen, and remarking that "France alone, of all the states of Europe, is without paper money, the report concludes with expressing a hope of the future revival of commerce, and with affirming, that while the French arms have been carried to the extremity of Europe, and her influence into the centre of Asia, the most complete order has prevailed in the interior; England alone remaining overwhelmed with the burden of the war, and the hatred of nations."

The French have been put into possession of the mouths of the Cattaro, and the Seven Islands, doubtless as a step to Bonaparte's Oriental projects. An armistice has been concluded between Russia and Turkey, by which the former binds herself to evacuate Wallachia and Moldavia, and to retire within her ancient frontiers, leaving the fortresses and territory in the same state in which they were found on her taking possession of them. The Turks are, in like manner, to evacuate these provinces, leaving them to the inhabitants, until a peace shall fix their destination. The island of Tenedos, and every other place in the Archipelago, taken by the Russians, are to be given up, and all prisoners, and captured vessels of every kind, to be mutually restored. The Russian ships and troops are immediately to proceed to their own ports. Nothing could

even parish, where they occur, are employed in France to swell out the report of a minister of state.

more clearly shew the degree of intimidation with which Bonaparte has inspired the Emperor Alexander, than his agreeing to such a treaty as this, by which he has sacrificed all the fruits of his naval and military successes, without any return whatever. It greatly diminishes the hope of any long interval of amity between this country and Russia. The influence which could procure his consent to so disgraceful a treaty as this, cannot fail to succeed in any attempt to procure the adoption by Russia of Bonaparte's new maritime code which, under pretence of giving liberty to the seas, is only providing chains for England.

In the meantime, Bonaparte is proceeding vigorously in his war of edicts. Holland and Prussia are now shut against our produce and manufactures, and so rigidly is the order to that effect enforced, that the price of insuring the safe conveyance of goods from this country till warehoused in Bremen, for example, by neutral vessels, has risen seven or eight hundred per cent. It now amounts to about thirty guineas per cent.

The public attention is now called in a peculiar manner to Portugal. Bonaparte appears to have demanded of this power, as the price of immunity, a large sum of money, and the entire and absolute exclusion of British commerce from her ports; and to enforce these demands, collected an army at Bayonne. The Prince Regent refused to accede to these conditions; on which the French and Spanish ambassadors took their departure from Lisbon, and the French army, it is supposed, has been ordered to advance. The determination of the Prince is said to be to quit Portugal entirely, and repair to the

Brazils, rather than submit to Bonaparte's exactions; and ships are said to be in a state of preparation for carrying this project into effect. The clergy however are supposed to be adverse to it; and the probability is that it will not be executed. In the mean time the British merchants are busily employed in withdrawing themselves and their property from Portugal; where, whatever course things may take, it will no longer be safe for them to remain.

The Crown Prince of Denmark has refused to ratify the convention of Copenhagen. This refusal however can have no effect in retarding the removal of the Danish ships of war and naval stores to this country. Their arrival is daily expected. The French are about to enter Holstein as the allies of Denmark, and are said to meditate a descent on Zealand. What effect this event may have on our measures with respect to the evacuation of that island, it is impossible to say; nor are we competent to decide how far the advance of a French force into the Danish territory, and the refusal of the Danish Government to ratify the capitulation, or to treat for peace, will affect our engagement to withdraw our troops from Zealand. Still less are we competent to decide on the policy of maintaining our footing there, supposing the question of right to be clear. We should feel little disposed to blame any course of policy which would have the effect of concentrating our force for the protection of our own shores. The Danish Government has adopted strong measures against British subjects and British property in Holstein and Norway, and will not admit even of the interchange of letters between its own dominions and this country.

GREAT BRITAIN.

THE chief occurrence of a domestic kind which we have to notice is the appearance of a proclamation for recalling and prohibiting seamen from serving foreign princes and states. In this proclamation Government take occasion to prescribe the conduct which our cruisers shall observe towards foreign vessels, whether merchantmen, or ships of war, suspected of having deserters from our service on board; and in doing this they virtually renounce the right of searching the ships of war of

friendly powers for deserters. The public opinion is greatly divided with respect to the policy of this concession; but it would be very difficult, unless all the bearings of the question were known, to pronounce a sound opinion upon it. It is obvious that as the right of searching foreign merchantmen for deserters is retained, no great practical evil is likely to arise from abandoning this right with respect to men of war; for if the whole navy of America, the only power with whom we are at issue on this

question, were manned with British seamen, it would produce a hardly perceptible effect on our naval force.

Mr. Rose, son of the Right Hon. G. Rose, is going out on a special mission to

America. No immediate eruption with that power, we conceive, is therefore to be apprehended.

Parliament is expected to meet towards the end of next month.

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 628.)

Mr. Fox, though he defended the peace, was by no means disposed to support the ministers who made it. He treated them with much disrespect; and it was at first assumed that Mr. Pitt, who had insisted on their competency, and had professed to give to them his independent support, still secretly guided the helm. There were now four parties in parliament; that of Mr. Addington, that of Mr. Pitt, that of the Grenvilles, which included Mr. Windham, and the Old Whig party of Mr. Fox. The party of Mr. Addington, though the weakest in itself, was strong through the influence belonging to administration, and was popular through the country in consequence both of the recent peace, and of a general persuasion of Mr. Addington's moderation and integrity. It was however plain that any temporary co-operation of the three other parties might place the ministerialists in a minority, and that a regular union of the three must produce the downfall of the administration. Under these circumstances it seems to have been necessary that the new ministry should carefully adapt its politics to the principles of some one at least of the parties in question, and the antecedent intimacy, and even hereditary friendship of the late and the new premier, as well as the general similarity of their views, facilitated a freedom of communication between them on political subjects, and thus secured for a time a sufficient degree of agreement in parliament. Indeed when Mr. Addington took into his hands the reins

of government, he acted with the complete approbation of Mr. Pitt, and consulted him concerning the mode of filling up all the important vacancies. Mr. Pitt went so far as even to exert his influence to persuade some of his personal friends to remain in office. It could scarcely, however, be expected, that a co-operation of this kind could be very permanent. The secrecy requisite in the case of certain measures of government, the absence of the ex-minister from town, the conscientious conviction which both the premier and other members of the cabinet might have of the expediency of some things known to be disapproved by Mr. Pitt, the spirit of independence which they would deem it becoming in them to shew in certain instances, and perhaps above all the known predilections and antipathies of the friends of the two chiefs, who, to speak in the softest terms, would be less likely to cement than impair the subsisting confidence, could hardly fail to create in the long run diversities of sentiment, which, after producing some degree of alienation and mutual suspicion in private, would be too plainly proclaimed in parliament; and every manifestation of such differences would afford to the two regular opposition parties an opportunity of uniting with that of Mr. Pitt, and of thus wounding the government.

The peace was of short duration, and when the war broke out, Mr. Addington is supposed to have made to Mr. Pitt an offer of forming a new ministry. But after much negotiation, the idea was relinquished, chiefly from its having been found impracticable to satisfy the

conflicting claims of some of their respective adherents. Mr Pitt defended the measure of the new war, but expressed a doubt whether forbearance might not in some respects have been pushed too far. The Grenville and Windham party inveighed vehemently both against the general tameness of the government and the suddenness and inconsistency of their appeal to arms. Mr. Fox on this occasion made a most eloquent speech on the side of peace. He denied that the new aggressions charged on Bonaparte constituted a ground for war, represented in the strongest terms the dangers and difficulties into which the country was again about to be plunged, dwelt on the hopelessness of the success of new continental coalitions, and severely commented on some remarks made by Mr. Pitt respecting the necessity of still greater burthens than the people had ever yet been called to endure. "Recollect," said Mr. Fox, "who it is that announces to you these new burthens: it is not one who is inexperienced in such matters—not one who is used to lay his hand lightly on you—but a great authority on these subjects—not a novice, but an artist." Mr. Fox, during the interval of peace, had made a journey to Paris, and had been admitted to some familiar intercourse both with the Grand Consul and his minister. Both Mr. Fox's visit to the French court *, and his speech on the breaking out of the war, were supposed to indicate a disposition too favourable to the pretensions of the new ruler of France. The ministry justified the war on the ground, partly of general encroachments made or evidently meditated by Bonaparte, partly of a French armament (of which the existence was denied by

the French), but chiefly of the violation of good faith in respect to Malta; which island we consequently refused to evacuate in pursuance of an article of the treaty. They at the same time argued that we should soon have no option on the subject, and that if we did not take our own time, hostilities would only be delayed until the renewal of them should suit the convenience of the enemy. The advantages which England, now having little hope of continental alliances, could expect from the contest, were evidently so few, and the evils were so great and many, that however defensible the war might be on the ground of justice, there seems to us to have been great reason to doubt its policy. The relinquishment of Malta might be improper under the new circumstances in which French intrigue had placed us in respect to that island; but the retention of it, as Mr. Fox and some others insisted in debate, did not necessarily involve the renewal of hostilities. "We already possessed Malta: it was surely therefore needless to go to war on account of it." Nevertheless many persons in this country who condemned the former war, gave their ready approbation to the present. Mr. Addington had made the peace, and by thus establishing his credit for a pacific disposition, he was enabled to recur to arms without incurring half the unpopularity which probably would have attended the same course of conduct in his predecessor.

The naval and military means of the country constituted the two most important points to which the attention of parliament could now be turned, and in respect to each of these Mr. Pitt appears to have felt considerable uneasiness and dissatisfaction. The new First Lord of the Admiralty had forborne to employ the merchants' yards in the same manner as his predecessors; and through this and other causes, the naval strength of the country seemed in danger of not being main-

* Mr. Fox, when he was at Paris, allowed himself again to fall into the society of Mr. O'Connor, a circumstance which we are disposed to ascribe chiefly to the easiness of his temper.

tained on the scale which our perilous circumstances demanded. It is remarkable that Mr. Fox agreed with Mr. Pitt in a motion for naval inquiry, for a reason the very opposite to that which Mr. Pitt had urged. Mr. Pitt pressed the motion on the ground of a presumed neglect. Mr. Fox assented to it, because the character of the First Lord of the Admiralty (a person acceptable to his party) having been impeached, an opportunity of clearing himself ought to be afforded. He thus contrived to exalt the character of his political friend, who was one of the administration, at the very moment when he was co-operating in an attack upon the main body of the ministry. The inadequacy of Mr. Addington's means of military defence was however the point chiefly urged. Mr. Fox and Lord Grenville had already coalesced, and on this occasion the three parties, although unprepared with any plan which they had agreed to prefer, appear to have co-operated for the purpose of condemning the inefficiency of the military system of the government. A motion made on this important subject being lost only by a small majority, the Prime Minister announced his intended retreat from office. Mr. Pitt on this occasion recommended to the King the formation of a ministry on the broadest basis; but finding the mind of his Sovereign decidedly adverse to the admission of Mr. Fox, and being unable now to draw to him the Grenville party, he consented to resume his former station. Mr. Addington was afterwards raised to the House of Lords, under the title of Lord Sidmouth, and became a member of the cabinet.

Mr. Pitt has been accused of not sufficiently urging the introduction of his late rival into the government. Two reasons probably conspired to prevent his making the appointment of Mr. Fox the condition of his own acceptance of office. First we may presume that he could

not perfectly forget the length to which Mr. Fox had carried his opposition, nor the impressions which he himself might have given to his Sovereign of the pernicious tendency of Mr. Fox's conduct. Mr. Pitt doubtless had advised the erasure of Mr. Fox's name from the list of Privy Counsellors, and this mark of signal displeasure had been given at no very distant period. Now indeed peace had been made, the danger of Jacobinism had abated, and many subjects of dissension consequently were closed; the new war was carried on against an acknowledged despot, and the general circumstances of the times appeared to recommend an union of the chief talents of the country. The accession of Mr. Fox might, therefore, on a balance of considerations, be deemed by Mr. Pitt adviseable, and yet it might not seem so necessary as to justify him in pressing the point to the utmost against the sense of his Sovereign, whose mind had not without cause been alienated from the individual in question. A second reason for the line of conduct observed by Mr. Pitt, might be the views which he entertained of the prerogative of the crown in respect to the choice of ministers; views indeed in which he always differed from Mr. Fox. Mr. Pitt had strenuously insisted, in the year 1784, that it belonged to the King to nominate the administration, and to the parliament to judge of their measures; always however admitting that the individuals appointed must be men possessing a reasonable degree of public character, and of competency for office. The doctrine of Mr. Fox upon this subject tended to impose on the Sovereign precisely those ministers who might be designated by the parties predominating in parliament; parties probably coalescing for this very purpose; and it therefore, as Mr. Pitt affirmed, amounted to the nomination of the ministry by the parliament. It may be difficult to

adjust the degrees of deference to the implied wishes of the legislature, which it may become a constitutional monarch of this country to observe under all the various circumstances under which either he or the nation may be placed. It seems to us however that the prerogative which we are considering becomes very limited indeed, if the king is not allowed to except against the appointment of a particular individual in such a case as this. May not Mr. Pitt have felt that his Majesty had a constitutional right to command his services under all the circumstances of the present case, even though both Lord Grenville and Mr. Fox should be excluded from office, the one by the king, the other by his own act?

The second administration of Mr. Pitt was principally characterised by the formation of a new continental confederacy. The danger of invasion was thus averted; and the inadequacy of his measure of defence, on the credit of which he had seemed to found his claim to assume the reins of Government, a measure favoured in its introduction, but afterwards opposed by Mr. Fox, did not therefore excite that serious dissatisfaction which might have been felt if the French army had still threatened our coasts. The policy of this confederacy has not been regularly discussed in parliament, but many papers were laid before it with a view to a debate. By these Great Britain appears to have instigated a new continental war, and to have engaged to furnish large pecuniary assistance. Russia, Sweden, and at length Austria, resolved to act, but Prussia was expected only to be neutral. Indeed her hostility was feared, and "demonstrations" were deemed necessary to be made by a Russian army which was to approach her borders. The disposable force however of this new coalition (independently of British troops) was great. It was assumed to be superior by 100,000

men to that of France. A chance was thus afforded of repressing the ambition of Bonaparte, now the Emperor of the French, who seemed more and more determined to convert every event both of peace and war to the purpose of his own aggrandizement.

The surprising infatuation of the Austrian general, who, though Austria chose her own time of beginning the war, suffered Bonaparte to interpose a large army between him and his Russian allies, while it indicates how much the hand of Providence was against us, may be pleaded in favour of the original policy of this confederacy; for an act of folly so signal, and so big with calamitous consequences, undoubtedly was not to be reckoned among the probabilities upon which it was necessary to calculate. Even after the destruction of the whole army of Gen. Mack, another hope of the emancipation of Europe, seemed to dawn upon us; for if during Bonaparte's absence in the capital of Austria, Prussia had but had the vigour to take the field with only half that force on which she a short time afterwards alone, and unsupported, thought fit to stake her very existence, the probability of the return of the French Emperor and his army to his own territories might reasonably have been questioned. While Prussia deliberated, the battle of Austerlitz was fought, and the fate of Europe was decided.—This battle also gave the last shock to the mind of Mr. Pitt, who had been for some time so much enfeebled by ill health, as hardly to be capable of holding the reins of government. The formation of the confederacy had been looked to as the achievement by which he might hope both to save his much-loved country, and to restore independence to Europe. In assuming the administration, he probably had some view to it; he had watched its progress with the greatest solicitude; he had seen it not without difficulty effected;

he had then traced the march of armies, and estimated the several chances of the war, with a mind naturally sanguine, but now sobered by experience, as well as bending under bodily disorder. On him seemed to rest the whole weight of the administration. The affair also of Lord Melville, while it had agitated his mind with a variety of distressing feelings, and had thus weakened his already drooping body, had deprived him of an old and very efficient associate in the cabinet, and had thus greatly added to the pressure. He repaired to Bath just before the parliament was to meet, and was brought back with difficulty. Notice was given in parliament of a motion which was to cast the severest censure on the continental measures of his administration; but the motion was suspended on account of the extremity of his illness. He died at this period, an era not the most favourable to his reputation, since it was big with dangers to his country, which it now clearly appeared that his first administration, however it might have preserved us for the time, had failed effectually to avert, and which his more recent measures seemed even to have aggravated. Great undoubtedly had been the talents as well as the zeal and integrity which he had for near twenty years exerted in the service of Great Britain. No man perhaps ever understood so well her commercial and financial interests, or perceived so clearly and intuitively the true path of policy in the case of all that variety of complicated questions which relate to her domestic interests. No man, as we believe, was a truer friend to her mixed constitution. He is said to have been prodigal of the public money; he however abolished a great number of useless patent offices, without claiming the credit which on this account he deserved, and enforced a prompter payment of the revenues into the Exchequer. The public accounts, when he entered upon

his office, were in great confusion and obscurity. He simplified and illustrated them in such a manner, as to place in the clearest light his own financial measures, and he thus also provided against the ignorance or improvidence of subsequent financiers. He substituted public biddings for private contracts, and not only established a sinking fund, which he both maintained inviolate and materially re-inforced during the war, but also introduced the new and economical principle of war-taxes, by which he set the example of raising a very considerable proportion of the supplies within the year. He is also accused of having been too profuse in the distribution of honours. This charge seems to be not unfounded; but it may perhaps palliate the fault to allege that his high, though as we fear, mistaken sense of honour, betrayed him in this respect into concessions to new colleagues, with whom he had coalesced, whose expectations and engagements he was more ready to fulfil, than those even of the men towards whom he felt greater confidence. He died insolvent. The parliament paid his debts, and ordered a monument to be erected to his memory. Mr. Fox assented to these measures, observing that Mr. Pitt was certainly a great man, and that his integrity was unquestionable: he would even have agreed to the resolution in which the House of Commons expressed their sense of his services, if one expression in it, that of his having been "an excellent statesman," had been omitted. Of the course which Mr. Pitt pursued in respect to foreign politics, we have already given our sentiments, which are those of only qualified approbation. If indeed at the period of which we are now treating, Europe was to be saved, we are disposed to think that, by the blessing of Providence, the talents of Mr. Pitt would have effected her deliverance.

----- Si Pergama dextra

Defendi possint, etiam hæc defensa fuissent.

But Europe was still staggering under the blows which she had so recently received; and her further humiliation, by the means either of encroachments submitted to in peace, or of defeats sustained in war, was not to be avoided. Mr. Pitt urged her on to war, and thus precipitated her into a state to which otherwise she might only have gradually approached. The high spirit of Mr. Pitt had also disposed him to favour the renewal of hostilities on the part of Great Britain. He was not inclined to wait till we were actually attacked, which, perhaps, under the existing circumstances, would have been the better policy. On his successors now devolved the arduous task of protecting and governing this great but endangered country—a country burthened with an unprecedented debt, pressed down with heavy taxes, disturbed by faction, as well as divided by the spirit of party, involved also in a tremendous war, stripped of almost every ally, indisposed by the very security so long enjoyed, to believe in the magnitude of the impending danger, and prevented by the very freedom of her constitution from resorting to those strong measures for her military defence, which were called for by the novelty of her circumstances—a country, however, still powerful in her resources, possessing a triumphant navy, and a high military reputation, deriving political freedom even from those intestine conflicts which sometimes threatened her with confusion, and more and more animated by the consideration that on her almost exclusively was now devolved the maintenance of the cause of liberty, and of lawful government in the European world. Happy should we be if we could add, that she was no less sound in her principles, and pure in her morals, than renowned for her valour; and if we could justly affirm that her love of religion was as ardent as her passion for liberty; that she devoutly

trusted to the blessing of Providence on a good cause, and neither placed a presumptuous confidence in the courage of her fleets and armies, nor exalted the successive leaders in her senate into the objects of her idolatry*.

(To be continued.)

The following communication has been transmitted to us by a respectable correspondent. We have taken the liberty of considerably shortening it.

MISS LOUISA COOKE, the subject of this memoir, was the youngest daughter of the late Mr. Isaac Cooke of Bristol. She died Sept. 5, 1807, aged 26 years. She was educated in the nurture and admonition of the Lord from her infancy. But the era from which her religious course is to be dated, is the month of April 1799, when she was attacked by a putrid fever, which, in the opinion of the medical gentlemen who attended her, seemed likely to terminate in her death. Happily she was not affected with the slightest degree of delirium throughout her illness. During this period it pleased God to apply to her heart those

* That this principle of confidence in God, and of distrust in ourselves, is by no means dissociated from bravery and skill in war, may be established on the authority of the greatest and most successful general that ever fought the battles of this country, the Duke of Marlborough. Writing to Sir Robert Walpole, in the summer of 1710, after most of his great victories, he thus expresses himself: "The Maréshall de Villars continues daily to assure his generals, that if there be no peace, the king has resolved to decide the fate of Europe by a battle in these plains. A battle at a distance is easily resolved and ordered; but when two such armies as consist at least of above one hundred and thirty thousand men each, shall be in presence, the most determined courage will be uneasy till the event of so great an action be known; the great God which has hitherto blessed her majesty's arms, will, I hope, give his protection to our just cause."

blessed truths, which she had so often heard both from the lips of her mother and from the pulpit. She expected to die, and under this expectation enjoyed a lively hope of going to Jesus Christ, on whose holy name she was continually calling, blessing and praising God for the consolations he so generously afforded her in her distress. She was perpetually requesting that the Psalms of David might be read to her, and found them to be a source of un-failing pleasure. Her anxiety to see her dear mother (for her illness occurred while she was on a visit to her eldest brother in London) was very great. Repeatedly she thanked God, that she was the offspring of one who had nurtured her in the way of the Lord, and that she was a child of many prayers, which she then found were answered. When her mother arrived, the crisis of her disorder was past, and she had begun to recover. Her health gradually returned, and in the course of three weeks she was able, though still very weak, to travel by easy stages to Bristol. There she made a covenant with her Lord to be wholly and entirely his, which engagement she sealed at his table.

Six months after her first attack she had another, which again threatened her life. It however pleased God to raise her up a second time from what was expected to prove her death bed. For the five succeeding years her constitution continued in a weak and delicate state, but she grew in grace and in the knowledge of her Lord and Saviour.

In the month of April, 1805, she was seized with a nervous fever, which confined her for some days to her bed; and as her health was not speedily re-established, she went in the following June to Dawlish, under the hope that the sea air might prove a restorative. But the great Disposer of all events had determined otherwise; and a low chronic fever kept her in a state of constant debility. From henceforth she lived much in solitude, the greater part of her time being spent in her own chamber. In her retirement she was always engaged, either in reading the sacred volume, or in pouring out her soul in prayer to God. And on these occasions she not unfrequently enjoyed delightful intercourse with her gracious Lord, and sometimes felt as if the very gates of heaven were open before her. Frequently also during the time of public prayer and preaching, her mind was powerfully affected by the word of God. She was unremitting in her attendance in the house of the Lord, resisting the solici-

tions of her friends, who, on account of her great and increasing debility, were often induced to dissuade her from going to church. Her mind was now so unceasingly occupied in communion with her God and Saviour, and in the contemplation of his glory, that she was unfitted for general society, which she therefore avoided; a circumstance which led some of her friends, who were unacquainted with the real state of her mind, to suppose that they were neglected by her.

After some time, she was induced, by the persuasions of her friends, to try the effect of another journey to the sea-side. On the 13th of April, 1807, she set off for Weymouth. On the road she often expressed the satisfaction she derived from the idea that her dear mother and other pious friends, together with the ministers whom she was accustomed to hear, were praying for her. But her satisfaction rose still higher when she recollected, that the great Intercessor was always pleading for her at the throne of grace. Whilst she was travelling, she repeated from memory many of the Psalms of David, and several chapters from the Prophets and St. Paul's Epistles. Cowper's hymns enlivened her devotion; and various passages from other favourite authors recurred to her recollection. Her attention was occasionally arrested by the surrounding objects of nature, which drew from her many religious reflections.

During her stay at Weymouth, her indisposition increased, and she felt a strong conviction that her sickness would be unto death. Her solicitude to return to Bristol became great, as her health declined; and of course she was not constrained to remain against her own inclination.

After her return her frame of mind became so heavenly, that she seemed often to be absorbed in the love of God her Saviour. So deep was her humility and self-abasement, that she frequently exclaimed, in the language of St. Paul, "I am the chief of sinners." The excellency of Christ was almost the only subject on which she would converse. In secular discourse she refused to join.

On the 12th of July the sacrament of the Lord's Supper was administered to her; and during the celebration of this ordinance a deep solemnity rested on the minds of all who were present. On this occasion she engaged in conversation with the clergyman who administered the ordinance to her, on her favourite subject, the Divinity of Christ; and on his leaving

her to go to church, (for it was the Lord's day) she followed him to the door, took his hand, exhorting him with great energy to preach Christ. She took a similar leave of another clerical visitor, admonishing him to the same effect.

The exercise of her mind during this day probably occasioned a convulsion fit, which seized her at the close of it, and lasted from eleven to twelve o'clock at night. The sensations it produced seemed to give her an idea of dying. Her language, on her being so far recovered as to be able to speak, was peculiarly animated and impressive, but uttered so rapidly that but few of her expressions could be remembered. Such as could be collected strongly marked the heavenly frame of her mind.

During the last six weeks of her life, she appeared to be altogether swallowed up in the contemplation of the love of God. Her conversation was expressed almost entirely in scriptural language; and so apposite and extensive were her quotations from the sacred pages, as to surprise all around her. When this surprise was manifested to her, she would reply, "This is the teaching of the Holy Spirit." A few weeks before this period, she mentioned that it had been her earnest and constant prayer, for two years at least, that she might be filled with the Holy Ghost.

During the last nineteen days of her life, eighteen of which were spent in bed, her sufferings were extremely severe, occasioned by violent and long continued spasms. After every paroxysm, so soon as she had a little respite from pain and had recovered her breath, she would exclaim, "God is love." "Praise God." "Christ is all and in all." Her resignation and thankfulness were not occasional acts, but the invariable frame of her soul; nor did she cease thus to express herself, till debility deprived her of the power of speech.

One day when she was agonized with pain, she was asked if her sufferings were not unspeakably great. She immediately opened her Bible, and pointed to that passage in the prophet Daniel's account of the three Hebrew champions, "Nor was an hair of their heads singed," intimating thereby the divine support she enjoyed. Her unshaken faith, and quiet submission to the will of God, continued without interruption to her latest breath. She slept but little; and whenever her sister, who slept in the same room with her, awoke, she found her engaged in communion with her God and Saviour. She took but little food; but on whatever she did take, whe-

ther it were food or medicine, it was her constant practice to implore a divine blessing. Indeed all the sustenance she used for some time previous to her being confined to her bed, was merely one or two biscuits and a little water in the course of 24 hours. During the last 19 days she took no food at all.

Being asked a few days previous to her death, if her consolations abounded, if death had lost its sting, and if she had any anticipations of the joys of heaven; and being requested, if she was enabled to reply in the affirmative, to extend her finger, which was her usual mode of expressing assent; she stretched out both her arms, while a sweet smile sat on her countenance. These questions were frequently repeated, and always received the same answer. On the second of September, four days before her departure, one of her sisters, whose visits to the sick room were, in consequence of her own ill health, only occasional, went thither merely for the purpose of looking at her. Miss Louisa had at this time scarcely power to articulate; but, seeing her sister, she made a sign for her to advance towards her bed; and after a painful effort to speak, she whispered, "God is love." During the two last days of her life, the room in which she lay, appeared like the antichamber of heaven. All who approached were conscious of a holy serenity diffused through their minds. On Saturday, September 5, her hands were clasped and uplifted, and her eyes raised to heaven, throughout the day. A few hours before she expired, she uttered something, but so indistinctly, that it could not be positively ascertained what she said. But it was pretty confidently supposed to be, "Lord Jesus come quickly." At about half past seven her respiration became weaker and weaker, like the breath of an infant falling asleep, till it entirely ceased, and the unfettered spirit took its flight to the bosom of Him who waited to receive it.

It may perhaps be asked, what were the steps which led, under the divine blessing, to so triumphant an issue, at the early age of 26 years? The answer is easily given.

The deceased loved and sought retirement: ever since her health began to decline, and long before the more dangerous symptoms of her disorder appeared, she was in the constant habit of retiring to her own room before the rest of the family; and the time so gained was spent in religious exercises. Thus daily she implored that grace, which God, according to his

promise, conferred upon her, and which so strikingly manifested itself through a long illness and in a dying hour. The grace thus sought and obtained, bore her mind above all the sufferings of dissolving nature, which she would never permit to be called an affliction. It is chiefly in retirement, and in the private exercises of devotion, that the soul communes with God, grows in the knowledge of God, becomes like him, and obtains strength for glorifying his name.

This eminent Christian loved and read the Scriptures. She carried a Bible in her pocket for two years preceding her death, and occupied all her leisure time in reading it. During her last illness she had the Scriptures read to her, after she became incapable of reading herself, and so long as she was able to hear others read to her, nearly allday; particularly the New Testament and the Psalms; and so closely was her attention rivetted to the subject, and so accurate was her knowledge of Scripture language, that if, in consequence of weariness from long continued exertion, the slightest deviation was made by the reader, she would immediately remark and correct it. Here then the happiness of her dying moments is farther accounted for. She loved and studied the Scriptures, the foundation of faith and hope.

Another mean of advancing the deceased to that blessed state which has been described, was, doubtless, her attachment to the public ordinances of divine worship. On these, while able, she was a constant attendant; never deeming any inclemency of the weather a sufficient hindrance. The delight which she experienced under the ministry of the word of God was great. The Gospel was to her heart glad tidings of great joy, because she felt her need of a Saviour, and came to the house of God in a state of humble dependence on divine teaching, and with an earnest desire of enjoying intercourse with the friend of sinners. That this was the state of her mind is evident from this, that when divine service was over, instead of joining with others in worldly conversation, or even in discussing the merits of the sermon, as the manner of some professors is, she hastened home, and there made it an invariable rule to retire to her chamber for the purposes of meditation and prayer. She was no common hearer, and therefore, as might be expected, derived no common degree of benefit and pleasure from what she heard. So sensible was she of the value of the public ordinances of religion, that, when

extremely ill, she manifested the greatest anxiety that none of the family should be prevented from going to Church; and when she was so debilitated that she could scarcely articulate, she was observed to intimate to her sisters, by signs, her wish, that they should not remain with her, but repair as usual to the house of God. And even after she was confined to her bed, the same solicitude continued; for when the clock announced the stated hour of family worship, she became uneasy till all who were in the room had left her, except those who were absolutely necessary to afford her support in her frequently returning spasms.

That abstraction from the world and its concerns which this excellent young person cultivated and maintained, was undoubtedly another step towards her triumphant exit from life. For many months she scarcely uttered a secular idea. Her conversation was truly in heaven. The same degree of external separation from the world is certainly not in the power of every professor of religion; but it may safely be asserted, that much of that communion with the world, and conformity to it, which prevail among professed Christians, is the effect of inclination, not of necessity, and proves a sad bar to that peace and joy in believing of which the deceased experienced so large a share.

The piety of the subject of this memoir, it may be proper to add, was not confined to her closet and the house of God. Loving God, she loved her brother also, she was therefore often to be found, while able to go abroad, in the cottages of the poor, reading the Scriptures to them, and conversing with them on the things pertaining to the kingdom of God. And even after she was confined by sickness to the house, her hands were employed for their benefit. Like Dorcas of old, she made garments for the widow and fatherless. Two thirds at least of her allowance for clothes and pocket-money were expended for charitable purposes. When a funeral sermon was preached on occasion of her decease, a servant of the family observed in the same pew with herself an aged woman, who wept bitterly. The servant inquired of the stranger (for such she was to all the surviving branches of the family) why she wept. She replied, "I have reason enough to weep, for I have lost the best friend I had;" and then related how the deceased had visited her, relieved her wants, and instructed her in the things of God. Real godliness consists not altogether in devo-

tional exercises; but in a due mixture of holy contemplation and active benevolence. While the heart is "surely fixed there, where true joys are to be found," the members of the body will be engaged in "doing good unto all men, and especially to them who are of the household of faith."

Would the reader of this memoir enjoy the comforts of religion in the season of sickness and in the hour of death? Would he not only die in a state of acceptance with God, but have an abundant entrance ministered to him into the everlasting kingdom of our Lord and Saviour Jesus Christ? Does he wish to pass off the stage

of life in the full assurance of faith? Let him cultivate the spirit and conduct of genuine Christianity. Let him imbibe the spirit of true devotion, a love of retirement, and an habitually devotional temper; let him read and study the Scriptures in private, as well as attend on the public means of grace. In the latter something may be found which corrupt nature relishes; in the former nothing. The evidence therefore which an attendance on outward ordinances affords, however regular it be, may be dubious and suspicious; but that which arises from secret intercourse with God is clear and indisputable.

DEATHS.

At his apartment in Tottenham Court-road, in his 76th year, Mr. JOHN WALKER, author of "The Propouncing Dictionary of the English Language," and of several other works.

At Bishopsburn, co. Lincoln, the Rev. HENRY-MONTAGUE DAVIS, Rector of that parish, and vicar of Fynsford, Kent.

At Mongwell-place, Berks, the Hon. Mrs. BARRINGTON, Lady of the Hon. and Right Rev. the Bishop of Durham, and daughter of the late Sir Berkeley-William Guise, Bart. of Rendcombe, co. Gloucester.

Rev. ROBERT HODGSON, Rector of High-Hoyland, near Barnsley, co. York.

At Orston, near Bingham, Notts, the Rev. THOMAS GUILFORD, curate of Whatton, and the consolidated churches of Orston, Thoroton, and Scannington.

In London, after a painful illness, the Rev. Thomas Jones, one of the senior fellows and tutor of Trinity college, Cambridge.

In London, aged 83, the Rev. T. Lawson, brother to the late Sir Henry, and uncle to the present Sir John L. bart. of Brough-hall, co. York.

Aged 82, the Rev. Thomas Freeman, rector of St. Martin's, vicar of St. Paul's, and forty-seven years minor canon of Canterbury.

ANSWERS TO CORRESPONDENTS.

SOCIUS; TALIB; and G. B. will be inserted.

S. Y.; JACK CHACE; the Anecdote of Mr. BOEHM; and CORDELIA are received.

A. M.; and J. W. M.; are under consideration.

Had it been our intention to insert J. K.'s communication, he certainly should have been informed of it.

The Essay on the Principles of Obedience to Civil Government has been left at the Publishers. We greatly approve its object; but it will not suit our work.

ERRATA.

No. for Sept. p. 610, col. 2, l. 29, for *review* read *reviewer*.

— 613, — 1, l. 12, for *countrymen* read *countrywomen*.

— — 2, l. 6, for *fretful* read *fitful*.

— 628, — 2, l. 32, for *guided* read *girded*.

THE
CHRISTIAN OBSERVER.

No. 71.]

NOVEMBER, 1807.

[No. 11. Vol. VI.]

Religious Communications:

To the Editor of the Christian Observer.

I BEG leave to express my great obligations to Mr. Faber, for the light which he has thrown upon the prophecies of Daniel and St. John; but upon attentively considering the passages of these Prophets, which relate to the periods of 1260 and 2300 years, I have arrived at a conclusion differing from that of Mr. Faber, with respect to the eras when these great periods commenced. Having, for my own satisfaction, put down, at some length, my ideas on this subject, and the historical facts on which my reasonings are founded, I beg leave, through the medium of your useful miscellany, to communicate a short abstract of the result of my inquiries. I hope that Mr. Faber, or some of your other correspondents, will favour me with their sentiments upon the contents of this paper; that if I am wrong, my error will be pointed out; and, at any rate, that the discussion of the subject will be the means of throwing further light upon the prophecies.

It is well observed by Mr. Faber, that Daniel's prophecies are strictly chronological. Keeping in view this principle, I beg the reader to refer to Dan. vii. 25, 26, and 27. If I mistake not, we may see in this passage three different periods, noted down in strict chronological succession, and most clearly distinguished from each other, not only by the order of the prophetic narration, but by the circumstantial features which mark each of them respectively.

The length of the *first period* is

strictly limited in the 25th verse, to a time, times and the dividing of time, or 1260 years; and its characteristic feature is, that the saints, and times, and laws are, during this period, given into the hands of the little horn, i. e. the Papacy.

The duration of the *second period* (verse 26) is not mentioned in this vision*, but its marked character is, the sitting of the judgment, and the taking away the dominion of the little horn, to consume and destroy it.

The *third period* (verse 27) is marked by the happy and glorious state of the world, under the rule of the saints.

From the above-mentioned passage of Daniel; I therefore deduce the following propositions:

1st. The period of 1260 years relates not to the duration of the secular Roman Empire in its last state, as divided into ten kingdoms; nor does it measure the time of the *existence of the little horn*; but it relates solely and exclusively to the term *of the spiritual and tyrannical power of the little horn*, over the saints, and times, and laws.

2d. At the conclusion of the 1260 years, the Papal horn will not immediately cease to exist; but its dominion will begin to be destroyed, by a series of judgments, in inflicting

* I think it will continue 30 years, being the difference between the 1260 and 1290 years, which are given in Dan. xii.; at or before the end of the 1290 years, I presume the beast and false Prophet will be taken in the battle of Armageddon, Rev. xix. 20. Then the reign of the saints will begin, but will not be perfected till the 1335 years of Dan. xii. 12.

which it is agreeable to the analogy of the divine government to suppose, that wicked men will be made the instruments.

3d: When within the body of the Roman Empire, such a series of judgments shall be poured out upon the little horn as shall, in fact, put an end to its dominion over the saints, then we may most certainly conclude that the 1260 years are ended.

Now, Sir, by consulting history, I find, that till the French Revolution, the saints in the body of the Roman Empire did remain under the dominion of the little horn. The reformation was principally confined, at least in its permanent effects, to those countries which are situated at the extremities of that empire. Neither in France, Italy, Spain, nor the hereditary dominions of Austria, were the Protestants tolerated; the Sovereigns of these countries, were superstitiously devoted to the Romish Hierarchy; and the saints were, in the strictest sense, given into the hands of the little horn.

I find that the French Revolution was followed in that kingdom by the toleration of the Protestants, the confiscation of Church lands, the abolition of the tithes of the Catholic clergy, and the annihilation of the monastic orders, that favourite arm of the Papacy. Similar effects, and also the secularization of spiritual principalities, have invariably followed the progress of the French arms, since the year 1792. And at this moment the Protestant religion is tolerated throughout the central dominions of the Western Roman empire. I conclude, therefore, from the irresistible evidence of historic fact, that at the time of the French Revolution, the judgment began to sit, for consuming and destroying the dominion of the little horn, and, consequently, that the 1260 years then elapsed.

In order to try the above conclusion by another test, I took up Mosheim and Gibbon, and having carefully read over those passages,

which describe the degree of spiritual power, possessed by the Popes, at the end of the fifth and the beginning of the sixth centuries, I could not help inferring, that the power and influence of the Papacy were greater at the commencement of the sixth, than they are, at the beginning of the nineteenth century. But as every one will admit, that the 1260 years must coincide with the period during which the Popes had most spiritual power, it follows also, from the above inference, that the 1260 years are, in fact, expired.

Having thus, by two different roads of inductive reasoning, arrived at the same momentous conclusion, I proceeded, according to the principles laid down by Mr. Faber, to ascertain the precise era of the 1260 years; and here allow me to mention my complete agreement with Mr. Faber in the following principles:

1st. The 1260 and 2300 years, end precisely at the same time.

2d. The 1260 years must be computed from some overt act of the secular Roman empire, setting up a spiritual tyrant as head of the Church.

3d. The 2300 years must be dated from the commencement of Daniel's vision of the ram and he-goat.

But before I state the result of my own inquiries, I must request your attention to what appears to me to be an error in Mr. Faber's calculations, even if we admit the premises on which he founds them. That learned and able writer would read in Dan. viii. 14, not 2300 but 2200 days. He dates the commencement of this period in the year A. C. 334, when Alexander invaded Persia; and thence he calculates that the 2200 years will end in A. D. 1866. He computes the beginning of the 1260 years in A. D. 606, and their end in the same year 1866.

But from any given point of time, A, in the year A. C. 334, to the corresponding point A, in the year of our Lord 1866; there are not 2200, but only 2199 complete years.

On the other hand, from any given point A, in A. D. 606, to the corresponding point A, in A. D. 1866, there are 1260 complete years.

It is evident, therefore, and I have no doubt it escaped Mr. Faber's attention, that in his scheme, the periods of 2200 and 1260 years, are calculated upon different principles; the first being computed exactly in the same manner as the three days that our Lord remained in the grave; and the other upon the principle, that the period must contain a series of 1260 complete years.

If it be asked, which of these I conceive to be the right principle; I answer, the one first mentioned. For to this day, in the East, the number of years which intervene between any two events are computed upon the same principle as the three days of our Lord's being in the grave, i. e. the first and last numbers of the series, though only parts of years, are counted as if they were whole years. On this principle, therefore, if the 1260 years commenced in A. D. 606, they will end not in 1866, but a year sooner, viz. 1865.

I now resume the thread of my argument. As early as the fourth century it was admitted as a principle in the Church, that obstinate Heretics might lawfully be punished with corporal tortures. On opening the code of Justinian, I find that, agreeably to this Anti-christian principle, an edict was issued by that Emperor, in the year 528, against the Nestorians, who refused to the Virgin Mary the blasphemous title of *Deipara*, and also against other Sectaries. At the end of this edict, the Emperor orders that all persons who, after proper admonition, continue to *think differently from himself*, shall, as notorious Heretics, be subdued by proper punishments. This edict is sufficient evidence of the existence of an Anti-christian tyranny, even at that period.

But it is from the date of another

and similar edict, in the year 533, that I compute the commencement of 1260 years; for upon the publication of this second edict, two letters were addressed by Justinian, the one to the Patriarch of Constantino-ple, and the other to the Pope of Rome. In the first of these letters, the Pope is expressly called "*head of all the Holy Priests of God.*" The letter of Justinian to the Roman Pontiff is expressed in language the most respectable; the Emperor acknowledges his holiness to be *head of all the holy Churches*; he mentions his eagerness to *unite and subject all the Priests of the whole East to the see of his holiness*; and informs the Pope, that the Patriarch of Constantinople had written to him on the same occasion, being eager "*in every thing to follow the apostolic see.*"

This memorable epistle was transmitted to the Pope, by two Bishops, Demetrius and Hypatius; and by being published in the code of Justinian, it became an acknowledged part of the laws of the Roman empire. At the date of this epistle, therefore, I conceive that the Emperor Justinian placed in the Church of Christ that *spiritual abomination of desolations*, which was to prevail against the saints for 1260 years. The period of 1260 years being computed from A. D. 533, upon the principle that the three days our Lord remained in the grave were reckoned, will lead us down to the year 1792, when (as Mr. Faber has shewn) the seventh trumpet sounded, and the seven vials began to be poured out.

I shall now consider the 2300 years of Dan. viii. 14. Mr. Faber thinks, that "as the ram (the Persian empire) continued standing from the year A. C. 536, when he first rose, till the year A. C. 330, when the Persian monarchy was finally subverted, the *beginning* of the vision may therefore be any year between 536 and 330; for at any era, in the course of that pe-

riod, Daniel would equally have beheld the ram, a standing or regularly established empire."

I am here obliged to remark, that the learned author does not seem to have sufficiently attended to the precision of the symbolical language. Had Daniel *only seen the ram standing before the river*, Mr. Faber's inference would have been correct. But the prophet says (verse 4,) "*I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him*"—"but he did according to his will, and became great."

The first scene of the vision is, therefore, by the actions of the symbolical ram, manifestly limited to some period of the Persian history, when the empire both enjoyed internal tranquillity, and was increased in extent and power, by conquests to the north, the west, and south; and to a period when it had not yet attained to the zenith of its power.

The last seven years of the reign of Cyrus do not correspond with the actions of the symbol, because that prince made no conquests after the year A. C. 536. The tyrannical reigns of Cambyzes and Smerdes do not correspond with these actions, for in this period the empire was much shaken.

But from the accession of Darius Hystaspes in the year A. C. 521, till the year A. C. 481, when Xerxes invaded Greece, the empire enjoyed profound tranquillity, (disturbed only by the unsuccessful rebellions of Babylon, and the Ionian cities) and was increased in extent by the conquest of Thrace and Macedon to the north-west, the Ionian isles to the west, and India to the south-east. In the year last mentioned, to the internal resources of the empire, was added the powerful alliance of Carthage. But the disastrous consequences which resulted to Persia, from the invasion of Greece by Xerxes, are well known; and the war between the two na-

tions, after continuing fifty-one years, was terminated in the year A. C. 449, by a peace most dishonourable to the Persian monarchy. So that after the year 481, the ram did not become great, but, on the contrary, his power was diminished.

It is therefore between the years A. C. 521 and 481, that we are to fix the commencement of this vision of Daniel, and of the 2300 years; and certainly it cannot be computed from a later period; since the empire had in A. C. 481, attained to the utmost height of its power, and begun to decline. After 481 therefore, the prophet could not have seen the ram become great.

Now, Sir, precisely during this period, an event happened, which all historians inform us was the first cause of quarrel between the Greeks and Persians. The event I allude to laid the foundation of that implacable enmity between the two nations which produced so many wars. In short, *it was the first link in the chain of second causes which led to the subversion of the Persian empire by the he-goat.*

According to Rollin, it was in the year A. C. 508, that Hippias, the last of the Pisistratidæ, was expelled from Attica, and retired into Asia Minor; where he insinuated himself into the favour of Artaphernes, Governor of Sardis, and brother of Darius, king of Persia; endeavouring, by every means, to excite in the mind of Artaphernes a prejudice against the Athenians. In effecting this he was so successful, that the Persian Satrap required the Athenians to reinstate Hippias in the government of the republic. This the Athenians positively refused, and were so highly incensed at the haughty conduct of Artaphernes, that they resolved to furnish twenty ships, to assist the Ionian league in their attempts to throw off the Persian yoke.

The Ionians, with the assistance of these twenty ships, burnt Sardis in the year A. C. 500. And Darius

hearing of this event, and the part the Athenians had taken in it, resolved from that moment to carry his arms into Greece; and that he might not forget his purpose, commanded one of his officers to cry out to him every day at supper, "*Sir, remember the Athenians* *."

It is well known, that Darius, in pursuance of this resolution, soon after sent an army into Greece, which was defeated at Marathon, and Hippias, the author of the war, slain.

Reckoning the 2300 years, on the principle already established, from the year A. C. 508, when Hippias took refuge in Asia †, and proceeded to the court of Sardis; we are led down to the year of our Lord 1792, when, as I have already shown, the 1260 years ended, the seventh trumpet sounded, and the seven vials began to be poured out.

I have thus, Sir, as concisely as possible, communicated to you the result of my inquiries. It seems a necessary consequence of this result, that the little horn of the he-goat of Daniel viii. does not represent Mohammedism. But, at any rate, I prefer the interpretation of that symbol given by Sir Isaac and Bishop Newton to Mr. Faber's, i. e. I conceive it to typify the Roman power. The limits of my paper do not, however, permit me to enter on this new discussion ‡.

I shall conclude this letter (for the undue length of which the nature of my subject is my only apo-

logy) with two or three short remarks.

The foregoing reasoning is consistent with Bishop Newton's opinion, that the 1260 years would end with the second woe trumpet.

My theory is consistent with itself, in that the 2300 and 1260 years are computed on one and the same principle. It dates the commencement of the 1260 years, not from any event that rests on doubtful authority; but from an act of the head of the secular Roman empire, which is yet preserved, and to be found in the volume of the civil law §. And the end of that period is made to correspond with the most stupendous event recorded in history, viz. the downfall of the French monarchy; an event which has proved most destructive to the dominion of the Papacy, and has degraded it to be the contemptible tool of a ferocious usurper.

The 2300 years are, on the foregoing hypothesis, made to commence at the date of an event, which indisputably was the original moving cause of the wars between the Persians and Greeks; and at a period of the Persian history that exactly corresponds with the actions of the symbolical ram, pushing westward, northward, and southward, and becoming great.

Finally, the hypothesis that the 1260 years are in fact expired, is the only one which seems to account for the astonishing rapidity of the scenes

* Rollin's ancient Hist. Book v. Art. 8. Book vi. Chap. 1.

† The compilers of the Ancient Universal History place the expulsion of Hippias from Athens two years sooner (in A. C. 510,) and his retreat to the Persian court in A. C. 509. Allowing that they are right, and Rollin mistaken, it yet seems probable that Hippias might be some time in Sardis before his introduction to Artaphernes; so that the year A. C. 508 may still be the proper date of his machinations against the Athenians.

‡ I have read Mr. Faber's reply to the Inquirer's objections in the Christ. Obs. for August; but I must say, without convic-

tion of the solidity of his interpretation of the little horn of the he-goat. To that interpretation I at one time assented; but upon further examination it did, and still does appear to me, that there are insuperable objections to it. May not Dan. xi. 31, refer, in the first place, to the placing the literal abomination of desolation in the literal sanctuary, when Jerusalem was taken by Titus; and, secondly, to the placing the spiritual abomination of desolations in the spiritual sanctuary, by the same Roman arms, when Justinian declared the Pope head of the Church?

§ Codex. Just. Lib. I. Tit. I.

we now witness. And if the events of the last fifteen years be not the taking away and consumption of the dominion of the little horn, referred to in Dan. vii. 26, I confess that I shall be at a loss, how to vindicate the language of the prophecy, from the charge of want of precision.

Oct. 1, 1807.

TALIB.

calculations, either of Mr. Bicheno or myself, are rendered more probable, by the circumstance of two persons, altogether unknown to each other, having been led to conclusions so nearly similar, must be left to the judgment of the inquiring reader.

Oct. 10, 1807.

P. S. When my former communication was transmitted to you, I had not seen Mr. Bicheno's Supplement to the Signs of the Times, wherein (see pages 11—29) that gentleman is led to chronological calculations, very nearly corresponding with my own, and founded almost upon the same premises. I am anxious that this circumstance should be known to the reader, lest I should be suspected of the most unfair species of plagiarism.

The fact is, that the whole reasonings of the foregoing paper took their rise as follows. In lately reading Dan. vii. my attention was arrested by a sudden and strong conviction, that the events of the last fifteen years exactly correspond with the contents of the 26th verse of that chapter. I then recollected the idea, advanced by Mr. Bicheno (in his Signs of the Times, which work I had read some years ago) that the 1260 years, commenced at the publication of Justinian's Code. I also knew, that Mr. Mann, of the Charter House, dated that period from A. D. 533, or 534. This induced me to look into Justinian's Code, &c.; and the train of reasoning, which I have already communicated, was the result. Thus far I am happy to acknowledge my obligations to Mr. Bicheno and Mr. Mann, as I have already done to Mr. Faber.

For my ideas respecting the commencement of the 2300 years, I am indebted to no one. I was led to them by carefully comparing Dan. viii. with Rollin's Ancient History, and the chronological tables annexed to that work, and to the Ancient Universal History. How far the

To the Editor of the Christian Observer.

I FEEL obliged to Mr. Faber for having noticed my objections to his interpretation of the Apocalyptic Image. In reply, I beg leave to state the grounds which still induce me to adhere to my former opinion.

Mr. Faber, in pages 288 and 289, 2d. vol. 2d. edit. of his work, maintains, that the passage in question not only *may*, but *must* bear the interpretation he puts on it. To shew then that the passage is *capable* of admitting another interpretation is surely to weaken the force of his argument. But conceding this point, allowing that I have totally failed, does it follow, because the image is made *for the use of* the beast, that therefore it must be a *literal* image? Mr. Faber has offered no reasons why a *symbolical* image might not be made *for* the beast.

I fully agree with him in the necessity of interpreting some parts of the prophecies *literally*, and others *figuratively*: but I would ask, what is the rule that determines which these parts shall be? Mr. Faber asserts, that "the rule of permanent symbolical interpretation was never supposed to affect the *actions* of such symbols as are capable of action." But surely he does not intend to maintain, that *all* the actions of such a symbol are to be understood as *literal* actions? When, in Daniel's vision of the four beasts, it is said of the fourth beast, which symbolized the Roman empire, that it "devoured, and brake in pieces, and stamped the residue with the feet of it;" this *action* of the beast must clearly be understood in a symbolical

lical sense. Indeed Mr. Faber himself afterwards qualifies his preceding assertion, by saying, that the actions of such a symbolical beast "must for the most part be literal actions." By which qualification he admits, that if some actions are to be taken in a literal meaning, yet that others are to be understood in a figurative sense. Here again then I would ask, what is the rule which is to determine when the figurative or when the literal meaning is to be used? If it depends on the will of the commentator, then those who interpret in a symbolical sense the action of the second apocalyptic beast in procuring an image to be made, have as good grounds for their opinion, as those who consider it as a literal image.

To evade the force of my next objection, Mr. Faber considerably narrows the ground which he occupies in his work. He now excludes from his interpretation of the image *unmoving* images, and confines it to *moving* images. But I see not that this limitation can greatly assist his argument. For the expression, *an image*, is, in my view, as totally inapplicable to *some few* of a large number of images, as to the *whole collective number* itself. Had history taught us, that the Romish hierarchy, during any part of their idolatrous reign, had set up, at Rome for instance, some *one* image of superior notoriety, like Nebuchadnezzar's image in the plain of Dura, and had enforced the worship of this idol universally on all its subjects; then, and then only, as I conceive, would there have been a probable foundation for the literal interpretation in question. Mr. Faber further appeals "to the winding up of the Revelation," as *decidedly confirming* his view of the subject; and asks me to account on any hypothesis, but the one he adopts, *why* the image is not punished, together with the beast and the false prophet? To this question I answer; 1st. That my inability to obviate this difficulty would not at all invalidate the force of my

objection to his interpretation. 2d. When the period for destroying the beast and the false prophet shall arrive, it may then be perfectly clear *why* the image is not destroyed with them, even though it shall not prove to have been a *literal* image. It would not be difficult to imagine a case in which this event might possibly occur. To adduce an unfulfilled prediction, in our ideas of which we *may* be totally mistaken, as *decidedly confirming* our own hypothesis on the subject, appears to me a mode of reasoning, which carries its own refutation along with it.

In reply to my last objection, Mr. Faber endeavours to shew that the word *ποιεω* may sometimes be used in the sense of *furnishing an occasion*; and he adduces one place in which it bears this interpretation. But in fixing a meaning to a word in any particular passage, it is not sufficient to shew from other passages that it *will admit* of such a meaning; it must also be shewn, that the context where it occurs *requires* or *justifies* this meaning. Now in the place under review (Rev. xiii. 15.) the word *ποιησι* is coupled with another word of an *active* signification, *καὶ λαλήσῃ καὶ ποιήσῃ*, "that the image of the beast should *both speak, and cause*, that as many as would not worship the beast should be killed." Surely it would ill accord with the spirit of this passage to read, that the image should both speak and *furnish occasion* that as many, &c." Indeed, let the whole passage, from the eleventh verse to the conclusion of the chapter, be attentively read; and then let the general impression on the mind as to the point in question be consulted. In the 12th verse the word *ποιεω* is twice used in a sense implying, in the most decided manner, activity and exertion; "and he," i. e. the second beast, "*exerciseth* (*ποιεῖ*) all the power of the first beast before him, and *causeth* (*ποιεῖ*) the earth, and them which dwell therein, to worship the first beast." In verse 13 the same word

again twice occurs in an active sense. In verse 14 it is again twice used in the same sense. Now after it has thus been used actively six times in three successive verses, is it probable that in the next verse (15), it signifies merely to *furnish an occasion*, and this too, when joined to an active verb (*λαλληση*); and when in the next verse (16), it again follows in an active meaning; "and he," i. e. the second beast "causeth (*ποιει*) all, both small and great, to receive a mark on their foreheads?" In short, the whole context appears to me strongly to militate against Mr. Faber's interpretation: and till these difficulties are removed, I must still be of the opinion expressed in my last, that the learned author's hypothesis, in respect to the Apocalyptic Image, however plausible and ingenious, is destitute of any solid foundation.

SOCIUS.

For the Christian Observer.

ON LUKEWARMNESS IN RELIGION.

I know thy works, that thou art neither cold nor hot. Rev. iii. 15.

THE doctrine and discipline of Jesus Christ, as exhibited in the New Testament, are admirably adapted to the frame and constitution of man as a compound being, possessed of a body and a soul; and they are also peculiarly suited to his state and condition as a fallen, corrupt, and helpless creature. There is a mercy revealed more extensive than his misery, a full, complete and effectual deliverance from the guilt and pollution of sin, and a final salvation from its tyranny and dominion. Although the greater part of those to whom these inestimable benefits are offered, "make light of them," being equally insensible of their own deplorable state, and of the unspeakable excellency of what they neglect and despise; yet, there is a people who profess better things, who express, by their conversation and their actions, a regard to the

author of these "good gifts," and a sense of their suitableness and value. To worldly men, who are careless whether they have any religion or none, who are indifferent whether that which they embrace be a true or a false one, it is necessary to insist on the importance of a real conversion to God; but to those who have already entered upon a religious course of life, it may be more suitable to urge the necessity of maintaining the life and vigour of their profession, to exhort them to be "fervent in spirit, serving the Lord."

External motives and services, when considered in themselves, have no intrinsic moral worth nor beauty; they belong to religion as visible expressions of internal sentiments. To give the labour of the body, therefore, without the heart; the honour of the lips, without corresponding affections of the mind; is to present an image to God, instead of a living man: it is to offer the skin of an animal in sacrifice, while the flesh and substance are consumed by an unhallowed fire. But if to serve God with the body without the soul be a deceitful worship, and an unprofitable service, so, to pretend to an elevation and a spirituality of devotion, which supersede the necessity of all outward expressions of piety and bodily worship, is to act in contradiction to the nature of man, and to disobey the ordinance of God. We are required by the sacred Scriptures to offer up ourselves "as a living sacrifice, holy and acceptable, which is our reasonable service." We are not to content ourselves with ineffective wishes and unfruitful desires. To a sound faith must be added a fervent charity; to inward experience, those outward indications of its conformity to truth, "a readiness to every good word and work," a laboriousness not to be wearied, a zeal not to be extinguished, if we would not suffer our piety to evaporate in unmeaning words and barren professions.

When persons first enter upon a religious course, they commonly display much fervour of affection towards divine things; they are all fire and activity, and seem animated with the glowing spirit of the seraphim; and it is no certain proof of a real declension in religion, that in a course of time, this heat shall abate, provided the practical determinations of the mind increase in vigour and efficacy. But every relaxation of zeal must be watched with jealousy and suspicion, lest that which assumes the fair appearance of a diminution of exuberant ardour, should finally subside into lukewarmness, or even degenerate into frigid unconcern.

Lukewarmness may shew itself by a certain indifference about religious matters, evincing a hesitating and divided state of mind. Not that the person is indeed either uncertain or unsound in his principles; for he may be no stranger to the truth; nay, a zeal and earnestness for particular opinions and practices are very consistent with a decay of every vital principle of evangelical piety. He "may have the form of godliness without the power." He "may have a name that he liveth, and be dead." As a religious man, he may resemble those who are rendered inactive and torpid by the pressure of bodily disease, where the remaining powers of life serve to little other purpose, than to manifest the lamentable decay of their original vigour and energy. In order to our serving God acceptably, sincerity and fervour are essentially necessary. Without the former, the very substance and constitution of our religion is unsound; the heart is not "whole with God;" and he who is destitute of entireness of heart is a hypocrite. Without the latter, there may, indeed, be many of the external characters of godliness, the semblance and representation of a spiritual man; but he is a mere pageant; the vivifying flame is wanting, and that coldness at the heart which is felt through all

the members, portends a rapid progress towards dissolution. This lukewarm state is described in the book of the Revelations, as more offensive to God, in some respects, than an open and avowed neglect of all religion. Not that a lukewarm religion is not better than none at all, when considered simply in itself; yet, as it is accompanied with some circumstances which render it peculiarly odious to God, so there are others which make it extremely dangerous to the professor; for it is generally connected with a settled confidence of safety, and a persuasion of its own goodness and sufficiency. Now as a false pretension to knowledge is more disgusting than ignorance, and pride in poverty, than poverty itself; so to profess high attainments in grace and great spirituality, where like the Loadiceans of old, we "are poor, and wretched, and miserable, and blind, and naked;" to use the language of Canaan, without the heart of an Israelite, implies a state which bears so near an affinity to that of a hypocrite, that God has declared his abhorrence of it, in a metaphor of the strongest import.

Among the causes of lukewarmness in religion, may be noticed in the first place, a want of faith. It may be feared, that the generality of Christians have but a cold and faint apprehension of the things of God, and yield a very imperfect assent to the great truths revealed in the Gospel. There is, perhaps, no express state of incredulity with respect to any of the parts or doctrines announced in the Old and New Testament: but they are not treated as existing realities; the heart is not penetrated with a predominant sense of their unspeakable importance, worth, and excellency; hence the hopes and fears, the desires and affections are but feebly excited by representations which are calculated, by their awful, or their engaging nature, to awaken and agitate every faculty of the soul. Who is there, indeed, that lives as he ought to do,

under an abiding persuasion of the comparative nothingness of all worldly pursuits, and the inconceivable greatness and value of those objects that are everlasting? Who is habitually influenced by such a lively belief of the desirableness of heavenly glory, as elevates him above the allurements of earthly vanities, and enkindles within him those ardent desires after the blessedness of an endless life, in the presence and enjoyment of God, which consume carnality of mind in the pure and spiritual flame of holy affections?

Some people, indeed, would persuade themselves and others, that their want of seriousness and fervour springs rather from inadvertence than unbelief; they have not, it is true, a constant recollection of "the things that belong to their peace," but their faith is firm and steadfast. This plea, however, is so far from refuting the charge, that it confirms it; for no man lives in the forgetfulness of those things in which he places his highest interest, and from which he derives his greatest enjoyments. The human mind is, indeed, more sensibly affected by present good, or evil, than by that which is remote and future, not only from the very constitution of our nature, but also because some degree of uncertainty is necessarily conjoined with every earthly prospect. But the declarations of God are not measurable by any degrees of probability; they possess a certainty beyond all example or similitude; they are all "Yea and Amen," irrevocably and eternally true. A belief in the divine word consequently admits of the highest measure of assurance attainable by human faculties. To affirm, therefore, that a man may habitually forget God and Christ, the joys of heaven, and the miseries of hell, and yet believe all these with the certainty of a divine faith, is the same thing as to assert that practical principles have no influence on human conduct, which is no less at vari-

ance with common sense, than it is contradictory to all ordinary experience. A secret infidelity lies at the root of most of those evils into which professing Christians are betrayed, and may be commonly regarded as the legitimate parent of those spiritual decays, which so greatly dishonour the Church, and endanger the individual.

2. Love of the world is a powerful cause of lukewarmness. This love of the world may be described as consisting in the desire of riches, an ambition for distinction, and the pursuit of pleasure and self-gratification. Where religion is not decidedly preferred before business, acts of duty before our own ease and convenience, heaven before secular advantages, and God before our friends and our interests, there will be a discordancy and inconsistency of conduct, an attempting to "serve God and mammon," which will certainly issue in lukewarmness, and perhaps end in final apostacy. "A double minded man is unstable in all his ways," and he who is not unreservedly devoted to God; who hesitates concerning what part he must take, when there is a competition between religion and sin, piety and pleasure, the prosperity of the soul, and the gratification of the body; who is without resolution to make the necessary sacrifice; will find his love of divine things to fade and decay like the seed that sprung up among thorns; and it will be well, if it be not ultimately choaked by them. There can be no greater enemy to the progress of true religion, than worldly policy, which under the pretext of discretion and moderation, under colour of avoiding the ebullitions and mistakes of enthusiasts, and the unnecessary rigours of those who are righteous overmuch, extinguishes all fervour and animation in the service of our Saviour, restrains all zeal in the cause of God, and fetters and impedes those exertions which are essential in the Christian warfare; for without contention there can be no

victory, and without victory, there is no crown. When the mind is unceasingly revolving worldly schemes and projects, and is pursuing these objects of its thoughts with a devoted attachment, the soul must be greatly obstructed and embarrassed in performing the ordinary duties of religion, and the devotional spirit must be nearly extinguished; and while the former are executed with all the alacrity and ardour of youth, the latter are passed through with the coldness, languor, and debility of advanced age.

3. Habits of indolence and self-indulgence lead to lukewarmness in religion. There is scarcely a more dangerous and successful enemy to earnestness and fervour in the divine life than a slothful spirit; the effects of this enervating principle pervade the whole man, and appear under the forms of irresolution, timidity, and a stupid insensibility to the awakening calls of duty, or the animating pleasures of devotional exercises. The Christian soldier must be prepared to encounter difficulties, hardships, mortifications, the rudeness of intemperate opposition, the acute stings of mockery and derision, and too often the groundless censures and harsh unkindness of those whom he wishes to consider as his brethren. These rough services are little suited to the temper and habits of the fearful, delicate, and effeminate lover of ease; they call for an ardour of courage, a contempt of suffering, and an unremitting perseverance, which the indolent are as unable to conceive, as they are reluctant to imitate. There is indeed a sort of negative religion, springing from natural temper and constitution, cherished by connections, actuated by fear, by modesty, by a regard to public opinion, or worldly interest, which may give rise to a laudable propriety of conduct, and support an outward conformity to something like godliness: but if there be not an inward and spiritual principle, powerful enough to carry on the soul with

increasing vigour, when all these outward motives shall cease to operate, the man is dead while he seems to live, his piety does not belong to him, nor have his actions any more intrinsic worth and excellency, than those of an automaton. In order to our growing in grace, we must grow in the knowledge of divine things, and improve the strength of gracious affections by a constant and lively exercise of them; but where lukewarmness, fostered by indolence, has gained the ascendancy, life is daily wasted in shameful inaction, and the interests of the soul are sacrificed to sloth and self-indulgence. Self-complacency may flatter such persons with their blameless and inoffensive life; but not to advance in a religious course, is to go backward; and he who hid his talent in the earth, was condemned as a wicked and slothful servant, to have his portion with unbelievers. As it is "the diligent hand that maketh rich," so it is the industrious Christian, he who makes religion the business of his life, who with unwearying assiduity uses all the means of grace prescribed in the Gospel, and resolutely denies himself every indulgence which would interfere with his spiritual advancement; it is he alone, who is warranted to hope he shall be preserved from the danger of lukewarmness.

4. There are certain misconceptions of the effect of religion, which have a natural tendency to generate lukewarmness. He who is just awakened to see the danger of an unconverted state, by the thunders of the divine law, displays (as we observed) a seriousness and solicitude, a fervour and earnestness suited to the condition of a man with whom all other concerns are swallowed up in the care of his soul. The whole heart is now engaged, his religion has wings, and he moves with the swiftness and alacrity of a person carried away by an impetuous passion. The time arrives when these violent emotions subside, and when peace and compo-

tedness of mind are obtained by believing views of the mercy, sufficiency, and faithfulness of God our Saviour. The agitations of terror are exchanged for sentiments of affection and delight in divine things. But though the voice of the Gospel may excite less tumult in the soul, yet it is calculated to enkindle no less zeal and animation. Why, indeed, should the mild attractions of love, and the cheerful emotions of gratitude, sway the heart with an influence less constraining and predominant, than the alarming sounds of consternation and dismay? But an enlarged experience has too clearly shewn, that when persons have arrived at what they conceive to be a state of safety; when distress and horror are succeeded by calmness and confidence; they are but too apt to rest there, not considering religion as a progressive state, in which it is essential to our well-being, that we proceed onward to the attainment of a stronger faith, a more lively hope, and a more fervent and comprehensive charity. Wherever there is a principle of life infused, there is a spring of perpetual action; the animal and vegetable kingdoms are always in progression towards maturity, or tending to decay; and a stationary being, whose vital operations are unattended with alteration or change, is a monster unknown throughout the kingdom of nature. A life of piety is a journey towards heaven; but should he who is travelling through an enemy's country to his father's house, intermit his progress as soon as he had passed the borders, and shew no more concern about the prosecution of his journey, it would be natural to conclude, that his apparent regard for his family was nothing more, in reality, than a selfish desire of his own safety. To rest contented with any present attainments, to notice sins of omission slightly and with indifference, to give the soft name of infirmities to imperfections which are hardly compatible with sincerity, and to be

in the habit of stifling the voice of conscience, by coldly and formally lamenting those defects, year after year, without giving any evidence of amendment, not only demonstrate the prevalence of a Laodicean spirit, but afford a strong presumption, that the religion of such a man is unsound.

5. Lukewarmness is not unfrequently connected with spiritual pride.

I am "rich," says the Loadicean, "and increased with goods, and have need of nothing." This is the language of a Pharisee of the worst description, an evangelical Pharisee, one who envelopes himself in his own orthodoxy, who censures with bitterness those that vary from the standard which he has modelled, and looks with contempt on those of his brethren who do not employ his language, nor conform to his manner and example. He assumes the air of a reformer, and pretends to communicate purer notions of evangelical truth, and more sublime notions of Christian obedience; but mark his temper and his conduct! His zeal is fervent, where his peculiar tenets are implicated; but it is feeble and languid where sacred duties and holy practice are concerned. Inflated with self-conceit, he is capacious and intolerant, wavering and inconsistent; his tempers are unsubdued, his appetites are unmortified, he is impatient of restraint or controul, and contrives to banish every doubt and misgiving, by the grateful whispers of self-complacency. Spiritual pride is always accompanied with great self-ignorance; hence, while the man conceives that he comprehends in himself the length and breadth and depth and height of knowledge, faith, and goodness, he is, in the sight of God, "poor and wretched, and miserable, and blind, and naked," destitute of all those graces which constitute the true riches and ornament of the converted soul. If we would avoid a state of lukewarm-

ness, inactive as the arm of a paralytic, and fatal as the slumber of the foolish virgins, we must resist the first ebullitions of spiritual pride, fearless confidence, and self-sufficiency, remembering that "a haughty spirit goeth before a fall."

6. A state of lukewarmness is always to be regarded as a most dangerous condition, since it is commonly the forerunner of greater and more deplorable evils. Such a frame of mind implies a declension in our spiritual course; it leads to that quenching of the spirit, against which we are cautioned by the great apostle; and if we are not alarmed and awakened to serious consideration by our first false steps, our feet may continue to slide, till we are plunged in irrecoverable ruin.

There are some circumstances which shew, that a man is recovered with greater difficulty from a state of lukewarmness, than from an evident and palpable backsliding. The Loadicean presumes, that he has knowledge enough of divine things, and needs no more teaching; devotion enough to require no additional fervour; and righteousness enough to render any farther progress unnecessary. The most affecting descriptions of his state, in sermons, or in books, create neither interest nor alarm; and reproof, rebuke, and exhortation, are alike without effect, because they are not reinforced by self-application. Thus he lives, indulging himself with dreams of ease and security, while publicans and harlots enter into the kingdom of heaven before him.

7. In order to guard against the fatal consequences of this state of alarming declension, it is of great importance to cultivate an acquaintance with ourselves. It will be useful to compare our present state, with that in which we served God with a willing heart, a fervent spirit, and a cheerful and animated affection. Not that mere frames and feelings, the effervescence of levity, or the feculence of a gloomy and

desponding temper, are to be made the tests of spiritual advancement or decay; but the fixed bias and determination of the mind for God; an increasing tenderness of conscience; a more resolute mortification of sin; a more enlarged and tender charity towards our fellow sinners, accompanied with a deep and humble apprehension of our own unspeakable unworthiness, and of the infinite mercy and grace of God our Saviour. These signatures of God's children, these indubitable fruits of the spirit, afford an evidence not less clear and convincing, than difficult to be mistaken or counterfeited.

When men go to prayer, as one observes, as children go to school, and give alms like those that pay a contribution, and meditate on divine things with the same unwillingness that young men die, there can be no delight in God, nor in his service; such persons will always be glad of every plausible excuse for neglecting any part of their duty. Is a professor of religion careless about the spirit and design and intention of the Gospel of Christ; is he punctual in duties that are public, and which are attended with notice and ceremony, but remiss, cold, and trifling in secret duties; glad of any accident that may interrupt them, and fertile in framing desires for the omission of them? He is lukewarm; he is afraid of the power of religion; he has a secret distaste to it, and accounts it a burthen; and he will soon in reality forsake it, unless the miraculous grace of God preserve and restore him.

8. A Loadicean spirit may be successfully opposed by the lively exercise of faith. The faith of a Christian is solidly founded upon the revelation of divine truth, which is received with intelligence, and is formed in the heart by the spirit of God. Faith is not a thing to amuse the fancy with, to talk and dispute about, but it is such a lively and practical persuasion, as will carry a man above the terrors or allure-

ments, the confusion, anxieties, and follies of this world of sin and vanity. He who is possessed of a divine faith, will profess it openly, without shame or fear; he will dare to live under its guidance and teaching, and be willing to die in full reliance on its certainty. As there is nothing better calculated in itself to rouse a man from senseless indifference in religion, than a steadfast and lively persuasion of the truth and reality of all those momentous things which are contained in the divine oracles; so, as it is God's appointed way of salvation, no other means can be so successful.

9. A constant and persevering devotion will have a mighty effect in changing lukewarmness into fervour and diligence. The prayers of a doubting mind, and of a lazy desire, are without efficacy or advantage; and he can scarcely expect an answer, whose devotions are without seriousness, earnestness, and importunity. Why do our thoughts so easily wander from God in the exercise of this duty, but because we do not feel wholly interested in that with which we are engaged? We have cold and feeble apprehensions of the work of Christ, and of the operations of the Holy Spirit; we do not so delight in God and spiritual contemplation, as to raise our souls above the gross, turbulent, and stupefying atmosphere of earthly concerns, without which, that light and gladness, that surpassing and unspeakable peace and joy, the foretaste of heavenly blessedness, can neither be enjoyed nor understood. Lukewarmness commonly begins in the closet; and if prayer be not omitted, it is performed with listlessness and the temper of a man who is weary of his employment. The effects of this indevout spirit proceed into the life and conversation, and carry a man with a steady progress towards apostasy. It has been said, that any thing which ought to be done, can be effected by him who is under the power of a fervent desire. Let the same earnestness and

solicitude, the same diligence and perseverance with which some favourite worldly object is pursued, appear in our religious conduct and in our devotions, and we shall soon find, that the fervent effectual prayer of a righteous man availeth much. "He that lives in the spirit and temper of devotion, whose heart is always full of God, lives at the top of human happiness, and is the furthest removed from all the vanities and vexations which disturb and weary the minds of men that are devoted to the world."

10. By seeking an increase of love to God and our neighbour, the Lacedæmonian spirit may be most successfully opposed. Love is the power that can sway the soul, in her several operations, with an irresistible energy and an unwearied constancy. The religion of Jesus Christ is a religion of love, and under this term may our duty to God, to our neighbour, and even to ourselves, be wholly comprehended. It is this holy and animating principle that warms and invigorates the soul, that by its ever active flame counteracts the cold and benumbing effects of remissness and lukewarmness, rendering the service of God delightful, and infusing an alacrity and readiness to run in the ways of his commandments. Love is indeed seated in the heart, but it is not confined there. It is as those springs of water, which take their rise underground, but diffuse their salubrious and refreshing streams, along a thousand channels. Like the sun, it may have a local habitation, but its cheering and beneficial influences are felt to the ends of the earth.

Professors of religion are often heard to complain of deadness and insensibility to divine things, of cold affections and ineffective desires, and they seem to regard these as mere infirmities, which it is decent and becoming to lament, but against which they are not bound to seek a remedy. But how can any one be sure that he possesses a sincere faith, when he is without an

evidence of its working by love, and when its necessary effects are veiled in so much obscurity and imperfection, that he may reasonably doubt of their existence and reality. To deplore the prevalence of these evils, day by day, without faithfully using the means of deliverance from them, neither evinces sincerity, nor contributes to safety; nor can even the abundant grace of the Gospel save that man, who, instead of employing it as a sovereign remedy against his corruptions, uses it only as the instrument for cherishing an audacious confidence. What, indeed, is lukewarmness, but such an abatement and diminution of religious fervour, as borders on spiritual death? It is a suspension of the vigorous actings of faith, and hope, and love; it is a formal, languid, fluctuating condition of mind, in which custom and habit sustain the feeble remains of a devotion almost lifeless, and an irresolute timidity seems to be the only obstacle against an absolute apostasy. It is one of the distinguishing properties of true grace, that its influence upon the soul increases and becomes more potent, in the progress of the Christian life. When we therefore see an habitual seriousness exchanged for levity and trifling; diligent watchfulness succeeded by sloth and negligence; a lively fear superseded by irreverent boldness; when fervent devotion has sunk into cold indifference, and loving kindness and charity are absorbed by private interest and self-complacency; there is a decline in the moral constitution of the soul, a sad defection from God and goodness, a state so nearly resembling that of the hypocrite, that it highly becomes such persons seriously to attend to the alarming admonition addressed to the Church of Ephesus, "Remember therefore from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent."

G. S.

To the Editor of the Christian Observer.

I can give no satisfactory account, Sir, of the accompanying fragment. It is said to have been found among the papers of a deceased gentleman, well known in the religious and literary world. But I do not give much credit to the history. How it fell into my hands can be of no importance to the reader. Its tendency is of more consequence; and judging that to be tolerably innocent, I venture to solicit a place for it in your miscellany.

I am, &c.

R. R.

—So absurd!

Sir F. S. "Yet this absurdity has been admitted by many of the deepest thinkers the world has known, and enforced too by some of its most accomplished writers. The Heathen philosophers discerned something of it, though obscurely; and Christians, of every age, have acknowledged it as the foundation of their faith. It is indeed the very turning point of true religion; and they who are insensible to their natural corruption can never properly value the salvation wrought for them. Why do you think it so absurd?"

Mr. P. "Because this is a matter of private feeling, and no man shall reason me out of my senses. If such natural corruption were universal, I must perceive it in myself. I do not perceive it. What folly is it then to attempt establishing it by proof? Yesterday I had a head-ache; to-day I have none; do you think all the college of physicians could persuade me I am mistaken?"

Sir F. S. "Do you then discredit every thing which does not fall within the sphere of your sensations? Tell me, Sir, have you any doubt that your heart beats, your lungs play, your blood courses through its appointed channels? Are you ignorant how subtle are the fluids secreted in every part of your frame; how

delicate the network of nerves, veins, and arteries spread over various parts of your body, and all continually in action; how wonderful, how mysteriously intricate the whole economy of your animal nature? Yet in this marvellous system of mechanism, very few are the movements of which you are conscious. If an anatomist assures you that the integuments of the brain are diseased, will you deride his warning, because you have never seen the dura or pia mater, nor feel the affection exactly as he describes it? In short, your corporeal organization may be shewn to be such, as, without the aid of scientific inquiries, you never would have suspected; and the disorders to which it is liable, betray themselves frequently by symptoms that do not, to those who are unskilful, appear to point at the seat of the complaint. If then we know so little of our animal constitution from mere perception, is it not possible, that something more than instinctive consciousness may be necessary, to acquaint us fully with the nature and qualities of the soul?

Mr. P. "Oh, indisputably. I never dreamt of determining on the fabric of our minds without examination. But I have examined. I have watched and probed severely; and can assure you, after all my labours, I find very little to complain of. I am, in the main, cheerful and benevolent. I do not envy the enjoyments of others, and am too happy myself not to be contented. Indeed, I think I am grateful for the blessings I possess; and am quite sure that I love my friends, and pity the unfortunate. What would you have more? However, to be candid, I will own that I sometimes am conscious of feelings which I cannot approve; but they are soon repressed; nor can I, for my life, conceive where that deep depravity is to be discovered which some of our divines insist on so largely.

Sir F. S. "My good friend, I am not going to be metaphysical.

The subject has undoubtedly difficulties, which neither you nor I can perfectly resolve. But I would suggest some considerations that may assist us in the inquiry; and which, perhaps, will lead you to suspect more natural depravity in your heart, than you have yet discovered. When we speak of the corruption of man, we mean to express his disposition to deviate in a greater or less degree from the path of holiness, as occasions may be offered. It is plain, then, that no one can form a just estimate of the moral state of his mind, at any particular period, without having first gained an adequate conception of the standard of real excellence. Unless we ascertain the line along which we ought to move, how can we judge the distance of our deflections? This previous knowledge is not to be acquired without time and serious application; yet it is only in proportion as we acquire it, that the qualities of our moral nature can be laid open. The profoundest of philosophers, who has passed a life of abstraction in watching the movements of his mind, may be quite ignorant of its tendency to evil. At least he has no means of measuring the degree of that tendency, unless he has sought some other discoveries than can be obtained by the mere introversion of his faculties. We may note from day to day the station of the mercury in a thermometer, and minute accurately every rise or descent; but, without the assistance of a scale properly graduated, what will our ephemeris teach us concerning the temperature of the atmosphere? No man then can safely conclude any thing respecting the innocence or depravity of his heart, till he has bent his attention to study and understand the law of real holiness. When he has made some progress in that branch of knowledge, it will be time enough to hear what is the result of his self-examination. This however is not all. The nature of a thing cannot be fully ascertained,

unless sufficient opportunity is furnished for its developement. Look, Sir, at that lamp. The flame is mild and placid. Who could credit (if the fact had not become self-evident from daily experience) that the small body of heat there confined, if let loose among proper materials, would fire forests, fuse beds of ore sunk in the bowels of the earth, liquify the marble mountains, and ravage a whole continent? Yet a few short years, and that mighty element, which, thus subdued and regulated, diffuses life around us, shall seize on the strong foundations of the earth, and mingle the beauty of nature and the pride of art, the monuments of power, of vengeance, and magnificence, ay the very tombs in which our ashes shall ere long repose, in one universal ruin. Apply then the analogy to our moral nature. Think you, because in the sunshine of life, in the prime of youth and health, the heart dances to rapture, and every string seems attuned to gaiety and benevolence; think you that there are no fountains of guilt and woe locked up within the bosom? Look then at Amelia, the unfortunate sister of Frederick the Great*. At twenty, beloved and admired, she was the charm of every circle. Her beauty fascinated the eye; her wit, easy, brilliant, and good-natured, delighted the imagination; while her fancy, throwing a lustre on every object, played airily around, like the dancing meteors of the north. At fifty—"Oh! what a change; and what hearts must we have, to behold without emotion, that elevation and that fall!"—her charms fled, and her temper soured by misfortune; the recollection of what she once had been seemed but a blissful vision—all was lost; and the keen asperity of her satire and acuteness of her atheistical reasonings alone reminded the disgusted listener what was the vigour of that mind, which in

happier days seemed the native seat of joy and innocence. Or think you, because under the wholesome restraints which education, habit, and the artificial system of civilized life impose upon us, our evil dispositions only occasionally burst forth, that the natural malignity of the heart is thereby satisfactorily disproved? Consider the French revolution. It was a great experiment upon human nature. Fix your eyes on Carriere, Marat, Henriot, St. Just. Even these, the leaders of a band of ruffians—these, the ministers of the wrath of God to waste their devoted country, would probably have slept in silence, nor ever by their crimes have attracted the attention and execration of mankind, had not the civil convulsion which shook Europe to its centre, by bursting every link of social union, opened a field in which the ferocious energies of their natures had room to act. Robespierre, the "king of terrors," who seemed, like a tiger, to feast on blood, lived till the age of thirty an humble advocate in a provincial town, known only for his strong sense and professional activity, joined to a certain suppleness in courting the favour of his clients, which was rather mean than criminal. I urge these instances as evidencing how deep are the springs of guilt concealed in the heart; or, at least, as shewing, that the estimate we form of man's natural depravity will be very imperfect, if we view him only as he may be seen in a civilized age, fenced in by customs and laws of propriety, which, having sprung in part from considerations of expediency, possess in some sense a moral quality, and which have in other part been expressly formed on the model of Christian precepts. But why should I speak of individuals? Think of Paris, the seat of philosophy, arts, and gallantry, the center of taste and refinement, of every thing which can give grace or lustre to the poor shivering nature we inherit. Scarcely can we credit, even we

* See her history in Thiebault's *Memoirs*.

who have witnessed the horrible tragedy, that this city, so proud, so celebrated, should be dethroned almost in an instant from her elevation, and converted into a den of assassins. Yet we have seen her streets crowded with scaffolds that rained blood on the gloomy processions of death which passed hourly along them; and heard one of her quarters calling with a frantic yell for the proscription of nine hundred thousand citizens *. From the contemplation of such sad scenes, let us draw at least one lesson of wisdom; and since we see of what excess in guilt our depraved nature is capable, let us fly for refuge to him, who is willing freely to sanctify us by his spirit, as he has freely redeemed us by his blood.

Mr. P. "Well, there is some truth in all this, and I am no infidel. But surely your conclusions are too large. Men may be led on to the perpetration of great crimes, but does their subsequent guilt prove their original corruption?"

Sir F. S. "If it did not, other evidences are at hand; but I think it does. The incitements to virtue are, in their nature, so much more powerful than the temptations to vice, that I have some difficulty in understanding how the latter should ever be preferred, except on the supposition of a diseased state of mind. But I thought you allowed some degree of original corruption?"

Mr. P. "Why yes; I think I acknowledged some. My feelings are not invariably virtuous; but you argue for a deep general depravity."

Sir F. S. "I do, undoubtedly; though I cannot undertake to de-

fine metaphysically the limits of my doctrine. Some very excellent men, as it seems to me, a little overstate the matter; though how much or how little they overstep the truth, I will not undertake to say. The holy Scriptures do not, I apprehend, lay down the doctrine so violently as it is sometimes done. They tell us indeed that "the thoughts of man are evil from his youth;" but there are degrees of guilt as well as of holiness. We cannot but observe a difference in the animal temperament of men, by which the bent of their primitive inclinations appears to be materially governed; and by pushing this doctrine too far, some mischiefs are occasioned which it is very desirable to avoid. Not to mention that we tread very close on the old Stoical paradox, by which the least and the greatest deviation from rectitude were confounded, we may, I fear, render this great elementary truth of Christianity so repulsive in the manner of stating it, as to create in worldly minds a much stronger spirit of resistance than would otherwise have been found; nor am I sure, that, while we labour so dark a portraiture of the whole race of man, one little knot of true converts only excepted, our feelings of universal charity and tenderness are quite safe. It may indeed be observed of the three great doctrines of grace, that none of them can be stated with strict and metaphysical precision. The same difficulties which embarrass the present question, cross us likewise in considering redemption and sanctification. We believe that the holiness of our Creator has been fully satisfied for sin in the sufferings of Jesus; yet who is there will undertake to explain what was the exact amount of our demerits, or what the justice of vicarious punishments? We believe that "he who hath not the Spirit of Christ is none of his;" yet the deepest divines will own, I believe, that it is not always possible to distinguish between grace and nature; and we all know

* This actually happened in 1795, during the latter part of Robespierre's usurpation. The murders of that day had rendered the Parisian populace so much more savage even than the armies of the Republic, that the latter refused to carry into effect an *arret*, forbidding quarter to the English, which the tyrant passed without suffering any visible diminution of his general popularity.

what distractions these points have occasioned among the polemics both of France and Great Britain *. The Bible evidently is not philosophical. The precepts and motives which it supplies are set forth with sufficient distinctness, and the great truths which it concerned us to know are very intelligibly stated; but no encouragement is given to speculative refinement. We do not meet with nice definitions or distinctions; and, if we consider how much more readily men attempt the cultivation of their understandings than the improvement of their hearts, and what a body of zeal has been wasted on idle theological disputations, which should have been employed in the promotion of practical holiness, we shall not, I think, feel surprised, that he, who knew so well the hearts of his lost creatures, has adapted his revelation to the supplying of their wants rather than the satisfying of their curiosity. To return however to the subject we were considering. It may perhaps be safely said, that as in the mind of him, who by the influence of the Holy Spirit has been really turned to the knowledge and love of God, a root is planted which is capable by due cultivation of bearing all the fruits of righteousness, so that from that stock every holy affection, disposition, and action may be produced †; so in the natural man, there is a root of evil, from which all iniquity may spring, to the extinction of every innocent or virtuous propensity, if such have ever existed. But I am running into metaphysics against my will;

* See the *Lettres Provinciales* of Pascal, and all that is there said of grace suffisante and grace efficace. See also Witherspoon on Regeneration, p. 100 et seq. on the difference between common and special influences of the spirit.

† This too may be so stated, that a disciple of the new academy would hug himself in his beloved scepticism. As in the *Life of Colonel Hutchinson*, p. 19, fac simile of Mrs. H.'s hand-writing, "The graces of sanctification, to whom any of them are given, they are all given."

and unless, I make my escape immediately, shall flow on like a man grown giddy by turning round, who continues his revolution unconsciously. Leaving then to their fate all scientific expositions of this doctrine, and my own among the rest, let us fix in our hearts one most important truth; that though the corruption of our nature may be stated too strongly, it can hardly be felt too deeply. As we advance in holiness, this and every other religious truth are more distinctly seen. In proportion as we know God, we learn also to know ourselves; and while his image is daily acquiring new lustre, our own portraiture becomes more dark and gloomy. I, alas! am ill qualified to speak of this. I have hovered about the surface of Christianity. They best can tell how deep is the native malignity of the heart, who, while they are advancing fast to the verge of the heavenly world, gain hourly deeper and deeper convictions of their own corruption, and mourn with increasing humiliation over the iniquities dwelling in them. Yet who is there, even among the novitiates in religion, that may not say something on this topic. Oh! Sir, when we lie low before the footstool of Omnipotence, if but a beam of grace from the throne of everlasting mercy dawn upon our souls, do not our spirits faint within us at the discovery of that light which should refresh and comfort us? If our hearts ascend in faith, but for a few moments, to him "who loved us and gave himself for us," are we not melted even to tears in the view of our thoughtless ingratitude, seeking continually some selfish gratification, and alienated from the Lord of life and mercy? When our wandering thoughts are fixed a little while to contemplate the Father of lights, "with whom is no variableness neither shadow of turning," are there no burning desires after holiness, no abasing and agitating convictions of our guilt and darkness? The fickleness of our hearts, the tyranny of our

lusts, and above all the miserable imbecility which disables us from struggling, even with a hope of success, unaided, against the powers of spiritual wickedness, then break in upon the soul, and oppress it with a burthen too heavy for mortality. Then at last we learn what is the value of the atonement wrought for us; then, abandoning all hope from ourselves, we fly for refuge to the Redeemer, as the child, scared with sounds and sights of terror, rushes to the bosom of its fond mother for protection. Nor shall we fly in vain. The ever blessed Son of God hath died to save us. He hath "been made sin for us, who knew no sin, that we might be made the righteousness of God in him." "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

Mr. P. "In truth, Sir, your fervor affects me. I think I feel a sense of unworthiness, such as I have never before experienced. Yet surely, surely, if this truth were so absolutely fundamental, we should find it more frequently and more peremptorily insisted on in Holy Writ.

Sir F. S. "And is it not frequently and peremptorily insisted on? I could, in a few minutes, collect twenty texts, that bear immediately upon the point. Have you considered the import of those passages, recurring frequently in every epistle, where the necessity of regeneration is insisted on? The force of the figures by which true renovation of character is described may convince us how great is the change to be effected. When we hear of being "born again," of "putting off the old man;" of "being dead to the whole body of sin;" of "passing from death to life;" can we hesitate in saying that the Apostles declare the whole of the natural man to be corrupt, and his state in a very high degree gloomy and

desperate? But this is little. The whole tenor of Scripture is a commentary on this truth. From the first page of Genesis, to the awful close of the Revelations, the depravity of man is never out of sight. The Bible, indeed, may be said to contain the history of those dispensations, whether principal or auxiliary, by which the Almighty has been labouring, from the creation till the present hour, to repair the fall and consequent corruption of his creatures in this world. To sum up all in a single sentence, did not Christ die, because man, without his death, must have been lost; and shall we deem lightly of those wounds, to heal which, the Lord of life has bled? Pause, Sir; for a moment. Look around this earth, on whose surface we crawl. How richly is it furnished; how teeming with life and joy; how gay its green vesture; how bright the canopy which encircles it. He whose word called this sparkling creation, all perfect, into being, died upon the cross for guilty man. Call home your thoughts now from present objects, and send them to wander through the years that are gone. Pass over, in recollection, a few of those events, which the scanty records of history have rescued from oblivion. Think of the proud Egyptian, that "built for eternity," the Assyrian, the Persian, and the Mede, the Greek and Roman, the fiery Saracen and wild Arab, the roving Tartar, the pomp of China and Hindostan, the poor injured Negro, and the harmless American. Muse awhile on the progress of arms and arts, the growth of knowledge, the spread of civilization; how heroes have conquered or preserved kingdoms, monarchs blessed or ravaged their dominions; how poets have sung, and philosophers speculated. Thence descend into private life, and mark the sacred band of social charities that guard the shrine of domestic happiness; watch the reciprocal ties that unite the parent and child, the husband and wife, the lover

and mistress, brother to brother, and friend to friend, all instinctive, yet capable of control, and combined without confusion. Observe how nicely the moral balance is adjusted; reason, affection, appetite, all acting in concord, all constraining and constrained. He whose wisdom contrived, and whose providence has over-ruled the whole of this mighty economy, bled, because we had sinned. Oh, then, if, in the flush of youth or power, our hearts should spurn at the abasing doctrine of human corruption, let us think of a crucified Redeemer and be humble.

Mr. P. "Yet still I have some difficulties as to the manner in which this truth is treated by the sacred penmen. If it be so very important, how happens it that they have not made it more prominent, and pressed it upon our attention in every page. I can cite a dozen texts in proof of our redemption for one that respects original sin.

Sir F. S. "It is true, and the circumstance deserves attention. I will tell you the solution which has occurred to me, and you will adopt or reject it as you think best. The three leading doctrines of Christianity are, man's fall and corruption, his redemption by the death of Jesus our Saviour, and the sanctifying influences of the Spirit on our hearts. Now, of these it may be remarked, that the second is a truth of so peculiar a nature, that we never should have even suspected it without revelation, and even when known, we learn nothing more respecting it by watching the motions of our own hearts, or observing on the world around us. The third also would hardly have been reached by our uninstructed reason; but when once we have ascertained this truth in the general, much may be discovered respecting the operations of grace, by a careful regard to our religious experiences. The first is so far different from the other two, that it might have been

proved to a high degree of probability without the aid of revelation; and, in this branch of knowledge, we are capable of making a vast progress by serious self-examination. Now, with these mementos before us, let us open the Bible. We find Jesus Christ in every page; promised, prefigured, foretold. In him the Patriarchs trusted; in him was the law fulfilled; "to him bore all the Prophets witness." The doctrine of redemption could be learned only from Revelation, and it is taught abundantly. The nature of spiritual influences is also frequently insisted on and explained; yet less frequently, than the former truth. Here experimental religion may aid us; and we are left in part to seek our information from that source. Only so much is told, as may remove all doubt respecting the certainty of this tenet, and also save us, if we are willing to be saved, from dangerous and enthusiastic notions concerning it. Lastly, original sin is plainly stated in many parts of Holy Writ, and assumed through the whole tenor of Scripture. Our redemption necessarily implies it. But the texts, in which it is expressly predicated, do not recur frequently. Much is left to our own industry. The same exercises, which are necessary to increase our knowledge of this doctrine, are necessary also to our advancement in holiness. It was needless therefore that it should be more distinctly expounded. It might even have been worse than unprofitable. If the discipline by which we seek information in this matter is beneficial, to have been relieved from the necessity of thus seeking it, must probably have been hurtful.

Mr. P. "I confess I think your mode of explaining the difficulty not irrational. But may it not be presumptuous, in us, to attempt penetrating into the councils of the Most High?"

(To be concluded in our next.)

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.
No. VII.

Sed cantet potius, quam totum pervolet orbem

Audax.

JUVENAL VI. 397.

THE political changes which happened on the continent, during the years that succeeded the peace of 1763, were not in general very important. We must except however two events of a nature highly interesting; the annexation of Corsica to the crown of France, and the fall of the Jesuits. The first I shall touch lightly. The second deserves a more attentive consideration.

Corsica, formerly dependent on the republic of Genoa, had, for some time prior to the period under review, resisted the domination of her old masters. The state of Genoa was become weak, while the island daily grew in strength and civilization. As early as the year 1755, the celebrated Paoli was elected general of her forces; and his vigour and conduct would probably have effected the complete emancipation of his countrymen, had not his efforts been thwarted by extraneous circumstances, which he was unable to control. France, always alive to her interests, saw, in this distraction, an opportunity of acquiring a valuable province at a very cheap rate. Genoa was not unwilling to alien for a moderate consideration the sovereignty of an island only nominally her own. The bargain therefore was soon made, and Corsica, with her unfortunate inhabitants, transferred to a power whose strength made resistance desperate. The gallant exertions of Paoli and his little band of patriots, in defence of their native rights, might well kindle the generous enthusiasm of a poet or orator, but history, of necessity, unimpassioned, and occupied

upon larger objects, can bestow but a passing testimony of regret, simply adding, that their efforts were unsuccessful. The island was soon overrun, and the unfortunate hero compelled to seek his safety in exile. He passed into Italy, and afterwards took refuge in Great Britain, the fit asylum of persecuted virtue. A pension was settled upon him, and he spent the remainder of his years in this country, venerated for his early sufferings, his talents, and literary attainments. This accession of territory to France was acquired under the administration of the Duke de Choiseul; and it appears to have given no umbrage to the other European powers. The celebrated Rousseau was alone offended. He had proposed to become the legislator of Corsica, and could not brook an invasion of his rights, even by his most Christian Majesty. The philosopher's vanity might have found some consolation in the reflexion which the son of Anchises suggests to his fallen enemy, "*Æneæ dextrâ cadis**."

The other event, to which I have alluded, is of a nature so interesting, that I propose to dedicate to it the residue of this paper. My readers I believe will rather lament, that the limits which can be allotted for it are so small, than blame me for suspending awhile the general narrative, in order to prosecute this inquiry.

The expulsion and final suppression of the Jesuits happened about the year 1767. Let us survey with a rapid glance the history, constitution, policy, and overthrow of this most singular and enterprising order †.

* See Marmontel's Life.

† If any of my readers wish for more detailed information on this subject, it may be collected at a very cheap rate from Monsieuf

The society of Jesus was first established by Ignatius Loyola, in 1540. Its founder was a wild fanatic, who had been wounded at the siege of Pampluna, and appears to have gone mad during his confinement*. He applied to Paul the Third, the then reigning Pontiff, to sanction his proposed institution; but the request was at first refused. Ignatius then engaged, that his followers should take an oath of implicit-obedience to the Pope, binding themselves to go whithersoever he should command, without requiring any support from the Holy See. This lure was irresistible. Paul probably foresaw nothing of the power afterwards to be derived from the services of this nascent order, but he knew that he could not lose by multiplying his servants. Though constitutionally cautious, he thought he might adventure a throw, if the dice were loaded. Paul therefore confirmed the institution of the Jesuits by his bull, granted ample privileges to the members of the society, and appointed Loyola to be their first general. The progress of the new order was for some time slow. Charles the Fifth gave them no encouragement, and the universities of France resisted their introduction into that kingdom. It is probable that to these obstacles they were in a great degree indebted for the strength and consideration they afterwards attained. Being obliged to find resources within themselves, they sedulously cultivated all those talents which could render them useful, and thus lead them gradually on to power. Neither were they

disconcerted by opposition. Pursuing always the same system, and pursuing it with unwearied perseverance, they succeeded at length in establishing themselves in France (where they were always obnoxious to the parliament and universities, the great depositaries of power and learning) as well as in every other Catholic kingdom. Not content to be merely tolerated, they laboured assiduously to recommend themselves as the instructors of youth; and, by constant activity, and industrious attention to qualify themselves properly for the duties of education, were enabled at last almost entirely to expel their adversaries from that important station. Animated by success, they aspired yet further, and found means to become the spiritual directors of a large portion of the higher ranks in all the Catholic communities. At length they established themselves in most of those courts which were attached to the Papal faith, and became the confessors, and, not unfrequently, the guides and ministers, of superstitious princes. What were the advantages they derived from such situations we may guess, from the influence which the fathers Le Tellier and Peters possessed over the minds of Lewis the Fourteenth and James the Second.

D'Alembert's little narrative of the destruction of the Jesuits; the account given of their establishment by Dr. Robertson, in his history of Charles the Fifth, vol. 3; and a short view of their polity in Paraguay, which may be found in the first volume of the *European Settlements in America*, usually attributed to Mr. Burke. The greater part of my facts are drawn from these writers.

* See Robertson, *Charles the Fifth*, vol. ii. p. 192.

Besides the dominion thus acquired over the minds of men, the Jesuits possessed other very considerable sources of authority. Their missionaries were spread over both the Indies; and, in China, these fathers were admitted to the court, and possessed in some degree the confidence of the Emperor. This dispersion of the society enabled them to carry on several branches of commerce on a large scale, and with great profit. They had taken indeed, in common with all other professed orders, the vow of poverty; but vows imposed on Jesuitism were bands of woe to shackle a giant, and this inconvenient restriction was disregarded. Under the specious pretext of promoting the success of

their missions, they obtained a licence from the court of Rome to trade with the nations they laboured to convert. These commercial enterprizes, though they ultimately accelerated their ruin, proved during a century and an half a source of great wealth and consideration: Such was the growth of this active and prosperous society, that in the year 1710, it consisted of 20,000 members; and they were possessed of twenty-four professed houses, fifty-nine houses of probation, 340 residencies, 612 colleges, 200 missions, and 150 seminaries and boarding schools.

But the most brilliant and most extraordinary enterprize which was undertaken by these fathers remains yet to be noticed. I mean their establishment in Paraguay. The accounts of this singular commonwealth are said to be contradictory, and it cannot be denied that the narratives of the Jesuits are liable to some suspicion. Yet, after allowing every abatement which the most sceptical enquirer can demand, there will remain enough in the history of that state to excite our astonishment and justify our applause. It was about the middle of the 17th century, that the Jesuits obtained leave from the court of Madrid to settle themselves in South America, within certain limits, free from the jurisdiction or interference of the Spanish governors. In the quarter allotted them, which lay between La Plata and Potosi, they commenced their labours, by gathering together about fifty families of wandering Indians, whom they converted and settled in a small township. This was the nucleus of their new creation, the center towards which the surrounding and scattered particles of barbarism gravitated. By a wise policy and unwearied perseverance, the fathers gradually persuaded many neighbouring tribes to adopt their religion, and submit to their authority; till at last they formed a potent and well organised society, consisting, it is said, of

300,000 families. Over these they exercised a mild and patriarchal government. Their subjects were docile and grateful. They lived in towns, were regularly clad, laboured in agriculture, and exercised manufactures. Industry was universal, but wealth and want equally unknown. Yet by degrees even the elegant arts began to appear, and an army of 60,000 men was embodied, armed, and disciplined. The forms of the executive authority were simple, the whole country being divided into forty-seven districts, in each of which a Jesuit presided. Indian magistrates were settled in each town, who, like the Cadis in the East, were the inferior ministers of justice. But punishments were rare and peculiarly mild. In order to perpetuate this happy system of polity, the Jesuits were very jealous of admitting strangers into their community, and prohibited their subjects from learning any language, except a native dialect, which they laboured to improve and erect into a standard. If Mr. Burke's testimony may be credited, who was both inquisitive and impartial, the Indians of Paraguay were, under the government of the Jesuits, an innocent and happy people, civilized without being corrupted, and (which is at least equally rare) yielding with entire contentment the most perfect and systematic subjection. The government, however to which they submitted, though absolute, was mild and equitable. Their masters were their benefactors, from whom they received religion and morals, knowledge and civilization, the means of innocent enjoyment here, and the hope of happiness hereafter. Philosophy little suspected that the fairest specimens of society should be found at last among a convention of American Indians, governed despotically by a few Romish priests, the emissaries of an order remarkable for bigotry in their speculative opinions, and unpardonable laxity in their practical tenets. Yet if that

country be the most enviable, whose vices and miseries are the least, in proportion to its extent and population, I know of no nation, either ancient or modern, that can dispute the palm with the commonwealth of Paraguay.

But, though the progress of the Jesuits was in the main prosperous, and their power at all times formidable, the flow of their prosperity was by no means uninterrupted. Scarcely had they effected their establishment in France, in defiance of the parliaments and universities, when the fanaticism of one of their scholars endangered their very existence. Chastel, a pupil of the new society, attempted the life of Henry the Fourth; and Guignard, one of their members, was convicted of having composed writings favourable to regicide. The parliaments seized the favourable moment, and banished the Jesuits the kingdom. In the provinces of Bourdeaux and Toulouse only were they spared; but here the fathers found a rallying point, and by the activity of their intrigues in every quarter, within a few years obtained their re-establishment. Henry even patronised this dangerous sect, selected one of their number for his confessor, and presented them with the magnificent college of La Fleche. Perhaps he was willing to court men whom he had reason to dread; perhaps he found their flexible system of casuistry not ill accommodated to his licentious habits.

Louis the Thirteenth, and his celebrated minister, were disposed to favour the Jesuits, whose literary exertions they respected. But it was under the reign of his successor that they reached the height of their opulence and authority. The fathers La Chaise and Le Tellier, successively confessors to the king, were of this order, and advanced its interests, with that fidelity and energy for which its members have been ever remarkable. The Jesuits obtained the direction of various ecclesiastical seminaries.

CHRIST. OBSERV. No. 71.

They established new colleges. They persecuted the Protestants. They oppressed the Jansenists. Father Le Tellier, who, as Mr. Burke has said of Laud, "with talents hardly equal to the direction of a college, was called to the government of a kingdom," carried on his projects with so blind and fiery a zeal, that one of the Jesuits said of him, "He drives at such a rate, that he will overturn us;" a just prediction, though the author probably did not live to see it verified. After the revocation of the edict of Nantz, which, whatever may be urged by the eulogists of Louis*, has left a stain of the deepest dye on his memory, the royal confessor proceeded to the destruction of the celebrated college and convent of Port Royal, not a stone of which was left standing. "The great Æmathian conqueror, bad spare the house of Pandarus, whose temple and tower went to the ground;" and it might have been hoped that the fame of Pascal, Arnauld, Nichole, and Racine; the remembrance of what had been done in grammar, in logic, in so many branches of literature and science, would have saved this honoured seminary from destruction, under a prince whose boast it was to be the patron of every art and accomplishment that can give dignity to human nature. But nothing is so tasteless as religious bigotry. Le Tellier knew of no merits, which could expiate the crime of Jansenism. The college perished; but before its fall a death blow was given to its enemy. In the height of his glory, while proudly soaring aloft, a shaft of deadly venom reached him, and though he still held on a bold career, the poison hung about his heart, and brought him to the earth at last. Before Port Royal fell, the *Provincial Letters* had been published. In this masterpiece, which Boileau preferred before every other work, in the French

* See preface à la Duchesse de la Valere par Madame Genlis.

tongue, Pascal has ridiculed with inimitable grace and pleasantry, both the quibbling morality and unintelligible metaphysics of the Jesuists. M. D'Alembert has observed of it, that although composed at a time when the language was very imperfectly formed, not a single word has become obsolete. The author seems to have anticipated that perfectness of expression and composition, which prevailed an hundred years afterwards. But what is there in science, literature, or religion, to which Pascal was unequal? The Provincial Letters were universally read and admired, and their celebrity has been as durable as it was brilliant. Their influence therefore must have been proportionally extensive, nor can we doubt that this production contributed more largely to the overthrow of the formidable body against which it was directed, than all the efforts of the parliaments, and vehemence of the oppressed Jansenists. Power which is sustained by opinion can be dethroned only by undermining the basis on which it rests.

Though the Jesuists felt the force of the attack, they had no suspicion that their safety could be endangered by it. Nor indeed were its effects visible for a considerable period. Father Le Tellier, with his characteristic violence, not long after the destruction of Port Royal, procured the promulgation of the bull *Unigenitus* *. This papal rescript was directed against the Jansenists, being in truth a condemnation of all their avowed doctrines. It pro-

duced the most violent heats throughout France, and threatened very fatal consequences. Happily Louis the Fourteenth died before Jansenism was extirpated, and father Le Tellier was exiled to La Fleche.

The Duke of Orleans, the "godless regent," who succeeded, cared neither for the Jesuists nor their opponents. He and his minister Dubois would have deemed it folly to concern themselves with theological disputes. They were Atheists, or at least Pyrrhonians, and they termed their indifference philosophy; forgetting the truth which Dr. Paley has justly noted, that the silliest phantasy by which the silliest fanatic ever attempted to propitiate heaven, and provide for his well-being hereafter, is more rational than a supine indifference about futurity. Under the reign of Louis the Fifteenth, the Jesuists recovered in part their influence at court. They retained it during many years; and even Fleury, who though he paid some regard to religion, considered it perhaps too much as a state engine, treated them with civility notwithstanding his known partiality to a different order *. "The Jesuists are excellent servants" (said he) "though bad masters."

In the mean time the bull *Unigenitus*, which had slept awhile, occasioned serious agitations. It had always been strenuously resisted by the parliaments, who, though they had been persuaded to register its acceptance, pronounced it contrary to the constitution of the kingdom. Attempts were made, under the sanction of this bull, to treat the Jansenists as heretics. The sacraments were refused them. This persecution produced violent clamours. The beds of justice sided with the Jansenists, the court protected their oppressors, and the leaders of each party were exiled in their turns. At length the King imposed a general silence on the disputants (which nobody observed) and referred the

* There is a *bon mot* mentioned respecting this bull which is worth recording. Louis the Fourteenth was very anxious that it should be approved by the Bishops, and by force or address at length obtained forty subscriptions. Nine recusants however still remained; and Louis one day expressed to his daughter the anxiety he felt to see an uniformity in the Episcopal corps. "That is very easy" (said she) "you need only order the forty acceptants to be of the opinion of the nine others."

* The Salpicians.

matter to his holiness. Benedict the Fourteenth, hated and despised the Jesuits, but he was a Pope, and the bull had been promulgated by one of his *infallible* predecessors. He confirmed its authority, declaring, however, that the Jansenists ought not to be excluded from the sacraments. This qualified condemnation the persecuted party considered as a triumph. The odium which the Jesuits had drawn upon themselves by the intolerant spirit they evinced certainly accelerated their ruin.

Two other circumstances hastened that issue. The society fell into discredit at court, in consequence of an extraordinary and unseasonable nicety in morals. They refused, it is said, to undertake the spiritual guidance of Madame de la Pompadour. This scruple probably was rather political than religious. A new and formidable enemy also was roused by needless aggression. At a time when the strength of the Jesuits was evidently wasted, they imprudently attacked the authors of the Encyclopedia. The philosophers were instantly embodied against them. These gentlemen had hitherto only laughed in secret, but their maxim was, "*Caveat qui me tangit.*" The pen was drawn. Voltaire exerted his terrible powers of ridicule, and finished the grotesque piece of which the masterly hand of Pascal had sketched an outline. The fathers were fairly laughed down, and their power was already at a low ebb, when the war of fifty-six broke out, which occasioned the famous lawsuit that led to their ruin. The circumstances which attended this contest, I shall relate presently. In the mean time let us take a view of the nature of that constitution, which rendered the order so formidable, as well as the maxims of policy by which their interests were advanced and protected.

(*To be continued.*)

To the Editor of the Christian Observer.

It is not very uncommon to speak of a nation under the figure of an individual. We hear of the *body politic*; of the *head* and *heart* of the state; of the *infancy* and *decrepitude* of society; together with many ingenious puns about the *constitution*, &c.; to say nothing of the old Roman fable about the stomach and the members. I must acknowledge, I am in general rather tired of all this metaphorical confusion; but yet there is one shape in which the figure in question sometimes appears, that strikes me as worthy of more notice than it has commonly received. "*The poor are the feet of society.*" This is, I believe, an old saying; I can trace it back as far as the reign of Queen Elizabeth, and I doubt not but Mr. Chalmers or Mr. Malone could trace it farther. But without perplexing ourselves with the heraldry of the thing, I think it not impossible to draw from this simple metaphor some useful instruction.

I doubt whether there are many among the rich and the great, who do not very clearly perceive some of the points in which the lower classes of society may be compared to the lower extremities of the human body. "They are *undermost*, and ought to be so. They *were made* for us to walk upon. They *must* occasionally be content with wading through mud and dirt, making as much impression as they can on sharp stones or gravel, impinging against an obstinate log, or cooling themselves in a foot's depth of snow. What could be more preposterous than for a respectable gentleman to turn into an *antipode* with the lower orders uppermost, or even to walk on all fours on the plan of equality? The latter plan might answer, perhaps, when *society was in its infancy*, and had not yet learned the perfect use of all its members; but it is long since we came out of petticoats. The feet are very well cased in worsted and leather, and they

should know their proper place; and if, through the failure of their covering, they occasionally happen to come a little closer into contact with the bare ground than is quite comfortable, why, it only makes them the hardier."

Now there is some truth in all this; and I heartily wish the poor were a little more accustomed to reflect on that ordinance of nature, or, to speak sense, of Providence, which has placed them in a situation comparatively humble, but by no means destitute of many comforts and blessings. While man is man, his hands, his feet, all his members must submit to perform the functions respectively allotted to them. If he moves from place to place, he must not aspire to do so after the fashion of the deities of the classic poets, or Milton's angels,

" ——— Smooth sliding without step."

His feet are for use, not for shew. It is the same with those of human society. But at the same time, I do not like to hear much said against the discontent of the poor, and about their duties, by those who are apt to forget certain other particulars, in which the inferior classes of the community resemble the inferior part of the human frame quite as much as in their humble station, and their obligation to carry about the rest of the body.

I hear, for example, some persons perpetually describing the poor as the incumbrance and plague of society, without recollecting the services which society derives from them. You, Mr. Editor, are not, I believe, very friendly to the poor-laws; at least I collect so much from your review of Mr. Whitbread's bill. For my part, I do not at all understand the subject; but, whatever may be your opinion on it, you will agree with me that nothing can be more offensive than to hear men complain with you of the inconveniences of the poor-rates, who do not with you recommend the instruction of the poor, or even

think of their comforts. "What a dreadful burden," it is said, "are these poor! Only consider what a vast charge they annually entail on the community. *Poor's rates—so many millions: Hospitals—so many more: Voluntary Charity—not much less: Gaols, Bridewells, &c. incalculable!*" Such are the exclamations of many who never take the trouble to reflect on the innumerable hands that are busily employed, in the service of the idle and luxurious part of society, at the very moment that they are indulging in their peevish and unfeeling complaints. While I am thus writing to you, how many labours are going forward on our account, to which you and I should be totally unequal! How many ploughs and spades are warning the surface of the earth to provide for our future sustenance! How many hammers, saws, and hatchets, are in motion to secure to us those conveniences of furniture without which, we should be reduced to make the ground our table and our couch! How many shuttles and wheels are at work, to furnish us with the means of fencing ourselves against the inclemency of this northern climate! What skill of dyers and fullers is bestowed on turning these necessary fences of our bodies into ornaments grateful to the eye! How many sinews are exerting themselves early and late to prepare the habitations or the vehicles of the wealthy and the noble! How are our timber-yards and roperies swarming with the hum of labour, that England may still be able to continue, on her favourite element, the battle of her liberties, and of the rights and independence of human nature itself!

How ridiculous it would be, Sir, if a labouring man were to complain of the dreadful expences of his feet? I believe we should laugh, if we found him summing up his grievances in this respect, from year to year, and throwing them into something of the following form.

" *Account current of the sundry heavy charges and disbursements to which I am subject by the misfortune of having feet.*

An. 1806:	s.	d.
For a pair strong upper leathers	3	0
Item, For two pair soles	4	0
Item, For a quarter hundred of nails	0	1
Item, For two pair of strong worsted stockings	4	0
Item, For a drop of ointment to rub my feet after having been chafed with being put in the stocks	0	9
Total...	11	10."

It is a very common observation, that *if the feet are warm, the whole body is warm*. The blood, to circulate briskly through the extremities, must circulate briskly all the way from the heart. In like manner, a society where the poor are *well-off*, by which I mean well-clothed, well-fed, and well-educated, (and I believe all the three must go together,) is well off as a whole. *Expede Herculem*. I wish we reflected a little oftener on the close connection between the comforts of the lower ranks and those of the higher. Mere selfishness would then make us a little more attentive to the welfare of our humble brethren than we are. It is true, we give our money freely enough, when we are requested to do so; but how few cast a thought on those real objects of benevolence, who cannot work, and do not beg! How few bestow their charity on the *immortal* part of the poor!

I am not fond of running parallels too far. Very few allegories will hold completely; and indeed, no wonder; for, if two things were exactly alike in every respect, they would turn out to be one and the same thing. Yet, Mr. Editor, it might be amusing to continue this figure of the feet of society, so far as to observe, in what state we find the *feet* of the various communities upon earth. I have neither time nor leisure for this observation; but I

just make a beginning, and leave it to others to complete the sketch.

To say nothing of the numerous uncivilized tribes who run about the world *barefooted*, let us remark the lamentable state of China. Mr. Barrow informs us how miserably the feet of China are circumstanced. They are by nature remarkably large and spreading; but, from an averseness to the company of her neighbours, or to any communication with them, she is so determined to keep at home, that she has pinched up her unfortunate feet into half their natural dimensions, and then has the folly and vanity to think this distortion the very flower of beauty and glory of the world.

The French people was formerly a great dancer. Its feet were remarkably well drilled, and, uncommonly nimble, although not a little pinched and squeezed in order to give the body an air of lightness and symmetry. They danced, however, and cut and shuffled in a very wonderful way, till, all on a sudden, they danced themselves into the air, and changed situations with the head. It being impossible for them to continue long in this unnatural state, they have now returned into their proper place, but have entirely lost their skill in the *chassée*, and are now fenced with leather and lead, and unremittingly employed in dealing very heavy *coups de pied* on all their neighbours.

But you will be most interested in the case of our old, amusing, and, on the whole, worthy friend, John Bull. John's feet are certainly not altogether in the best state; but the misfortune is, that though some of his friends and advisers have told him this, John will not half believe it. The reason of his not half believing it, as I am told, is this; that John is certainly in the state of the celebrated Mr. Daniel Lambert, the middle region of whose body has by good cheer been so enormously increased, that he has not been able to see his feet for a great number of years. John, therefore, though he

feels his feet a little ailing, yet, never seeing them, laughs at his best friends for telling him that he has got a touch of the gout.

One thing, however, that has made John so unbelieving, is, that all his advisers have by no means been agreed in pronouncing on the nature of his disorder. A few years ago, some doctors assured him, that his feet had got *inflamed and mortified* by being always *undermost*, and advised him to try a slight change of posture, by seeing how he could walk on his head. John was at first a little tickled by this fancy, for he is an odd fellow, and was half thinking of making the experiment; but soon bethinking himself, he fell into a violent passion at these doctors, and, instead of taking their advice, employed his feet only in stamping at them and kicking them out of his house. Some other quacks tell John, that the whole cause of this indisposition in the feet is his childish fondness for being a soldier; that he hurts them extremely by marching about, and especially by the *stocks* which he is always using in order to make him a grand figure for the ranks; and that he had better keep to his farming and his dairy, and leave bombs and cannons to take care of themselves. "*The stocks* may be very fine things for you, John, (they say), but what will become of your poor feet?" "Thank you, gentlemen," (says John), "but if I leave off being a soldier, and so get clapped into a ton weight of irons by this spitfire Bony, what will become of my poor feet then?"

The truth is, as I have said, John has certainly a little gout flying about him, owing to too much good living, and taking too little care of his feet. Let us hope, however, that he will soon see the necessity of following the advice of his good friends, who tell him the real state of the case, and warn him, that "whereas the example of his sister Peggy in the north shews how useful it is to live moderately, take

moderate exercise, and look to the state of the feet, he had better follow her example."

I am, Sir, yours,

PEDES.

As the interest excited by the comet, which has lately appeared amongst us, might cease before the end of another month, we are tempted to insert, in our present number, the two following articles, which have a reference to that object, although they will give a disproportionate extent to the miscellaneous department of our work. The deplorable case of the writer of the first letter, we recommend to the compassionate consideration of our philosophical readers. The second communication is intended for those who are not philosophers.

DEAR MR. CHRISTIAN,

I hope you'll forgive a poor simple woman for troubling you; but indeed, indeed, it's a matter of great import, and I can't sleep o'nights for thinking of it; and that husband of mine wou'd answer me never a word to all my inquiries. There he sits observing and observing (as he calls it) and don't mind my fright for a farthing, and so I thought I'd ask you about it, for they say as how you're an observer too, and I'm sure I'm frightened almost into a qualm.

Do you know, Sir, my poor husband, ay! and he's a dear good man for all that, but, as I was saying, my husband is a bit of an astronomer, and he's partially fond of perspective, and he told me, last Saturday was a se'nuight, that he had seen a great hole in Saturn's ring, so big that you might put your hand through it; wherewithal I thought he was crazy, for you know, Mr. Christian, a ring was never meant to put your hand through. But that was'nt what I meant to say neither, (but I do think my poor head is shaken into I don't know what, for I can't remember any thing)

it's the comet, Mr. Christian, it's the comet: dear me! what will become of us? Do you know they say it's to carry us all off—ay! that's for certain, for I heard Mrs. Turnum tell her maid so last Tuesday as she was getting into the Hoxton stage. “No, (says she) Sally, no, don't buy any new stays, for my old ones will last me till April, and—it will be all over before then.” And so she shook her head and looked as much as to say, “it's very bad, to be sure, but I know all about it.” So I did not like to trouble her with questions, because she's rather high. But I thought I'd know the worst of it; so I seemed as I'd take no notice (though I was all in a tremor, for I thought it must be the comet she was thinking of) and presently afterwards I pops my head out of the coach window, and says, in a sort of a half voice, “there it is for certain,” and then Mrs. Turnum looked, and she saw it, and do you know she fetched such a deep sigh, I fell all over into a quaver.—Now, when I got home, I thought I'd ask my oaf of a husband whether he'd heard the news, for he's always a picking out some mischief or another, (and I'm sure I wish he'd mind his business instead of taking to the stars so, for he has'nt made a pair of spectacles this fortnight) and what do you think, Sir? He looked at me (oh, me! it goes to my heart to think of it) and he said, “ah Dinah! 'tis true, the fatal hour approaches, foretold in vain, in vain prognosticated; it comes, it comes, vast, fiery, and excentric.” Whereupon, as I saw he was getting into his tantrums, I thought I'd pluck up a little spirit. “What a plague,” says I, “have we to do with it? This comes of your reflecting glasses, as you call them; I am sure I wish you'd reflect a little more upon your condition, and not leave your wife and children to starve with your star-gazing.” But no, Sir, it would not do, and off he went into an oration, and said as how this great bearded star was to

meet our poor earth in some plain or another, and carry us off in its tail away beyond Jupiter. And then off he bangs to his telescope, and has been as mum as a cat ever since.

Now, Sir, do tell me if you've observed any thing about it, for I can't but think it would be very bad with us if this was to happen; though for that matter, if we could but be carried far enough, so that my husband might give over looking for stars, I do think it would save us from coming upon the parish; for he raves so about them, and talks of their scents and battleaxes, and sighings, and conjunctions, and consternations—I am sure it makes me wild to hear him. I hope, Sir, at the least you'll have the charity to send me an answer to this, and tell me when we are to begin this long journey, and whereabouts you think we may be going, and whether this great comet is really alive or not; for I've heard my husband say something about its *feeling*, and how its returning that way, but won't come there for a great while. I'm sure I don't know what to believe, I hear such strange things about it; but if he has any *feeling* at all, I hope he won't do us so much mischief as they talk of. However, I rely on it, that you will tell all you know in pity to a poor woman who is likely soon to go either to Bedlam or the workhouse. So will you everlastingly oblige your's till death,

Pickering Street, DINAH DOLEFUL.
Homerton.

SOME ACCOUNT OF THE NATURE OF COMETS.

Comets are opaque, spherical, and solid bodies, like the planets; they are enlightened by the sun, and perform revolutions round him in elliptical orbits, which have the sun in one of their foci. They are called comets from their generally having a long tail, somewhat resembling hair. They are very nu-

merous, no fewer than 450 being supposed to belong to our solar system. When they appear, they come in a direct line towards the sun, and after being lost for some time in his light, they generally fly off on the other side as fast as they came, projecting a much brighter tail than when they were advancing; till getting daily at a farther distance, they gradually lose their splendor, and at last wholly disappear. Their apparent magnitude is very different, sometimes appearing of the size of fixed stars, at other times being as large as Venus, or even as the Sun or Moon. They appear to be surrounded with atmospheres of a prodigious size, often rising ten times higher than the nucleus or body of the comet, and they have often different phases like the moon. The tails of comets are supposed to be owing to the heat of the sun: they grow larger as they approach, and shorten as they recede from that luminary.

Of all the heavenly bodies, comets have given rise to the greatest variety of conjectures. They have in all ages been matter of terror to the vulgar, who have regarded them as evil omens, forerunners of war, &c. and supposed them to have different degrees of malignity according to the shape they assumed of a beam, a sword, a spear, &c. It was long before any rational hypothesis was formed respecting them. Even Kepler indulged the strange conceit, that the planets were huge animals, which swam round the sun by means of fins, acting on the æthereal fluid; and that the comets were monstrous and uncommon animals, generated in the celestial spaces; and he endeavoured to explain how the air engendered them. John Bodin, a learned man of France in the 16th century, maintained that they are spirits or genii, like those mentioned in the Mahometan fables. It was Sir Isaac Newton who first clearly ascertained them to be a kind of planets, which

move in very eccentric ellipses, and it appears since to have been determined that the revolutions of many of them are periodical, varying from 60 or 70 to 500 or 600 years.

The most generally received opinion respecting the tails of comets is, that they are streams of electric matter of the same nature with the Aurora Borealis, which they resemble in many of its remarkable phenomena. For instance, the light of the smallest star, in coming to us through the immense thickness of a comet's tail, does not suffer the least diminution. Dr. Hamilton, of Dublin, who invented this hypothesis, supposes the comets to be of use in bringing back to the planets the electric fluid which is continually discharged from the higher regions of their atmosphere. This opinion differs from that of Sir Isaac Newton, who supposed the tail of a comet to be a very thin vapour, which the head sends out by reason of its heat. There are, however, phenomena which cannot be satisfactorily solved on either of these hypotheses.

The velocity of comets is prodigious. One was observed at Palermo in July 1770, which, in twenty-four hours, described an arch in the heavens of upwards of fifty degrees. Supposing it therefore as far distant as the sun, it must have moved at the rate of upwards of sixty millions of miles in a day.

The distance of comets may be known from their parallax. That of 1577 was found to be about 840,000 miles distant from the earth.

Sir Isaac Newton thinks that one use of the comets is to furnish fire for the sun, into which they are frequently absorbed, and which would otherwise be in danger of wasting from the continual emission of light; and he conceives that comets are also necessary for preserving and re-supplying the water and moisture of the planets, so necessary to vegetation. And it is maintained by some observers, in confirmation of Sir Isaac's hypothesis, that there are many comets only seen in their

approach to the sun, toward which they tend with astonishing velocity, and that they never afterwards re-appear.

It is not impossible, that in the course of ages, a comet may actually meet one of the planets, the earth for instance. The effect of such a meeting must be dreadful. The shock and the deluge consequent upon it must destroy all the works of man, and reduce the earth to its original chaos. Some indeed have supposed that the immediate cause of the universal deluge in the time of Noah was the near approach of a comet, forcing the sea to desert its bed, and overflow the equatorial regions; and that the same or some other comet coming near the earth when heated in an intense degree in its perihelion*, will be the instru-

mental cause of the general conflagration foretold in the Sacred Writings.

What an astonishing display of the divine power and magnificence does this short sketch present to our view. While we contemplate it, may we feel our own nothingness, and the stupendous extent of that mercy which led Him, whose hand formed and projected these wonderful bodies, and who guides them in their orbits, to divest himself of his glory, to suffer and bleed, and die for us. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

S.

was 2,000 times greater than red hot iron.

* According to Sir Isaac Newton's calculations, the heat of the comet of 1680

REVIEW OF NEW PUBLICATIONS.

The Rule and Exercises of Holy Living : in which are described the Means and Instruments of obtaining every Virtue, and the Remedies against every Vice, and Considerations serving to the resisting all Temptations. Together with Prayers containing the whole Duty of a Christian, and the Parts of Devotion fitted for all Occasions, and furnished for all Necessities. Twenty-seventh Edition. By JER. TAYLOR, D. D. Chaplain in Ordinary to King Charles the First. The Rev. THOMAS THIRLWALL, M. A. Editor. London. Longman and Co. 1807. 8vo. pp. xix. and 378. Price 7s.

THIS is a book, which, in a former age, was considered as essential to the completeness of a devotional library. In succeeding times it has been censured and neglected, either as practically too austere, or,

CHRIST, OBSERV. No. 71.

in respect to doctrine, defective, if not erroneous. We purpose, on this account, to give a more extended view of Bishop Taylor's treatise, than the mere re-publication* of a work so long, and once so generally known, might otherwise require.

We think the arrangement of the book exceptionable, as the doctrinal part is placed *after* the chapters which unfold and enforce a Christian's moral duties. And this circumstance may explain why those who affix a high and distinct value to the inward, operative, principle of religion in the heart, as the root of all holiness, feel a reluctance to frame their opinions by works of this complexion. They complain

* Mr. Thirlwall is generally a correct editor; although we observed some typographical errors of importance. Thus; at p. 226, *filial* should be *final*; p. 265, *fruits, suits, &c. &c.*

that the parts of the system are transposed. And the discovery of this transposition naturally predisposes them to regard with suspicion doctrine which they are compelled to reach by a path thus irregular and circuitous. But let the author speak for himself.

The "*Signs of true Faith*" are (our limits oblige us to select,) "an earnest and vehement prayer: for it is impossible we should heartily believe the things of God, and the glories of the Gospel, and not most importunately desire them. For every thing is desired according to our belief of its excellency and possibility:"—"To be a stranger upon earth in our affections, and to have all our thoughts and principal desires fixed upon the matters of faith, the things of heaven. For if a man were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at court in his father's eye, and his desires would out-run his swiftest speed, and all his thoughts would spend themselves in creating ideas and little phantastic images of his future condition. Now God hath made us heirs of his kingdom, and coheirs with Jesus: if we believed this, we would think, and affect, and study accordingly. But he that rejoices in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentary joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace and poverty in a good cause to be intolerable, this man either hath no inheritance in heaven, or believes none; and believes not that he is adopted to be the Son of God, the heir of eternal glory." "St. James's sign is best. *Show me thy faith by thy works.* Faith makes the merchant diligent and venturesome, and that makes him rich." "It is told us by Christ, '*He that forgives shall be forgiven.*' If we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven. No man can possibly despise or refuse to desire such excellent glories as are revealed to them that are servants of Christ, and yet we do nothing that is commanded us as a condition to obtain them. No man could work a day's labour without faith: but because he believes he shall have his wages at the day's or week's end, he does his duty. But he only believes who does that thing which other men in the like cases do when they believe." "True faith is confident,

and will venture all the world upon the strength of its persuasion. Will you lay your life on it, your estate, your reputation, that the doctrine of JESUS CHRIST is true in every article? Then you have true faith. But he that fears men more than God, believes men more than he believes in God." "Faith, if it be true, living and justifying, cannot be separated from a good life; it works miracles, makes a drunkard sober, a lascivious person become chaste, a covetous man become liberal; *it overcomes the world, it works righteousness*, and makes us diligently to do, and cheerfully to suffer whatsoever God hath placed in our way to heaven."

Among the means of obtaining faith, the Bishop enumerates,

"An humble, willing, and docile mind, or desire to be instructed in the way of God; for persuasion enters like a sunbeam, gently, and without violence; and open but the window, and draw the curtain, and the sun of righteousness will enlighten your darkness." "Remove all prejudice and love to every thing which may be contradicted by faith. *How can ye believe* (said Christ) *that receive praise one of another?* An unchaste man cannot easily be brought to believe, that without purity he shall never see God. He that loves riches can hardly believe the doctrine of poverty and renunciation of the world: and alms, and martyrdom, and the doctrine of the cross, is folly to him that loves his ease and pleasures. He that hath within him any principle contrary to the doctrines of faith, cannot easily become a disciple." "Avoid all curiosity of inquiry into particulars, and circumstances, and mysteries; for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise, and confident, trusting upon generals, without watching and prying into unnecessary or undiscernible particulars. No man carries his bed into his field, to watch how his corn grows, but believes upon the general order of providence and nature; and at harvest finds himself not deceived." (pp. 215—219.)

Excellent as these remarks are, which are given as characteristic of the doctrine contained in this volume, we suppose, that many religious persons would be tardy in bestowing upon them unqualified commendation, even if the materials of the treatise had been disposed in a more regular order. Nor is this demanded. But the querulous theo-

logian may be reminded, that it is unwise to discard a devotional book, if in the main it accord with the divine word; because it is obvious, that by so doing we relinquish a probable, if not a certain, advantage. It is assumed, that the censor of such a performance comes to the perusal of it, with a judgment armed against error; and if so, he incurs little danger of having that judgment perverted by the comparatively small portion of error, which here and there deforms its general character of excellence.

We confess, that in reading the *Holy Living*, our gratification has been occasionally interrupted by the writer's tendency to deviate from the road which lay in a direct line before him. And sometimes, where he keeps the right path, his progress appears tedious, and uncertain. We would not bind ourselves to prove, that the Bishop is uniformly consistent with himself. It is difficult to assert, that the parts of his system harmonise with each other; though it might be embarrassing to shew that they are absolutely discordant. But shall we be unwilling to reap, because in every third or fourth sheaf a few tares may haply be discovered among the wheat? The husbandman who, under such circumstances, refuses to put in his sickle, will gather but a scanty harvest.

We have often had cause to regret the eagerness and precipitance which some, whom we yet believe to be genuine Christians, manifest in decrying divines whose creed does not exactly agree with their own. A case in point is that of William Law. The *Serious Call* and *Christian Perfection* of this writer, have been in a considerable measure lost to the religious world, by the connection of his name with vitiated Christianity, and with mysticism. Now, whoever reads the above treatises with a mind not resolved to be fastidious, will certainly find instruction of the most important nature, and delivered with great and im-

pressive originality. It is not indeed the author's aim to unfold the doctrine of justification; but to describe at length the practical result of Christian principle, to enforce the nature and necessity of self-denial, to illustrate the vanity and deceitfulness of the world, to point out the folly and final misery of the unthinking, to plead for a life of devotion, and to connect all the hopes and fears of man with that unseen state of being to which he is hastening. It is one thing to aver that Law is a correct divine; another to rate highly his *Serious Call*. And the same may be said with regard to the author of the *Holy Living*. The value we annex to such writers as Taylor and Law (if the names may be coupled) consists in their minute details and lively illustrations of the Christian character, in their anatomy of the human heart, and in their fervid exhortations to the practice of all godliness, especially, it may be added, in the article of self-abasement. The following is part of Bishop Taylor's advice on the subject of humility:

"Humility consists not in railing against thyself, or wearing mean clothes, or going softly and submissively; but in a hearty and real evil or mean opinion of thyself. Believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so." "Whatsoever evil thou sayest of thyself, be content that others should think to be true: and if thou callest thyself fool, be not angry if another say so of thee. For if thou thinkest so truly, all men in the world desire other men to be of their opinion; and he is an hypocrite that accuses himself before others, with an intent not to be believed." "Love to be concealed, and little esteemed; be content to want praise, never being troubled when thou art slighted or undervalued; for thou canst not undervalue thyself, and if thou thinkest so meanly as there is reason, no contempt will seem unreasonable, and therefore it will be very tolerable." "When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently and return it to God; reflecting upon him as the giver of the gift, or the blesser of the action, or the aid of the de-

sign; and give God thanks for making thee an instrument of his glory, for the benefit of others." "Secure a good name to thyself by living virtuously and humbly; but let this good name be nursed abroad; and never be brought home to look upon it: let others use it for their own advantage; let them speak of it if they please; but do not thou at all use it, but as an instrument to do God glory, and thy neighbour more advantage. Let thy face, like *Moses*, shine to others, but make no looking glasses for thyself." "Take no content in praise when it is offered thee; but let thy rejoicing in God's gift be allayed with fear, lest this good bring thee to evil. Use the praise as you use your pleasure in eating and drinking: if it comes, make it do drudgery—let it serve other ends, and minister to necessities and to caution, lest by pride you lose your just praise which you have deserved; or else by being praised unjustly, you receive shame into yourself with God and wise men." "Never compare thyself with others, unless it be to advance them and to depress thyself. To which purpose we must be sure, in some sense or other, to think ourselves the worst in every company where we come: one is more learned than I am; another is more prudent: a third more honourable: a fourth more chaste: or he is more charitable, or less proud. For the humble man observes their good, and reflects only upon his own vileness; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity or ignorance, but his own sins are against a clearer light: and if the other had so great helps, he would have done more good and less evil: or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, than the sins of other men." "Make confession of thy sins often to God; and consider what all that evil amounts to which you then charge upon yourself. Look not upon them as scattered in the course of a long life; as, now, intemperate anger, then too full a meal; now, idle talking, and another time impatience; but unite them into one continued representation, and remember that he whose life seems fair, by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errors and follies were articulated against him, the man would seem vicious and

miserable: and possibly this exercise really applied upon thy spirit, may be useful." "The humble man will not judge his brother for the mote in his eye, being more troubled at the beam in his own eye; and is patient and glad to be reproved, because himself hath cast the first stone at himself, and therefore wonders not that others are of his mind." (pp. 99—108.)

Such is the character of Bishop Taylor's *Practical Theology*. Nor does it require a sagacity and intuition like his, to anticipate the reception which instruction of this sort must meet with, among the bulk of professed Christians. There is many a busy advocate for the doctrine of humility, capable indeed of quoting and dilating to a certain extent, the prayer of the Publican in the parable, who yet never in his "lowest deep," suspected that "lower still" which is exposed to the distant sight by this humble and godly Prelate.

We pass from internal acts of religion to Bishop Taylor's *Views of Christian Justice*; and transcribe certain of his *Rules and Measures of Justice in Bargaining*. In this commercial nation directions of this kind are never unseasonable.

"In prices of bargaining concerning uncertain merchandizes; you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be, 1. without violence: and 2, when you contract on equal terms with persons in all senses (as to the matter and skill of bargaining) equal to yourself, that is merchants with merchants, wise men with wise men, rich with rich: and 3, when there is no deceit, and no necessity, and no monopoly. For in these cases, viz. when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add also this consideration, that the public be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure. Let your prices be according to that measure of good and evil which is established in the frame and common accounts of the wisest and most merciful men skilled in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances. Let no prices be heightened by the necessity

or unskilfulness of the contractor ; for the first is direct uncharitableness to the person, and injustice in the thing ; (because the man's necessity could not naturally enter into the consideration of the value of the commodity) ; and the other is deceit and oppression. Much less must any man make necessities ; as by engrossing a commodity, by monopoly, by detaining corn, or the like indirect arts ; for such persons are unjust to all single persons with whom in such cases they contract, and oppressive of the public." " In intercourse with others, do not do all which you may lawfully do : but keep something within thy power : and because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so ; for although it be lawful, yet it is not safe ; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain something unlawfully. He that sells dearer by reason he sells not for ready money, must increase his price no higher than to make himself recompence for the loss which according to the rules of trade he sustained by his forbearance, according to common computation, reckoning in also the hazard, which he is prudently, warily, and charitably to estimate." (pp. 190, 191.)

A great derivable advantage from the work under consideration, is, that it traces out numberless unnoticed opportunities for the exercise of principle. Whether a man be governed by the common maxims of the world, or by the opinions of an unfinished religion, he seldom takes the trouble to think out what connection may exist between several allowed practices and the rules of unalterable righteousness. Bishop Taylor has thought out the matter for him. It is indeed the proper province of a Christian casuist to employ his studious or pastoral hours not merely, with this prelate, as a *Ductor Dubitantium* *, but as the reprehender of those who are too indifferent to propose scruples ; and never doubt, because they never think.

We think that the *prayers* in this

* The title of Bishop Taylor's folio on cases of consciences ; which Mr. Thirlwall asserts to be " the most voluminous and recondite work in casuistry, that is extant." Preface, p. vii.

book, though some passages in them possess an uncommon degree of elevation, are, in our opinion, the least valuable part of its contents. In one of them occur these petitions ; " O holy and purest *Jesus*, who wert pleased to espouse every holy soul, and join it to thee with a holy union and mysterious instruments of religious society and communications ; O fill my soul with religion and desires, holy as the thoughts of cherubim, passionate beyond the love of women ; that I may love thee as much as ever any creature loved thee, even with all my soul, and all my faculties, and all the degrees of every faculty : let me know no loves but those of duty and charity, obedience and devotion ; that I may for ever run after thee, with whom whole kingdoms are in love, and for whose sake queens have died, and at whose feet kings with joy have laid their crowns and sceptres," &c. (p. 162.) But this is an unfavourable specimen. It is selected here to prove that this species of devotional phraseology is not, as some would persuade us, the invention of modern enthusiasts. Its date may indeed be referred to the times of the ancient Church. In this very volume, the following passage from St. Cyprian is first incorporated with the text, and then cited in the note below ; "*Cruci hæremus, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam.*" (p. 325.) We shall be glad if the Latin veil should hide what may be termed the repulsive coarseness of the African father. But we quote both him and the Bishop of Down and Connor, with any view but that of extenuating their faults. We dismiss the subject with the following extract.

" Do not seek for deliciousness and sensible consolations in the actions of religion, but only regard the duty and the conscience of it. For although in the beginning of religion most frequently, and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delica-

cies in prayer, so as we seem to feel some little beam of heaven, and great refreshments from the spirit of consolation; yet this is not always safe for us to have, neither safe for us to expect and look for: and when we do, it is apt to make us cool in our inquiries and waitings upon Christ when we want them: it is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God, and the desires of pleasing him, but for the pleasure of pleasing ourselves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over, so neither must we cease for want of them. If our spirits can serve God choosingly and greedily out of pure conscience of our duty, it is better in itself, and more safe to us." (p. 275.)

The *Holy Living* of Bishop Taylor we would recommend with some earnestness to those professors of religion, whose creed appears to be more correct than their practice. If the author has neglected to display with sufficient prominence the method of a sinner's justification, or slightly enforced the necessity of divine grace, or occasionally attributed an undue value to exertions merely human,—even allowing this, it does not follow, that his estimate of the Christian character is mistaken and contracted, so far at least as it bears relation to personal and civil duties. Let then the persons in question regulate their conduct by the author's unbending strictness; or ingenuously concede their purer faith to be less productive than that which they censure.

To such divines as denominate the doctrine of justification by faith only, a mischievous error, and separate a principle from its consequences, we also recommend an attentive perusal of this book. We would ask, whether their professedly cautious and more practical system ensure, or even prescribe, a state of mind so devout and heavenly, or a conduct so severely upright, as its pages inculcate? Do they make any approach to the Bishop's standard? We fear that both they and the persons before referred to, do in effect here reach a point of union.

With dissimilar sentiments on doctrinal topics, each side can complain of austerity; and thus the *Holy Living* is by the otherwise distinct parties alike censured and neglected. If the fear expressed on this subject be premature, we are very willing to hear evidence that it is so; but till that be produced, observation of fact, and the tone of some popular religious treatises, must continue to guide our judgment. At the same time the encouragement given by the Christian would to the republication of forgotten or obsolete divinity is a circumstance extremely favourable to the diffusion of practical godliness. "It affords," says Mr. Thirlwall, "a pleasing presage of the return of vital Christianity." (Pref. p. iii.) Yet let us not be mistaken. Let it not be suspected, that we undervalue one article of *the faith once delivered to the saints*. God forbid, that one jot or tittle of that faith should pass away! Indeed, unless we deceive ourselves, an anxiety to preserve the doctrines of the Gospel pure and incorrupt, is the very cause of our insisting on an universal and steadfast regard to their moral sanctions. If a slothful and suspicious conduct indicate unsettled principles, it may be true on the other hand, that a life invariably blameless denotes a sound faith. *By their fruits ye shall know them*, is the standard by which we are to measure men's pretensions; but it is seldom applied with accuracy.

The Clergy of the Establishment vindicated. A Charge delivered to the Clergy of the Diocese of Gloucester, at the Triennial Visitation of that Diocese, in the Year 1807.—By GEORGE ISAAC HUNTINGFORD, D. D. F. R. S. *Bishop of Gloucester.* London. Hatchard. 1807.

THE candid design, and the mild spirit, of the amiable Prelate whose charge is now before us, we cannot sufficiently commend. Deeply sensible of the evils of disunion, he

labours to reconcile two differing parties in the church, and to bring them to think more candidly of each other, to treat each other with mutual forbearance and concession, and to act towards each other with mutual good-will. The *Evangelical* party, as it has been styled, he would impress with more favourable views of the clergy at large; and the latter he would prevent from stigmatizing the former with any opprobrious appellations.

It is with real regret that we find ourselves unable fully to allow the validity of all the learned Prelate's reasoning on this subject. Concord in the Church is highly desirable, but the interests of Christian truth are at least equally important; and we must not sacrifice the one from a desire to obtain the other.

The charge which the Bishop first endeavours to repel is, that "*the Clergy do not preach the Gospel*;" a charge, he adds, "of a nature so serious, that it behoves us all to consider well whether it does, or does not, stand on adequate and valid grounds."

We think that the terms which the Bishop uses in stating this accusation, are much too general. That many of the Clergy have been charged with not preaching the Gospel, must be admitted, but that the whole body of the Clergy has been so accused, we have never heard. We allow also that with respect to individuals, the complaint may have been often rashly and falsely preferred; and we see much to blame in the arrogance and presumption of those who often, upon very slight and partial knowledge, will not scruple to charge a clergyman with a criminal ignorance or neglect of his most important duty. To the term itself also, as commonly used, we have several strong objections. But after every candid allowance has been made, we cannot but acknowledge that the style of preaching used by not a few of the Clergy is very defective, and resembles more the lectures of

teachers of Ethics, than the discourses of Ministers of Jesus Christ.

Let us, however, proceed to state the sense in which the Bishop understands and repels the charge.

"If words can convey distinct and exact meaning, it must be allowed that they who do not preach the doctrines of the Gospel, do not preach the Gospel; but that they who do preach the doctrines of the Gospel, do preach the Gospel. To illustrate this position, we proceed to remark, that if in their discourses the Clergy never maintain the doctrine of the Trinity, nor shew the relation in which we stand, and the religious duties we consequently owe to the Son and Holy Spirit; if they never treat of our Lord's incarnation and ministry, passion and death, resurrection and ascension; if on the one hand they never dwell on the justice and holiness of God all perfect; if, on the other hand, they never declare the sinful corruption of man's nature, and thence prove the indispensable necessity of a Redeemer; if they never enforce the obligation of faith in Christ, as a Lawgiver, a Saviour, a Mediator, an Intercessor, a final Judge; if they never awaken men to a serious concern for their souls, by reminding them of a Resurrection and state of eternal Retribution; if they never point out the need of divine grace, nor insist on the duty of habitual and special prayer for obtaining spiritual help; if they never urge observance of the Sacraments as positive institutions not to be neglected; if they never explain the precepts of morality in the extended sense of Christian acceptance; if they never inculcate practical attention to all the commandments, on a principle of obedience to Christ, and as the most infallible test of sincere belief in revealed religion: if on these several topics the Clergy are silent, the most candid indulgence, however reluctant, would be compelled to acknowledge, that the Clergy do not preach the Gospel."

By those who make the charge which the Bishop here repels, the justice of the principle upon which this reasoning is built, would not, we apprehend, be allowed. If the Clergy never declare the important doctrines which are here enumerated, undoubtedly, they could not in any sense be said to preach the Gospel; but the inference would not be admitted, that if they ever

did declare them, they would therefore be faithful preachers of the Gospel. It is not so much, it would be said, the mere declaration of Christian doctrines which constitutes a true preacher of the Gospel, as the manner and spirit in which they are treated, the analogy and proportion in which they are introduced, the stress which is laid upon them, the application of them to the conscience, the genuine spirit and savour of Christianity which accompanies them. There may be an orthodox statement of the doctrines of Christianity; they may be touched on, each in its regular order, without that Christian cast which pervaded the lessons delivered by the Apostles, flowing from a deep impression of their importance, and communicating an impression equally deep, through the influence of the Spirit, to the minds of their hearers.

That the Clergy in general do not omit to preach the doctrines of the Gospel, the Bishop thus proceeds to prove.

“ That the reverse of all such reprehensible omission is the real state of the case we are justified in presuming on this consideration. The Clergy have entered into a most solemn engagement, not only to study the Scriptures themselves, but also from the Scriptures to instruct the people. Now it is but common justice demanded by their character to affirm of them, that they are men of veracity, who most conscientiously regard the sanctity of a promise. More than this: men they are of reflection, who seriously consider the responsibility attached to their sacred function: Men of discernment, who clearly perceive the powerful efficacy of Christian consolation. Men they are of pious dispositions, who sensibly feel the energetic influence of Christian motives to a life of holiness. On these accounts, we are warranted in conceiving of the Clergy in general, that they do not deem it sufficient merely to discourse on the traditionary notions of natural religion; or even on the more luminous declarations of Judaism. They think it incumbent on them to set forth truths which the light of nature never could discover; which the law and the prophets did but intimate and typify,

foretel and prefigure; they think it incumbent on them to set forth truths delivered by Christ and his commissioned Apostles. And if any person will but attend a series of discourses which, on the regular return of successive sabbaths, are delivered by the same Minister in his own church and to his own parishioners, it is more than probable he will ultimately find, that when there have been given occasions sufficiently numerous, the preacher will have embraced the whole compass of Christian doctrines, in all their wide, various and important branches.”

This reasoning will scarcely be considered as conclusive by those who advance the charge which the learned Prelate has undertaken to repel. It assumes too much the point in dispute. If all the Clergy were men of veracity who most conscientiously regarded the sanctity of their promise to study the Scriptures; if they were all men of reflection, seriously considering the responsibility attached to their sacred function; men of discernment who clearly perceived the powerful efficacy of Christian consolation; men of pious dispositions, who sensibly felt the energetic influence of Christian motives to a life of holiness; there would probably be little room for dispute respecting the style and substance of their preaching. The right state of the heart is the surest guide, in subserviency to the Holy Spirit, to true doctrine. But can it be affirmed that all the Clergy are men of this description? Are there not some better read in politics than in divinity? More conspicuous for their love of pleasure than for a deep sense of their responsibility? Eminent for literature rather than for piety? And noted for worldliness rather than for the spirituality of their minds? Surely it is no just ground for reflection on the Church to admit that such characters exist; nor is it a libel on the whole body of her Clergy to affirm, that the preaching of some of her ministers is not formed after the model of the Holy Apostles.

The Bishop then proceeds to assert the necessity of giving “ to

Christian morals a place amongst the points proper for serious consideration in religious assemblies," and enquires "whether it will be pretended that enforcing of them is foreign to the province of a Gospel Preacher." He takes pains to prove that this cannot be the case from the opinion of those who compiled our homilies, of other divines who lived at a period near the Reformation, and of the more early Fathers who are holden in high esteem, and from the more weighty authority of the Apostles, and of our Lord himself, whose mode of instruction was not only doctrinal, but practical also.

The proof of the point which the Bishop thus takes pains to establish, is, we conceive, wholly unnecessary. We have never heard of any, except the most ignorant enthusiasts, who have denied, that practical preaching was consistent with evangelical preaching. Certainly those clergymen who are stigmatized as Gospel preachers, are so far from denying the necessity of Christian morality, that they are in general censured for being too strict and puritanical in their conduct. They are blamed for requiring a degree of holiness, inconsistent with human frailty, and straining the profession of Christianity to a higher pitch than is required in Scripture. Strange that it should be thought necessary to prove to such persons, the expediency of enforcing moral duties! But party prejudice does not always perceive the inconsistency of its own accusations. Such a spirit of prejudice, however, we are far from imputing to the pious and learned Prelate, whose work is before us: on the contrary, we hail with real satisfaction in his general conduct, and in the very charge which we have taken the liberty freely to criticise, (a liberty which we doubt not he himself will approve,) a spirit of Christian candour and honourable liberality. If, on the one hand, he thinks it necessary to defend the whole body of the Clergy from the accusation of not preaching

the Gospel, on the other he takes equal pains to repel from zealous and regular clergymen of the Church the opprobrious charge of Methodism.

After remarking that the term "Methodist is properly affixed to those only who invade the province of appointed ministers," or who "encourage a fatal opinion, that the observance of moral duties is a matter indifferent, if not unnecessary," he proceeds in the following manner:

"By strange misapprehension are confounded with Methodists many conscientious, discreet, and pious clergymen, though they strictly conform with the discipline of the Establishment, and inculcate no principles of faith or practice but those which are recognized by the Church to which they belong. That such misconception may be corrected, it is necessary to state, the Clergy of the Establishment are not THEREFORE to be pronounced 'Methodists' because they daily read the Scriptures and pray with their families, and because they deem it expedient to avoid tumultuous diversions. They are not THEREFORE to be pronounced 'Methodists' because, to promote the objects for which the Sabbath was instituted, on every return of it, they intermit secular business, employ their time on pursuits more serious, and appear in deportment more composed than on ordinary days. They are not THEREFORE to be pronounced 'Methodists' because they assert human nature to be so infirm, that man stands in need of divine assistance to enlighten his understanding, direct his inclination, and aid his endeavours. They are not THEREFORE to be pronounced 'Methodists' because they are persuaded the Holy Spirit does actually, though tacitly, impart help, to those who are circumspect in vigilance and constant in prayer. They are not THEREFORE to be pronounced 'Methodists' because, with a deep sense of gratitude, they acknowledge Salvation is by the grace of God, through faith in Christ; because with humility of heart, they confess the best works of the most excellent men are, after all, so imperfect that God most Holy can accept them as perfect, through the merits only of an All-sufficient Redeemer, and most prevailing Intercessor. In maintaining those truths, they do, but deliver the genuine doctrines of the Established Church, and whoever censures them on this account must ill understand our Liturgy, our Articles, our Homilies, must know little of a

Minister's duty, of his own moral condition, of the divine Attributes, of the Gospel Covenant."

We highly applaud this candid vindication of these zealous ministers. We cannot however but remark, that future ages will scarcely believe, that in the beginning of the 19th century, clergymen of the Church of England were in any danger of being reputed "Methodists" for such conduct and opinions as are here vindicated.—Surely the dark ages are not yet past!

We might here close our review of the Bishop's charge, but the principal subject of it presents so fair an occasion for giving our sentiments on the true nature of "preaching the Gospel," a term often used and seldom understood, that we are tempted to trespass on the patience of our readers while we state them.

The Gospel, according to its original and emphatic meaning, signifies good tidings; the good tidings of a Saviour given to the world. It is styled also the word of reconciliation, because it explains the mode in which a reconciliation may take place between God and sinful man. In another place it is stated to be the power of God unto salvation to every one that believeth, or a dispensation by which the power of God operates to the salvation of all who believe. Here different expressions agree in nearly the same meaning. They suppose mankind to be in a state of ruin, and alienation from God, and point out Jesus Christ as their Saviour. He by his death makes atonement for sin, intercedes with the Father on behalf of sinners, and communicates the sanctifying influence of his Holy Spirit to those who believe. Strictly speaking, the Son and the Spirit of God are the only agents in accomplishing the salvation of man. The Gospel only makes known the mode in which their agency is carried on, and is used by them as the instrument, through faith on our parts, of effecting their

gracious purpose. To preach the Gospel, therefore, is to present a distinct and luminous view of Christ and his office, as the Saviour of sinners; to exhibit him as the light and life of men; to explain the virtue of his death, the efficacy of his intercession, the power which he exercises as head of the Church, the energy with which he works through his Spirit in those who believe, to pardon, quicken, convert, instruct, sanctify and render them meet for the inheritance of the saints in light.

Such is the proper and distinct idea of preaching the Gospel. It is true, however, that there are other important points, intimately connected with this, which require full and distinct elucidation; such as the necessity of repentance, and the various branches of moral obliquity and moral obligation. But then these points should be treated as parts of the general system, with a manifest and distinct reference to the primary idea; and their connection with, and dependance upon that, should be made plainly apparent.

It is evident then, that if in preaching, a view is given of the state of man, or of his powers, inconsistent with this representation; if man is not considered as a fallen and ruined creature, standing in need of a Saviour; or if he is represented as possessing sufficient power to extricate himself from the guilt and power of sin, the Gospel is not preached.

If, in like manner, the merit of any righteous acts which man can perform is so exalted, as to give him a title to the favour of God; if the value of the death of Christ, and the efficacy of his intercession are thus virtually depreciated, or represented as unnecessary, the Gospel is not preached. This was the case with the Judaizing Galatian Christians, who thought it more safe to depend for salvation on a punctual compliance with the Jewish ceremonies, conjointly with faith in Christ, than on the death of Christ alone. But, "be-

hold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

If Christ is only represented as a pattern and example to mankind, as being no more than a man like ourselves, instead of being held forth as the Son of God, coming down from heaven to make atonement for sinners, the Gospel is not preached.

If mere morality be represented as the sum and substance of practical religion; if the arguments and motives by which it is enforced, are derived from considerations which bear no reference to our Lord Jesus Christ, and his salvation, the Gospel is not preached; for of such morality Christ is neither the author nor end.

In the cases which have been stated, the Gospel may be justly said not to be preached *at all*; because something inconsistent with it is introduced, or something essential to it is omitted. But far more commonly the Gospel is preached *imperfectly*; and this is done, when the several parts composing its system are not exhibited in their proper proportion; when the outline is not duly filled up; when the points more immediately necessary to be insisted on, under the peculiar circumstances of the audience, are not made prominent, and when the truths of the Gospel are not delivered with the earnestness and life which their importance may justly claim.

Thus some preachers have been copious in describing the duties of

man and the obligations of morality, but have been very backward in exhibiting the Saviour as the source of life, and in explaining the duties which we owe to him, and the dispositions which we ought to feel towards him. These have not been the prominent subjects of discourse; they have not been honoured with the rank due to them, nor treated with that cordial regard which they deserve, on account of their superior importance in the Christian system.

Sensible of this error, others have gone into the opposite extreme. They have dwelt perpetually on the grand peculiar doctrines of the Gospel, whilst they have either omitted, or hurried over in a loose and hasty manner, the various duties which man owes to his fellow-creatures, and the obligations under which he is laid to regulate his heart and life according to the word of God.

The outline of the Gospel is not properly filled up, when its truths are delivered in an abstract and general way. They must be elucidated; they must be branched out into particulars; they must be brought home to mens' bosoms and lives, and be closely applied to the conscience. How readily is it acknowledged that we are sinners; but this acknowledgment requires to be explained and illustrated in detail. The workings of sin in its various forms must be pointed out; the numerous lusts of the flesh, which lurk disguised in the human heart, must be exposed; the operations of pride in its several branches of self-conceit, boasting, vanity, contempt of others, &c. must be described; the effects of selfishness and of the want of Christian love must be developed, in order that men may clearly perceive the corrupt state in which they live, till saved by Christ, and may learn the nature of that holiness to which they are called by the Gospel. Nor is it less necessary to explain and illustrate the

fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, temperance, &c. as produced by His divine agency, and springing from a true and lively faith in Christ. Without this we cannot be said fully to preach the Gospel of Christ.

In like manner the Gospel is preached imperfectly if those points, both of doctrine and practice, are not earnestly insisted on, which are peculiarly adapted to the cases and circumstances of the hearers. For how is preaching to operate but by directing the powerful motives which the Gospel inspires, against the strong holds of Sin and Satan, and especially against those sins by which God may have been particularly dishonoured? When our blessed Lord was a preacher of righteousness on earth, the Pharisees by their false interpretations of the Law, and their hypocritical attention to its minuter ceremonies, while they neglected its weightier matters, had corrupted mens' notions of the nature of true righteousness: He constantly laboured therefore to detect their hypocrisy, and expose their false glosses. Perceiving his disciples to be worldly minded and ambitious, he frequently took occasion to inculcate heavenly mindedness and deadness to the world. He observed how the people chose out the chief rooms at feasts, and he seized the opportunity, which this circumstance afforded him, to rebuke pride, and extol humility. The Apostles pursued a similar course. Their strain of preaching varied according to the state of their hearers. To the Heathens, they declared the resurrection of the dead, and the judgment to come; by Jesus Christ, whom God had raised from the dead. To the Jews they faithfully pointed out Jesus to be the Messiah, whom God had made both Lord and Christ: When they had gathered a Church, they exhorted, and comforted, and charged every one of them, as a Father doth his

children, that they would walk worthy of God who had called them unto his kingdom and glory; warning every man and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus. Were any unruly and licentious in their conduct; they sharply rebuked them, and told them that faith without works was dead, and that a man could not be justified by faith when it was alone. Yet in all this, there was a manner and strain peculiarly evangelical. The motives, the means, the end, the principle, bore a clear and distinct reference to Jesus Christ, and were thus essentially different from the moral harangues of philosophers, or the religious exhortations of the Scribes.

Finally, the Gospel is preached imperfectly if its truths are not delivered with the earnestness and feeling to which their supreme importance justly entitles them. We do not here mean an earnestness expressed by loudness of tone or vehemence of action, but the grave earnestness which will always manifest itself, in the manner of treating a subject, whenever the heart is deeply interested in it. The style, the mode of reasoning, the application, should be such as will naturally be dictated by a full conviction, that many who are addressed are in the broad way of destruction; by a tender compassion for them; by an anxious desire to lead them into the paths of peace and eternal bliss; by a concern for the honour of God, and the glory of the gracious Redeemer; and by a deep sense of the reality and infinite importance of eternal things. A minister thus impressed will not entertain his flock with learned disquisitions, or present them with cold calculations of the benefits of virtue. He will not address the understanding only with abstract reasonings, or amuse the imagination with florid harangues. He will aim to awaken the conscience, to touch the heart

to save the soul. It was thus the Apostles went about everywhere preaching the Gospel. Knowing the terrors of the Lord, they persuaded men. Constrained by the

love of Christ, they cheerfully hazarded even their lives, that they might every where make known the invaluable riches of his grace.

REVIEW OF REVIEWS, &c. &c.

To the Editor of the Christian Observer.

You have recently given such instances of liberality in admitting into your pages the strictures of objectors on some articles in your reviewing department, that I am tempted to make a fresh demand on your good nature and candour in this respect. Doing full justice to the ability displayed in your critique on the life of Mrs. Carter in your last number, I feel myself, I frankly own, not perfectly satisfied with it. You have certainly appreciated the religious sentiments of the lady in question with fairness, but I am not sure that you have so justly estimated her claims to the praise of talents, or that, in speaking of her you have maintained that tone of respect and kindness, which will particularly gratify or conciliate her surviving friends.

After having divided the subjects of biography into two, the one the heroic character, who commands the attention of the world, the other the respectable individual who must be content with that of his friends, your Reviewer pretty plainly insinuates his conviction, that it is under the second of these descriptions of persons that Mrs. Carter is to be ranged. Now, Sir, suffer me to say, that I question the justice of this distribution. Is there no medium between the hero, whose portrait is to be hung in the halls of future years, and the *respectable* cypher who happily leaves behind him some kind friends to take care of the too faithful representation of his vacant visage? Is every thing either "awfully vast," or "elegantly little"? I do not indeed pre-

sume that you actually intended to degrade Mrs. Carter into the society of

Those tenth transmitters of a foolish face, who keep each other in countenance by mutually nodding *vis-a-vis* in a musty gallery of family-pictures. But you have certainly, in your classification of mankind, made no provision for that numerous class of minor heroes, who do not "make all time their own," but whose praise at the same time is by no means bounded within the narrow circle of private society. Among them I place Elizabeth Carter; and my good opinion of her borrows no small sanction from the very names of those private friends, to whose homage you would too much, as I am free to think, confine her memory.

But to descend to particulars; you think that the forte of Mrs. Carter was pleasantry, and that she mistook it. I entirely agree with you so far as this, that she had a considerable power of wit, and that this appears in her writings; but I am yet rather doubtful whether she altogether mistook her forte, which seems to me to have been, not so much pleasantry as an understanding, not perhaps eminently profound, but yet sound and masculine; an understanding, which enabled her easily to cope with the very abstruse philosophy and the technical Greek of Epictetus. This, indeed, is the great work of Mrs. Carter, and therefore I cannot help being surprised that you should have overlooked it in summing up the items of her literary reputation. Surely in an age which has this very inte-

resting feature, that it is the Augustan period of female literature in England, it cannot be very uninteresting to peruse the memoirs of the English Madame Dacier. In the translation of Epictetus, I will not say that Mrs. Carter has been fortunate in her selection of a style. She does not deliver the high and haughty doctrines of the portico with that sustained dignity of manner which it would seem most natural for them to assume. But in making intelligible to the common reader, opinions sometimes so abstruse as to be lost in mystery, and sometimes so extravagant as to border on nonsense, she has surely been as nearly successful as possible. Her comments on her author are always thoroughly free from that affectation and pedantry, which might almost be forgiven in a Lady-Greek; and they have this farther and better recommendation, that they uniformly direct the reader's attention to the contrast between the false glare and greatness of Stoicism, and the *true light which hath since shined*.

Whether the biographer of this lady has been too minute in his narrative, is certainly a matter of private judgment; but I could wish the fault had been noticed in a manner somewhat different from that which you have adopted. If the injudicious zeal of a biographer leads him to record petty incidents, and transcribe journals of health, with an exactness which provokes the smiles and sneers of levity, at least we may hope that all real friends to departed genius and worth will rather choose other fields for the employment of their pleasantries. I do not mean to hint, that you have greatly offended in this particular, or to put you on a par with a writer in the Edinburgh Review, who has criticised some extracts from Dr. Johnson's early diaries and correspondence that have been recently and foolishly dragged before the public. The coarse jokes, with which the critic last-mentioned has insulted the me-

mory of a man, who would, if alive, have made him and his whole fraternity tremble, are far beneath your taste; but are you therefore quite blameless?

In considering Mrs. Carter's religious principles, your reviewer takes occasion to make a very manly appeal to the Church of England in favour of those of her members who are commonly called the Evangelical Clergy. I am with him, heart and hand, in reprobating the calumnies too generally cast on this meritorious order of men. I concur with him in thinking that, but for them, our establishment would be infinitely more endangered from the increase of separatists than it is at the present moment. But at the same time, let us acknowledge and make allowances for the faults of all sides. Is it not true that some of the persons in question have by no means kept themselves sufficiently distinct from separatists? I do not mean to recommend the distinctions created by interposing fire and faggots, or, which is not greatly better, unchristian railings and animosities; but in manner and *propriété* of conduct, is there *always* a sufficient distinction preserved? I am not afraid, Sir, to censure those whom I greatly respect, and I have your example for it. Far from us be the timid policy which would suppress all admonitions under the dread of "giving information to the enemy," and entirely surrender the noble privilege of counsel and warning into the hands of avowed adversaries. Let us suppose, then, about some twenty or thirty years ago, a pious and conscientious member of our national Church, but somewhat over-rating the excellence, unquestionable as it is, of the *formal* part of it, to have visited the Chapel or Church of one of those ministers of whom we are speaking. Such a person would probably have been satisfied with the decorous manner in which the service was performed, and the apparent devotion of the congregation. But he might have with some justice ob-

ected to the long extemporaneous prayer from the pulpit, immediately previous to the sermon. It is notorious that, at the time supposed, some clergymen of whom, take them all in all, the world perhaps was scarcely worthy, yet gave into this practice of *beginning a new and different service* when they ascended the pulpit, and a service exactly in the taste and style of the non-conformists. I think this must have struck the casual visitor whom we have supposed, as a direct reflection on the Church-prayers. This evil has gradually declined; but even now I confess myself to disapprove of the practice of several excellent men, who prefix only a *short* prayer to the sermon; but then that prayer is *extempore*, and pronounced with a sort of added solemnity and change of manner, as if this were not a resumption of the service in which we have been already engaged for an hour, but as if it were now only commencing. If the prayer is to be short, there is surely less necessity for it to be extempore. To a prejudiced mind, the abandonment of a prescribed form in this stage of the service, appears as if the minister were eager to escape from the trammels of set forms on the very first opportunity, and delighted to regain his liberty, like

The post-boy's horse, right glad to miss
The lumbering of the wheels.

You will easily perceive that I mean these remarks as furnishing some sort of palliation for the conduct of persons like Mrs. Carter, who are sincerely religious, but do not join themselves to a body of men of the greatest piety, and of their own communion. I have confined the argument to a single instance, on the principle of *'verbum sat.'*

Did my limits allow, I should perhaps venture to pick another friendly quarrel with you, on the ground of your having yourself neglected, with regard to the Puritans, that distinction, which you have enforced with respect to those

commonly called Methodists. This, however, is unnecessary, as in your review of the "Address to the Seceders," the difference is noticed between the elder Puritans (such were the Howes, Cottons, Goodriches, Shepheards,) and those murderous men who overturned for a season both Church and State.—In full confidence that you will pardon the freedom of this address, I remain,
Your constant friend,

A. A.

We have read with attention the remarks of A. A.; and although we do not feel disposed to acknowledge, except perhaps in one instance, their necessity or propriety, we have nevertheless thought it our duty to insert them. We are pleased indeed with the vivacity of our correspondent, and we are very willing that what some readers may deem the too rigid aspect of our work should be relaxed by occasional strokes of pleasantry even at our own expense. As to our review of Mrs. Carter's life, which has procured for us the honour of A. A.'s ingenious animadversions, we have received so many testimonies of the approbation which it has generally obtained, that it would argue a more than ordinary degree of the morbid sensibility of authorship, were we to refuse a patient hearing to any of the friends of that lady who might conceive that we had failed in doing justice to her character.

A. A. charges us with a want of discrimination in one or two specified instances. This charge seems to assume, that whenever any general truth is enounced, we are bound to recapitulate, after the manner of a deed of conveyance, our former exceptions and reservations. But we can scarcely believe that with common readers this should be necessary. After the pains, for example, which we have taken in other parts of our work, when treating of the character of the Evangelical clergy, to distinguish between the regular

and irregular, the judicious and-injudicious, members of that body, we did not expect to be accused of having been indiscriminate, on this occasion, in our commendation of them, particularly as we expressly confined it to such as did not sanction "irregularity or schism." Neither are we conscious of having been prevented by timid policy from freely exposing the real faults of that or of any other set of men.

What A. A. has said with respect to Mrs. Carter's translation of *Epicetetus*, is certainly well said; and we are disposed to concur in his estimate of that work. But A. A. must be aware, that in all cases, the literary character of the persons whose lives we review has been with us a point of comparatively small moment, and has occupied what many would deem a very disproportionate space. We have not been backward, however, to notice Mrs. Carter's "*critical knowledge of the Latin and Greek*," and the almost omnipotence of the industry by which she had been enabled to attain it; and we have mentioned this very "*translation and illustration of Epicetetus*," as the fruit of her combined industry and talent. In speaking also of this in common with her other works, we have not omitted to acknowledge "the frequent and unexceptionable recognition of the fundamental and peculiar doctrines of Christianity," which appears in them, and we have bestowed on her the praise, of thinking, "for the most part, correctly," and "like a Christian." If in reviewing the life of an author, particularly if he be a voluminous one, the reviewer is expected to make himself so familiar with all the works of that author, as to be able, not only to convey to his readers the general impression of their merits which may remain on his mind in consequence of his pre-

vious perusal of them, but to enter critically on an appreciation of their peculiarities in style, manner, sentiment, &c. &c. his task would become very formidable indeed. Certainly we should not have thought it right for the sake of adding forty or fifty lines to our review of Mrs. Carter's life, even if we could have infused into them all the point and brilliancy of A. A.'s critique, to have interrupted our more urgent duties in order to read a second time (much as we admire the work) the *Epicetetus* of that lady; and without this, it would have been somewhat rash and presumptuous to have ventured, on the recollection of some fifteen or twenty years, to give a more minute delineation of its features.

A. A. thinks that we have hardly treated Mrs. Carter with sufficient kindness; we have fairly appreciated indeed her religious character, but we have not done justice to her talents. Our readers must judge whether we have failed in tenderness and respect for this estimable lady. We will, however, be frank enough to own, that the only anxious doubt which has arisen in our minds, on reviewing our Review of her life, has been lest we should have been betrayed by our feelings of kindness towards her, and by our wish "to gratify or conciliate her surviving friends," (a motive which we admit ought not to have influenced our judgment) to animadvert too slightly on certain particulars, the tendency of which was, in some degree, to lower the opinion we were inclined to form of her religious character.

Though, in full reliance on A. A.'s candour, we have thus freely criticised his remarks, we beg to assure him that we feel obliged to him for them, and shall be gratified by a continuance of his correspondence.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GRÉAT BRITAIN.

IN the press, the second volume of JONES's History of Brecknockshire:—a volume of Sermons, by Mr. NANCE of Worcester College:—a volume of Sermons, by Mr. BIDLAKE, of Plymouth:—a volume of Sermons, by Mr. ACUTTER of the Asylum:—A System of Mineralogy and Mineralogical Chemistry, and its Application to the Arts, by Mr. ACCUM, in 2 vols. 8vo.:—A View of the Agriculture and Political Economy of Cheshire, by Mr. H. HOLLAND:—A Description of Madagascar, by Mr. DRURY, who suffered captivity there during fifteen years: and at Cambridge, the Tragedies of Sophocles, and the Chorusses of Æschylus, the latter with notes and illustrations by Dr. C. BURNEY.

Preparing for the press—A new and improved edition of Dr. Johnson's Dictionary in 4to. to appear in parts:—a new edition of the Bible, with notes by Mr. S. Burder:—Memoirs of the Life of Sir W. Pulteney, by Dr. HOLLIDAY:—a Treatise on Pulmonary Consumption and an Inquiry on Fox-glove, by Dr. JAMES SAUNDERS; also by the same author, An Inquiry concerning Hydrocephalus, in which he proposes to shew that it admits of prevention and cure:—the Works of the late Dr. KIRWAN, Dean of Killala:—and An Account of the Life and Writings of James Bruce, Esq. by the Rev. A. MURRAY.

A third Literary Institution and Public Library is about to be formed in the metropolis. Its site will be in the vicinity of Blackfriars' Bridge. The number of proprietors is to be 1200, and their subscriptions 20 guineas; of life subscribers, 600 at 10 guineas, besides annual subscribers at two guineas.

In consequence of an investigation which has been set on foot respecting the mineralogy of Wales, several rich veins of copper ore and an extensive one of lead have been discovered in Merionethshire.

By the return made to the College of Physicians on the subject of vaccination, the following results appear to be established. By the natural Small Pox the number of deaths is one in six, and half of those who have it are deformed or otherwise diseased for life; by the inoculated Small Pox one in 100 dies, and three in 100 are

CHRIST. OBSERV. No. 71.

deformed or otherwise diseased for life; whilst by Vaccination not one in 1300 suffers any inconvenience whatever afterwards, and only one in 54793 has been known to die of it.

The new Rupture Society, particularly intended to relieve the poor, afflicted with Prolapses, has received a donation of 100 guineas from the Duke of Bedford, and about £500 from J. Tyrwhitt, Esq. of Netherclay.

A medal is about to be struck under the direction of Mr. Teed, Lancaster Court, Strand, to commemorate the abolition of the Slave Trade.

Lord Stanhope has tried in the canal in Kensington Gardens an experiment with his new invented vessel which is said to have succeeded. The vessel is sharp at both ends and has a round bottom. She will sail in either direction without putting about; and there is a contrivance called gills for supplying the place of a rudder. Vessels of this construction, it is said, may be built at less expence, will carry more tonnage, and are exposed to less risk, as they can retire from danger without putting about. His Lordship has also invented a composition which is said to be much cheaper and more durable than copper for covering the bottoms of vessels, and so hard as not to be cut without much difficulty.

The comet lately discovered was visible for many nights to the naked eye. It became visible at a considerable elevation soon after twilight nearly due west, and set about nine o'clock within a few degrees of north west. The nucleus appeared to be about the size of a star of the first magnitude but less vivid; the tail was at times very brilliant. The velocity of this comet, supposing it be as far distant as the sun, as calculated from the arch which it described in the heavens in two hours, is stated to have been at the rate of 16000 miles in a minute.

Immense shoals of herrings have appeared on the coast of Caithness. During the fishing season 30000 barrels are said to have been taken.

FRANCE.

The French are said to be actively engaged in introducing into their country the improved English practice of agriculture

5 E.

and republications of the most approved English works on that subjects are proceeding at Paris.

The following method of taking honey without destroying the bees is said to be practised in France. In the dusk of the evening the hive is turned gently over, and placed steadily in a small pit previously dug to receive it with its bottom upwards. It is then covered with a clean new hive, prepared with a few sticks across and rubbed with aromatic herbs, carefully adjusted to the mouth of the other, so that no aperture remains between them. After having with a small stick beat gently round the sides of the lower hive for ten or fifteen minutes, the bees will be found to have left it, and ascended to the upper, to which they will adhere. The new hive should then be lifted gently, and placed with all its tenants on the stand from which the other was taken. This should be done in time to allow the bees, before the summer flowers are faded, to lay in a new stock of honey before winter.

GERMANY.

The King of Bavaria has consented that the suppressed Jesuits should remain in their possessions, but under condition that they settle two together in the villages of Swabia, without communicating with others of the fraternity.

In Franconia, beef is cured in the following manner. A quantity of saltpetre, equal to that of common salt generally used, is dissolved in water. The meat is then put in and boiled gently till the water has all evaporated, after which it is hung up in the smoke for 24 hours, and is found to be as well flavoured as Hamburgh beef.

SPAIN.

The Royal Hydrographical Office has published in the Gazette the following notice, relative to a discovery recently made in the South Sea.—The frigate *La Pala*, belonging to the Philippine Company, and commanded by Don John Baptiste Monteverde, on her voyage from Manilla to Lima, discovered on the 18th of February, 1806, a group of islands, the southernmost of which is situated in 3 deg. 29 min. north latitude, and 162 deg. 5 min. east longitude, from Cadiz.—These islands, 29 in number, occupy a space of 10 leagues from N. E. to S. W. and are separated by channels, one or two leagues in breadth. They are low, woody, and intersected with rivers. Their inhabitants are of the most pacific disposition. They first approached the frigate to the number

of 21, in two canoes.—When they had come within musket shot, they ceased rowing, and held some cocoa-nuts towards the Spaniards, shouting and making signs. The frigate clewed her sails and hoisted the Spanish colours. This manœuvre having apparently excited some apprehensions in the islanders, the Spanish colours were struck, and a white flag was hoisted, the crew at the same time calling and making signs to the canoes to approach. They accordingly came along-side, and gave the Spaniards some cocoa-nuts, without demanding any thing in return; but none of them could be persuaded to come on board.—The crew of the frigate then distributed among them some old knives, iron rings, and pieces of red cloth; and this liberality excited such joy and gratitude in these people, that they immediately stripped their canoes as well as their own persons, to make presents to the Spaniards; and not content with this, gave the Spaniards to understand that they would return to their island to fetch other presents, and requested that the frigate would wait for them.—These Indians are tall, well-made, robust, and active. They are of an olive colour, have flat noses, black curled hair, but of considerable length. In each canoe was a venerable old man, naked like the others, and who appeared to be their chief. One very remarkable circumstance is, that these two old men were white, and had aquiline noses. They had rather the air of Spaniards than of savages. Captain Monteverde adds, that these islanders, and their aged chiefs, bore a considerable resemblance, in their features and conduct, to the Indians of the Islands of St. Bartholomew, and those of Cafa and Ibectis, where he landed in 1800.

EAST INDIES.

It is said that pitch and tar of a superior quality may be obtained from the teak forests on the Malabar coast, and that orders have been sent to Bombay to procure the largest quantities possible of the article, and to encourage a regular supply of it.

AMERICA.

The following statement, if correct, will shew the vast difference in respect to public spirit which exists between the inhabitants of the United States, and those of the mother country.

“In the last session of the legislature of Kentucky, a law was passed forbidding any magistrates from receiving any fee of recompence for the administration of justice; the consequence is that all the magistrates

have resigned their office, and that no intelligent person will discharge the duties of justice of peace. So that at present, no warrant can be procured against the perpetrator of any crime however flagitious."

We scarcely know to what degree of credit, the accounts which have been given of ruins found in the Illinois and Wabash countries, are entitled. Other ruins not less remarkable are now said to be discovered some hundred miles farther west, particularly in the country about the great falls of the Mississippi. Near these falls pyramids of earth are frequently met with from 30 to 80 feet high, supposed to have been erected to cover the bodies slain in battle; and on digging into them horizon-

tally a white chalky substance is generally found, supposed to be the remains of skeletons buried 20 centuries ago. Tokens are visible on both banks of the Mississippi of their having in former ages been well cultivated and thickly inhabited. A copper mine was opened some years since in this quarter, in which, to the great surprise of the labourers, a collection of mining tools was found some fathoms beneath the surface. In digging for a well, a furnace of brick-work was discovered, five fathoms below the surface, filled with coals and burnt wood. In several places circular fortifications have also been discovered, inclosed with deep ditches and fenced with a breast work. We give the American statement, with many doubts of its truth.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick, 3 vols. 8vo. 42s.

A Manuel of Piety, adapted to the Wants, and calculated for the Improvement of all Sects of Christians. By Robert Fellows. 8vo. 7s.

A Charge delivered before the Clergy of the Archdeaconry of Sarum, on the 4th of August, 1807. By the Rev. C. Daubeny. 1s.

MISCELLANEOUS.

A General View of the Agriculture of the County of Devon, with Twenty-five Engravings, and a coloured Map, distinguishing the different kinds of Soil, 8vo. 15s. By C. Vancouver.

A Treatise on Gypsum, on its various Uses, and on its application as a Manure. By T. Hood, Esq. 8vo. 1s. 6d.

A Description of Ceylon, containing an Account of the Country, its Inhabitants,

and Natural Productions, with Narratives of a Tour round the Island in 1800; the Campaign in Candy, in 1803, and a Journey to Ramisteram, in 1804. By the Rev. J. Cordiner, 2 vols. 4to. 2l. 13s. 6d.

Essays, Scriptural, Moral, and Logical. By W. and T. Ludlam. 2 vols. 8vo. 16s.

Patriotic Sketches of Ireland, written in Connought. By Miss Owenson. 2 vols. 9s.

Reflections on Mr. Whitbread's Bill on the Poor Laws, and on different Authors who have written on that Subject, with an Outline of a further Plan for bettering the Condition of the Poor, and for improving the Morals of the People. By D. Carpenter, Esq. 1s. 6d.

Report of a Deputation from the Hibernian Society respecting the Religious State of Ireland. To which is annexed, a Plan of the Society, together with a List of its Officers. 8vo. 1s.

A Catalogue of Modern Books for 1807, including a good Collection of the best Works in Divinity, &c. now selling by W. Baynes, No. 54, Paternoster-row—given gratis.

RELIGIOUS INTELLIGENCE.

INDIA.

In addition to the valuable information contained in "Dr. Buchanan's Account of the Syrian Christians in Travancore," inserted in our No. for October, p. 654, a report has been made by Dr. Ker, one of

the East India Company's Chaplains, to the Government of Madras, (in consequence of a reference from that Government) on the State of the Christian Churches in Cochin and Travancore. The substance of such part of this Report as

has not been anticipated by Dr. Buchanan, we will now lay before our readers.

"There can be no doubt whatever, that the St. Thomé Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Milapoor and St. Thomas's Mount:—but to derive *authentic* information as to the time of their arrival, is at present no easy task." Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India. For we find, in Ecclesiastical History, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them. They also regarded, and still regard the worship of images as idolatrous, and the doctrine of Purgatory to be fabulous. Moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation. All which facts may be substantiated on reference to the acts of the Synod assembled by Don Alexis de Meneses, Archbishop of Goa, at Udiampur, in the year 1599, as they are ably detailed in a work printed in French, and entitled, 'The History of Christianity in India,' published at the Hague, in the year 1724, by La Croze, the celebrated Librarian to the King of Prussia. The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of Christianity in the east; and to hold up to merited indignation the bigotted and unworthy conduct of the Roman Catholic Church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians on the coast of Malabar".*

"When the Portuguese first arrived in this country, in the beginning of the 16th century, they found a Christian Church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore." "These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming;—but the Portu-

guese were much disappointed at finding the St. Thomé Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing them away from their pure faith. However, after using, for nearly a century, all the arts and persecutions of the church of Rome to no purpose, Don Alexis de Meneses, the Archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiampur, forced the Syrian Metropolitan, his priests, and people, into the Roman pale. The people, however, sighed for their old religion, and cherished it in private; and on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the Kings of Portugal, been able to draw them away again from their old faith."

The Christians on the Malabar coast are divided into three sects. 1. The St. Thomé, or Jacobite Christians. 2. The Syrian Catholics. 3. The Latin Church.

1. "The St. Thomé Christians still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for idolatrous worship."

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution: however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnable clauses"*. "The service in their church is performed very nearly after the manner of the Church of England; and, when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion." "In some of their churches, divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thomé, who have

* It is a point which appears to be fully established by Mr. Turner, in his account of the Anglo-Saxons, that an embassy was sent by our Alfred to the Christian Churches in India. See p. 313, et seq.

* See Christ. Obs. for October, p. 655.

adhered to their ancient rites, and those who have been united to the church of Rome. When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual or in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin admit them to rank next to Nairs. Their numbers, it is generally supposed, may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they seem to suffer no other hardship. If good men from Syria could be obtained, not as parish-priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people. The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am doubtful how far it may be of use to them. To unite them to the Church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church: a measure which it would not be difficult to accomplish, as the Country Governments would be likely to second any efforts to that purpose. Their occupations are various as those of other Christians; but they are chiefly cultivators and artisans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland."

2. The Syrian Roman Catholics are those who were constrained after a long struggle to join the Latin Church, and who still continue in her pale, though distinguished from her in this; that they are allowed by a dispensation from the Pope to

perform all the services of the Church of Rome in the Syrio-Chaldaic language.

"They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original Church. Their clergy, 400 in number, are spread through the ancient Churches, and, by retaining their language, and acting under the direction of the Church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. They are probably allowed to use their original language, and to frequent the original Church, entirely with this view; and their numbers are thought to be gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their congregations are reported at 90,000." "The Hindoos have a much greater respect for the Christians of the original Church, than for the converts of the Latin communion." "There is a seminary at the college of Verapoli for the education of the Syrio-Roman Catholics, and also one for the Latin Church. The Syrio-Roman Catholics are chiefly engaged in drawing their ancient brethren within the Roman pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw, one of their Churches at a village near Pillimbaddy, about thirty miles on the Maras side of Trichinopoly: and I heard of several others." "Their Church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking: the letters I. N. R. I. over the figure of our Saviour on the cross, were absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar according to the ritual of the Church of Rome. Their Church appears to have been once respectable; but it is now fallen into decay."

3. The Latin Roman Catholics are subject to the primate of Goa, under whom is an Archbishop and two Bishops.

"The Churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, one vicar holds, upon an average, five or six Churches. The number of Christians composing these Churches must be great, as all and every of the fishermen are Roman Catholics. There are very few Eu-

ropean clergy (not above seven or eight) under the three jurisdictions, and none of them men of education ; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*. The Latin communions, in the diocese of Verapoli, are estimated at 35,000. The Catechumen suffers no persecution on account of his religion, when once converted ; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.*

This interesting report closes with some general observations by Dr. Ker. "It appears," says the Doctor, "from the foregoing statement, that pure Christianity is far from being a religion for which the highest cast of Hindoos have any disrespect: and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have been sadly defective in what we owed to God and man since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish ; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on the pure name of Christians. The evil would be less, were it not well known that many of the Roman priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside : indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves ; at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the country. The Roman Catholic religion has almost always been made a political engine in the hands of its governments ; and we must be blinded indeed by our own confidence, if we do not calculate on its being so used in this great and rich country." "Our error has been in not having long ago established free *

schools throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality." "Whereas they appear, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this," he adds, "as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for Promoting Christian Knowledge, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our eastern possessions ; and the names of Swartz, Gericke, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection : and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view has, in some measure, failed : and few good converts, it is generally imagined, have been made ; but let it be remembered also, that they have laboured under every possible disadvantage ; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever ; they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which

tune ; and, on the coast, the most strict of the Bramins will have little hesitation in permitting their children to attend a free-school for the purpose of learning it ; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books ; and all this without making any alarming attack directly on the religion of the Hindoos."

* "To give English morals to the natives in their purity, we must, I imagine, make them read English books." "The natives will not come to us freely but to learn English. This they consider as the key to for-

they adopted: but they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity also (the natural result of their being trampled upon by one race of conquerors after another) as an object for our contempt; at the same time, that we have viewed the cunning of their character (which is ever the natural resource of ignorance and weakness) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their happiness; throughout the whole of our governments in this country. Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government."

AMERICA.

Most of our readers will doubtless recollect the pains we have taken to point out the mischievous effects likely to result from representing the fallings down, cryings out, and other extravagancies which have disgraced many of the religious meetings in America, as marks of conversion, or as arising from divine influence. Our remarks on this subject, we trust, have been attended with benefit, even to some who were at first disposed to deny their justice, and to regard them as proceeding from a latent dislike to vital piety. In the Evangelical Magazine for last month, is inserted a letter from a Mr. Balfour, dated at New York, in which he gives an account of a revival of religion that had taken place at Liverpool, in Nova Scotia. It had begun among some families living in the woods far removed from any place of worship. One of their number, coming to Liverpool, took occasion, on the Sabbath, to relate in the chapel, after divine service, what had taken place in the woods. Of the persons who heard him, one began to fall down, and another to cry out; some

began to pray, others to sing. The people crowded to the chapel to see what was the matter, and as they came they were affected, fell down, and cried out also. The minister could neither preach nor pray for the noise; he merely looked on. This continued all night; and when the congregation quitted the chapel, they met in knots in the streets and in private houses, prayed, sung, and cried out as before. For a whole week no business was done in the town; in many houses no fire was kindled nor victuals dressed. Poor and rich, male and female, young and old, with the exception of a very few individuals, were all, it seems, thus strangely affected. All this had passed previously to the visit which Mr. Balfour paid them. He found the scene strangely changed. All was coldness and stillness among them; their fervour appeared to have evaporated. "I conversed pretty closely," says Mr. Balfour, "with several of the persons who said they were converted on the above occasion. They talked much of the spirit, of the power of God, of conversion, and of coming out, as they call it. They concluded themselves converted if they had been affected, fell down, cried out, &c. They talked with a degree of unpleasant confidence about themselves. They seemed displeased if you hinted to them the possibility of being deceived. What to think or say of it is difficult; nor would I pronounce upon the whole from a part." We do not mean to condemn Mr. Balfour's caution; but we certainly feel nothing of his difficulty in forming a judgment respecting the case before us. We can have no hesitation in pronouncing those to be in an awful delusion who conclude themselves converted because "they had been affected, fell down, cried out, &c." (the et cetera referring, we presume, to the hearing voices, or seeing visions during their trances, or to some anomalous extravagancies) and that a work which puffs men up with pride, leading them to talk with unpleasant confidence of themselves, and to resent even a modest warning to beware of self-deception, is the work of the devil and not of God. We are inclined to hope from the appearance of this letter in the Evangelical Magazine, that the conductors of that publication are now disposed to view the matter in the same light. If so, we congratulate the religious world on the circumstance. We request such persons as censured the severity with which we formerly commented on transactions similar to those of which Mr. Balfour gives an ac-

count, to read over what we have said on the subject, vol. for 1802, p. 669, vol. for 1804, pp. 519 and 640, &c. &c. together with the remarks of one of our correspondents in the last mentioned vol. pp. 370, 568, and 633, and compare them with the deplorable condition into which these Liverpool converts are described as having fallen.

MISSIONS OF THE UNITED BRETHREN IN NORTH AMERICA.

A report made by the Brethrens Society in Pennsylvania, respecting the state of their Missions among the Indian nations represents the great obstacle to their progress to arise from the rum traders, who endeavour by all the means in their power to seduce the young people to drunkenness, and too often with success. Notwithstanding this discouragement, the Indians collected at the brethrens settlement of *Fairfield* in Upper Canada at the close of 1805 amounted to 116.

The Missions among the Chippeway Indians on the *Tongquakamick* has hitherto produced no visible fruits. The Chippeways seem to have adopted an idea that the object of the Missionary was to possess himself of their country, and also that a disorder which had visited them was to be attributed to his coming among them.

At *Petquitting*, on the river of the Hurons the Missionaries have likewise to struggle with great difficulties from the rum traders. Sometimes however heathen Indians are led to attend to the preaching of the gospel. At the close of 1804 the settlement consisted of 67 persons.

At *Goshen* many distressing occurrences are said to have taken place through the same malign influence during the spring of 1805. The Missionary Zeisberger* complains in strong terms of the great harm done by the traders, and by white people in general to the missions.

How greatly is it to be desired that some effectual measures could be devised for putting a stop to this destructive commerce in spirituous liquors, carried on by our traders equally to the ruin of the temporal comfort, and of all attempts to promote the moral improvement of this inter-

esting people. On this subject Earl Selkirk has published a small tract, which well deserves the attention both of our government and of all persons who may have it in their power in any way to give effect to his Lordship's benevolent suggestions. It may be had at Hatchard's.

SOCIETY FOR THE SUPPRESSION OF VICE.

A REPORT has recently been published by this Society, which proves that many beneficial effects continue to result from its institution. The laws against the profanation of the Sabbath appear to have been enforced by them with such vigour and activity, as greatly to lessen this evil, both in the metropolis and in many of the adjoining villages. Much, however, remains to be done in this respect; and we strongly recommend to them perseverance and unremitting vigilance in this important branch of their labours. Two convictions have taken place, on the prosecution of the Society, of vendors of indecent books and prints, in one of which two of the Members of the Committee appeared as witnesses against the offender, without incurring any of those unpleasantnesses which it has been feared would attend such an office. They received, on the contrary, the pointed commendation of the Judge, Lord Ellenborough.

With the aid of the Society similar institutions have been formed at Chatham, York, Gloucester, Long Sutton, and Reading.

An opportunity is taken, in the course of the Report, to vindicate that law of the Society, which excludes from its body all who are not Members of the Established Church. The rule we had always understood to be a concession to the prejudices of some individuals, whose favour it was deemed of importance to conciliate; and on this ground it may admit perhaps of some apology. But to make unity of religious sentiment an indispensable requisite in a society formed, not for religious purposes, but for prosecuting certain breaches of the law, seems about as reasonable as if the Sheriff of the County, in raising the *posse comitatus*, were to exclude from it all who dissent from the national creed.

That this Society deserves well of its country we can have no doubt, and we trust that, notwithstanding the misrepresentations and obloquy with which its benevolent exertions are often requited, they will manfully continue those exertions for the protection and promotion of the best interests of the community.

* This Missionary is in his 87th year. At the same place are three other Brethren who have attained a great age, and who have spent their lives from their youth in the service of the mission; brother Jungman 87; brother Grube 92; and brother Lister 93 years old.

VIEW OF PUBLIC AFFAIRS.

DENMARK.

THE Island of Zealand was evacuated by our troops, on the 20th of October, agreeably to the Convention entered into between the Commanders of our sea and land forces, and the Danish General; and in Lord Cathcart's official letter on the occasion it is stated, that no sort of infraction of the capitulation had been made by the Danes, who, on the contrary, acted most honourably in the strict and literal fulfilment of their engagements. The number of ships brought away amounted to 16 sail of the line, 9 frigates, 14 sloops of war, besides gun-boats and smaller vessels. Two ships of the line and two frigates were destroyed. The large ships were laden with masts, spars, timber, and other stores from the Arsenal, from which also 92 cargoes were shipped on board transports and other vessels chartered for the purpose, the sum of whose burthen exceeded 20,000 tons. Most of these have arrived in this country. Several of the transports laden with troops are stated, however, to have been lost through the severity of the weather, and all on board to have perished.

Overtures of the most conciliatory nature from our Government are said to have been again rejected by the Court of Denmark. This was to be expected; for besides the exasperation which our late proceedings must have occasioned, no alternative seems now to be left to that Power, but the alternative of hostility to England, or of subjugation to France. The most rigid decrees have been issued against English subjects and English property, and they are enforced with a rigour exceeding that even of the French Government. Intercourse with English subjects is prohibited under the severest penalties, under pain of death where the intercourse is direct. War is declared, Letters of Marque and Reprisal are issued, and no means appear to be left unemployed for inflaming the minds of the people of Denmark against us. Several of our merchantmen have already fallen into their hands in passing through the Sound; and a vigorous privateering warfare at least is likely to be carried on by the Danes.

Under these circumstances our Government have thought it right at length to declare war against Denmark. This declaration was issued on the 7th instant. It states, that his Majesty's anxious and re-

peated endeavours to restore peace with Denmark had proved ineffectual; and then proceeds in the usual form to order that Letters of Marque and Reprisal shall be issued against Denmark. That this measure is now inevitable will be admitted by all descriptions of politicians. There will doubtless exist, however, much diversity of sentiment as to the policy, and even as to the right of those hostile proceedings against the Danish Capital and Navy, which have more immediately produced this painful necessity. On this subject we refer our readers to what has been already said in our Number for September, p. 629. We incline to think, that the question of right is much less dubious than the question of policy. On both, however, we think it the duty of Christians to suspend any very decisive judgment until they are made acquainted with all the facts of the case. Let it not be hastily assumed, that because the measures of Government have been harsh, they are necessarily unjust. We ought not to forget, in canvassing the conduct of Ministers with relation to foreign States, that they have also duties to fulfil towards their own subjects, for whose immediate benefit and protection they have been invested with power; and that if through their supineness or neglect in fulfilling those duties, a danger which they might have foreseen and averted, should actually come upon the country, it will prove but a slender justification of their conduct to allege, that they were actuated by feelings of commiseration towards those who must inevitably have been subjected to much suffering, had they prosecuted those lawful means of self-defence which were within their reach. And surely it ought to be one reason for our putting a candid and even charitable construction on the proceedings of Government in this instance, at least until we have before us all the materials for forming a sound judgment; that it was most manifestly our security, and not any selfish or sinister purpose, which they had in view to promote by the expedition against Copenhagen.

PORTUGAL.

Bonaparte has succeeded in shutting the ports of Portugal against us. On the 20th of October, the Crown Prince issued an edict, in which he declares, that as it is impossible for him to preserve his neutra-

jity any longer, he has acceded to the *Cause of the Continent*, uniting himself to the Emperor of France, and the King of Spain, in the hope thereby of accelerating a maritime peace; and he therefore orders his ports to be immediately shut against the entry of British ships of every description. Nothing is now said of the projected emigration of the Portuguese Court to South America; and we should not be surprised to find, that the reports so industriously circulated on that subject, as well as the departure of the French and Spanish Ambassadors from Lisbon, were intended merely to amuse the English Government, and to hinder our adopting vigorous measures for depriving France of those means of annoying us, with which the possession of the Portuguese Navy will furnish her. We may now consider ourselves as at war with Portugal; and in this instance, at least, it will be admitted, without having been in any shape the aggressors. Orders have already been issued for detaining all Portuguese ships; and the proper means, we hope, will also be taken for preventing the Navy and the Colonies of Portugal from being made the instruments of French hostility.

The conduct of Bonaparte, with respect to Portugal, may fairly be considered as illustrative of his designs on Denmark, and may, we conceive, be adduced as evidence to that effect in discussing the merits of the expedition against Copenhagen. Was Denmark less in the power of Bonaparte than Portugal? As an instrument of his inveterate enmity to this country, was she not also much more formidable? If the collection of a French army at Bayonne, and the categorical demands of the French Government, relative to the exclusion of the English from Portugal, left no doubt in the mind of any reflecting man as to what would be the result of those demands, how can a doubt be reasonably entertained, whether Denmark, with an army composed of the conquerors of Jena and Friedland at her very gates, and possessing still stronger temptations to the cupidity of Bonaparte, would have been suffered to enjoy immunity from complete subjugation, on any other terms than those of hostility to England; especially as he had declared in the face of Europe his determination to shut the Sound against our ships?

But to return to Portugal. There is one aspect under which we are disposed to view the unwilling aggression of this power, which is particularly interesting to the Christian

Observer; we mean its influence on the condition of the African continent. In our last number, p. 690, it was observed, that "after the close of the present year, the Portuguese Slave Trade alone will remain to oppose or obstruct any efforts which may be made for the improvement of Africa." The moment however that Portugal is placed in a hostile relation to Great Britain, her traffic in slaves must cease. It will be as effectually extinguished as that of France and Holland have been during the whole of the present war. Is it possible that any one who admits that the government of the world is under the direction of the Almighty, should not be led to see, in the strange combination of circumstances, which have concurred with the enlightened policy of the British and American legislatures, to liberate Africa from this trade of bondage and blood, the effects of his providential interference, in whose hands are the hearts of all men and who turneth them whithersoever he will,—who maketh even the wrath of man to subserve his purposes and promote his glory. How little does it enter into Bonaparte's calculation of the effects which his present system of policy will produce, that while through his violence and perfidy those who first led the way in plundering Africa of her ill-fated sons, are deprived of their wealth, and of their independence as a nation; by the very same means a fair prospect is opened of seeing that continent, which has so long been the theatre of their crimes, at length delivered from the misery, degradation, and darkness which they had been the chief instruments of entailing upon her. We cannot quit this subject without reminding our readers, that the favourable moment seems at length to have arrived, for making a grand and concurrent effort to introduce that light and civilization into Africa, which may prevent, when peace shall return to gladden our shores, the renewal of all those horrors on the African coast which are connected with the Slave Trade. An Institution for that purpose* is already happily formed under the direction of some of the best and greatest men of all parties of whom this country has to boast. Its funds however, we are sorry to perceive, are still inadequate to any great attempts. But what object can more merit the attention of the Christian philanthropist than this? The case, let it also be recollected, is urgent. Every day which passes over our heads

* See our last No. p. 679.

diminishes the period during which our benevolence can be exerted with any thing like the same hope of success, with which it has pleased Providence, now to excite and encourage exertion. The call therefore which this Institution has made on the liberality of the public will not, we are assured, be heard in vain, by those who have learnt in the school of Christ to love their brethren, and who possess the means of freely manifesting that love.

Since writing the above, accounts have arrived which seem to exculpate the Prince Regent from any suspicion of collusion with the French. Bonaparte has pronounced a sentence of dethronement against him, because he would not sequester the British property at Lisbon. Whether it will be in his power to effect his escape before the French army shall have taken possession of his capital, and whether in that case he will still think of emigrating to the Brazils, a few days will probably discover.

SPAIN.

The springs which France has been preparing for the revolution of this kingdom have at length begun to work. The poor old king has been made to believe that the Prince of Asturias had formed a conspiracy to murder and dethrone him; and the Prince has accordingly been put under arrest. His imbecility and the consummate cunning of the Prince of the Peace will render it an easy matter to fabricate such presumptive evidence of his guilt as will justify his being disinherited or perhaps executed for his pretended disloyalty. The removal of the aged monarch will follow of course, and Spain will then be at the complete disposal of France; which, as a preparatory measure to this catastrophe, has already begun to pour those troops into the Spanish territory, which had been collected at Bayonne under pretence of overawing Portugal.

EXCLUSION OF BRITISH COMMERCE FROM THE CONTINENT.

Bonaparte is proceeding rapidly with his favourite project of shutting out the commerce and manufactures of Great Britain from every continental market. We have seen what has been done in the case of Portugal. Austria has also lent herself to the same system, and Trieste and Fiume, her only two ports, are no longer open for the reception of British ships. She has even entered, it is said, into a league with France against this country; she

may therefore now be considered as added to the list of our enemies. The pretence for this conduct is stated to be our attack on Copenhagen and our refusal of the mediation of Russia. But all this is evidently mere pretence. The power of France is the true and only reason. That such a pretence however should be urged seems to indicate that Russia only waits the return of her fleet from the Mediterranean to make a similar declaration with that of Austria. Otherwise it seems extremely singular that Austria should deem it her duty to take up the quarrel of Denmark and Russia against this country, while Russia remains on friendly terms with us.

In the countries which are more immediately subject to the authority of Bonaparte, the strongest measures have been adopted for giving efficacy to his decrees of exclusion. At Hamburgh, as well as at Bremen, all colonial produce found in the harbour or city has been sequestered, and this in the case of Hamburgh without the slightest previous intimation. The demand for it is at the same time so intense, that the price has been doubled. Bonaparte is said to have even decreed that no colonial produce whatever shall be admitted into the continent, and the cargoes of some American vessels appear to have been confiscated on this ground. This complete privation of coffee and sugar cannot fail to be severely felt, and we apprehend must give general umbrage, these articles being as necessary to the comfort of the lower classes on the continent, as tea is to those in this country.

TURKEY.

Some recent circumstances seem to indicate that France is about to adopt measures of hostility against the Turkish Empire. When the last accounts left Constantinople, Sebastiani, the French minister, was on the point of leaving it, and it appears by a letter from Trieste that a French army was marching "night and day" from Italy to Dalmatia. A rupture we doubt not will speedily be announced to have taken place between the Porte and France, and Bonaparte's object will be to bring it to a speedy conclusion. When the skill of his arrangements and the promptitude of his movements are contrasted with the feebleness and disorganization of the Turkish power, the issue of the contest may be easily anticipated. We cannot however suppose that Bonaparte's views are confined within the limits of the Turkish Empire. The partition of it will furnish the means for drawing Russia and Per-

sia into a confederacy for the purpose of overthrowing our Indian dominions. It behoves us therefore to prepare without delay the means of counteraction. We have had sufficient experience of the rapidity of Bonaparte's movements, as well as of the vastness of his projects to convince us, that his denunciations against our Eastern possessions are not to be contemned.

Alexandria has at length been evacuated by our troops, in consequence of a convention to that effect entered into with the Turkish Governor, as he was on the point of attacking the town.

AMERICA.

AMERICA appears at present to be placed in a situation of considerable difficulty. The measures adopted by France, against the commerce of this country, so materially affect also the trade of the Americans, and have subjected them to so

much vexation, and delay, and loss, that strong remonstrances are said to have been made on the subject, by the American Minister at Paris; but with so little effect, that Bonaparte, it is reported, has resolved to refuse to admit any colonial produce whatever into the Continent, lest by any possibility English commerce might find an entrance. America will thus be deprived of all motive for making sacrifices, in order to maintain the relations of amity with France. Should Bonaparte's decrees lead to a misunderstanding between these two governments, it may be the means of preventing that breach between us and the United States, which there is too much reason to fear will otherwise follow the assertion of that system of policy, which the government of this country has recently adopted with respect to neutral commerce, and which we shall now proceed to explain.

GREAT BRITAIN.

BLOCKADING ORDERS.

WE will not pretend to discuss the policy of the vigorous measures which have been adopted by our government, for counteracting the effect of Bonaparte's decrees of exclusion, but content ourselves with simply stating their nature.

On the 16th instant there appeared in the Gazette, three orders of Council. The first, after referring to the French decrees, which prohibit all trading in the manufactures or produce of Great Britain and her Colonies, and which place the British Isles in a state of blockade, declares every port of every country from which we are excluded to be in a state of blockade, all trade in the produce or manufactures of those countries to be illegal, and the vessels so employed to be liable to seizure. This part of the order may be considered as the assertion of our rights, derived from the law of just retaliation. What follows is chiefly a modification of those rights in favour of neutrals. Neutrals are permitted to furnish themselves with *hostile* colonial produce for their own consumption, and to trade with the mother countries of our enemies, provided that trade be carried on through the ports of Great Britain, or her allies. From the general decree of blockade are excepted, 1. Neutral vessels trading

directly between the enemies colonies and the countries to which they belong. 2. Neutral vessels clearing from Great Britain, Ireland, Gibraltar, or Malta, to hostile ports, or from hostile ports to any of these places. Neutrals which have actually begun their voyage, are to be warned to touch at British ports, before they proceed to those of the enemy, and if they neglect the warning, may be seized. France has required, that all neutrals should bring with them certificates, signed by the French Consul at the port from which they sailed, that their cargoes are not of British growth or manufacture. These "certificates of origin," as they are called, the order of council declares, will render the vessels, on board of which they are found, *ipso facto*, liable to seizure; a regulation of which we are unable to perceive the policy.

The second order suspends that provision of the Navigation Act, by which the importation of foreign merchandize is prohibited, except in British bottoms, or in the ships of the countries where such merchandize is grown or manufactured, and permits neutrals to import the commodities of any hostile country into England, subject to such duties as are paid on the same articles when imported in British vessels. The commodities which

cannot be legally imported into Great Britain at all, may still be warehoused from central bottoms for re-exportation. All neutrals are allowed to clear out, from our ports to any port whatever, all articles except sugar, coffee, wine, brandy, snuff, and tobacco, and even these articles may be exported by his Majesty's licence.

The third order declares the sale, to neutrals, of British ships taken by the enemy, to be illegal, and subjects such vessels to capture.

A fourth order has been expected on the Exchange, but has not yet appeared, (the expectation therefore may be unfounded) exempting from condemnation, even when found in ships belonging to the enemy, all goods which can be satisfactorily proved to be of the growth or manufacture of this country.

Such are the means which our government have taken to deprive Bonaparte's schemes of commercial aggression of their efficacy. We decline, as we have already said, any discussion of them for the present.

DOMESTIC INTELLIGENCE.

War is declared by our Government, and letters of marque and reprisal issued against Tuscany, Naples, Ragusa, and the Republic of the Seven Islands. Sweden and Russia are now, therefore, the only European powers with which we are not actually at war; and with respect to Russia we cannot but regard her friendship as very precarious. Should she take part against us, Sweden will probably be compelled to assume likewise a hostile aspect. The crisis, it must be admitted, is peculiarly tremendous. May it dispose our hearts, in the remarkable failure of all human succour which we now experience, to humble ourselves before God, to seek his favour by penitence and prayer, and to make him alone our trust and confidence!

The arrival of a flag of truce from France led to a rumour, that a pacific negotiation with that power had been opened. Such a rumour, however, though it made an impression on the funds, we apprehend to be destitute of any foundation. The object of the flag of truce was most probably to convey to the Austrian Ambassador the intelligence, that his master had resolved on declaring war against England.

Several expeditions are preparing in the ports of the Channel, in which a considerable number of land forces are to be employed. Their destination is very properly kept secret.

Louis the XVIIIth has arrived in England, under the title of the Count de Lille,

and is now engaged in paying visits to different Noblemen who have invited him to partake of their hospitality. It does not appear that he had any political end in view by coming to this country. His object probably was to obtain that security for his person which the Continent cannot long afford him. He has not been received at Court, nor is he likely to be acknowledged in this country in any other than a private character.

Lords Lake and Cathcart have been created Viscounts, and Admiral Gambier a Baron, by the title of Lord Gambier.

Dr. Markham, the Archbishop of York, who died on the 4th instant, in the 90th year of his age, will be succeeded by Dr. Vernon, the present Bishop of Carlisle, whose vacant See will be filled by Dr. Zouch.

A circular letter, we are happy to observe, has been addressed to all the Bishops, by the Lords of his Majesty's Privy Council, calling their attention to the penal enactments of the Clergy Residence Act; stating the increased number of Clergymen, who appear, from the last annual returns, to be non-resident, without licence; reminding the Bishops of their power to issue monitions to compel the clergy to reside on their benefices, and to perform their duties there; and desiring to know whether monitions have been accordingly issued to defaulters.

The Archbishop of Canterbury, we are no less happy to find, is taking measures for obtaining full information respecting the state of the education of the poor throughout the kingdom. The Clergy have been directed to transmit to their respective Bishops, an account of the number and nature of the English Schools in their Parishes, with the number of Children educated in each. They ought also to be required to state the number who are not educated.

NAVAL INTELLIGENCE.

Three squadrons of men of war have been fitted out, one under Sir Sydney Smith, another under Admiral Keats, and a third under Sir Samuel Hood. The former has already sailed, the two latter are said to be ready for sea.

Very severe gales have prevailed during this month, and much damage has been done to our shipping in consequence.

Our cruizers continue to capture the privateers of the enemy. Three of considerable force were lately brought in on one day.

A very spirited action has recently been

fought in the West Indies, by the Windsor Castle Packet, Captain Rogers. She was attacked by a French privateer mounting 14 guns, and having on board 90 men. Her own force was only 6 guns and 28 men. After an action of two hours, during which the Cap-

tain of the privateer was killed, and 56 of his men either killed or wounded, she struck to the Packet, and was brought into Barbadoes. The loss on board the Packet consisted of four killed and eight wounded.

OBITUARY.

CHARACTER OF MR. FOX.

(Continued from p. 696.)

His Majesty appears to have shewn no reluctance in appointing Mr. Fox to be Foreign Secretary of State, under the new circumstances of the country. Lord Grenville was made the First Lord of the Treasury; Lord Sidmouth was received into the Cabinet, and the friends of Mr. Pitt were the only party who were excluded from the administration.

In considering Mr. Fox as a member of the government, we must not expect to find him exerting all those energies in the service of the crown which he had for so many years displayed as the leader of opposition. We must conceive of him as now somewhat advanced in years, and declining in health; having a very sallow countenance and a feeble step; exchanging under these circumstances the relaxations of domestic life, and the air and exercise of the country, for the anxieties of public business and the sedentariness of office. In becoming a minister, he probably indulged much more the wishes of his friends and his own benevolent feelings towards many old and unrewarded followers of his political fortune, as well indeed as a long cherished hope which he had formed of being able to bring about a peace with France, than any dictates of personal ambition.

The new government was scarcely established when complaint was made in parliament of the introduction of the Lord Chief Justice of the King's Bench, a friend of Lord Sid-

mouth, into the Cabinet. It was affirmed to be unconstitutional thus to combine the character of a Judge with that of a political servant of the crown. Not only might the Judge (it was said) have to deliver his judicial opinion upon cases on which he had previously expressed his sentiments in his capacity of member of the Cabinet: not only might he be insensibly led to take a too lively interest in the political struggles of the day; but the credit of the Chief Justice of England might also be impaired. It was likewise objected that this appointment might teach future Chief Justices, whose independence of the crown could not be too carefully provided for, to aspire after the further honour of a seat in the Cabinet. It was answered that the Lord Chief Justice would absent himself from the council table when questions should arise on which he might have subsequently to give judgment in his court, and that the independence of judges could be little affected by the seat in question, because no salary was annexed to it. Mr. Fox insisted that the King's right to call a Judge into his councils could not be questioned, and he observed that the separation between the judicial and executive powers, which some writers on the constitution had represented as so important to our liberty, would be found on examination to subsist chiefly in theory, much confusion both of the legislative, executive, and judicial authorities unavoidably occurring in practice. Earl Mansfield, and a former Judge, had been summoned

to the Cabinet, and these precedents were pleaded in favour of the present appointment. Much odium had however attached to the legal character of Earl Mansfield, in consequence of his having been deemed to concern himself too much in politics. We are far from denying his Majesty's right, either of nominating Judges to be Privy Counsellors, or even of summoning them to that committee of the Privy Council, which now, under the name of the Cabinet, directs and controls all the great measures of the executive government: yet surely the expediency of such an appointment, and its consistency with the general principles of our constitution, may be reasonably questioned.

In respect to foreign politics, Mr. Fox could now depart but little from the course into which the country had been already brought by Mr. Pitt. Three ways of proceeding suggested themselves, as he took an early occasion to remark in parliament. One was to make immediate peace; but the moment, it might be feared, was not yet arrived, when a pacification could be effected. Another was to detach ourselves altogether from the Continent, and seek for our security by pursuing objects exclusively British. The third, which he deemed the preferable course, was to cultivate what yet remained of connection with the European powers, and especially to attach ourselves to Russia. On the occasion of the King of Prussia manifesting a want of honour and good faith to this country in the affair of Hanover, Mr. Fox pronounced in parliament a most severe philippic against that monarch, and suggested strong and instant measures of retaliation.

There was little novelty at this time in our financial operations. A tax on iron having been withdrawn, a per centage on various existing taxes was substituted, and the property tax, which had been once condemned by Mr. Fox as unconstitutional, was raised from 6½ to 10

per cent. ; a measure perhaps expedient, if not necessary, but serving remarkably to point out the inconsistency of conduct into which violent oppositionists are almost unavoidably betrayed, when they undertake in their turn to conduct the concerns of government.

The military plan of the new administration was not soon produced. It consisted of a Training Bill, which, however important it might ultimately prove, could not fail to be for a time inefficient, and which has not even yet been executed; and of the conversion of the service of the regulars for life into service for a term of years, an exchange highly honourable, as we think, to the advisers of it, but not calculated to supply any great and early addition to our military strength, which, nevertheless, had been again and again acknowledged by all parties to be deficient.

In respect to Ireland the conduct of Mr. Fox in office seems to have varied little from that of Mr. Pitt. To the great question of the removal of the Test Laws, which now exclude the Catholics from parliament, and from the higher civil and military situations, he had always declared himself a zealous friend. Mr. Pitt had taken the same side, and had even retired from the administration, on account of his not being able to obtain the royal consent to the introduction of a measure, guarded indeed in its provisions, but directed to this object. When Mr. Pitt afterwards assumed the government, he professed to forbear from agitating the question. Mr. Fox, when in office, was inclined to exercise a somewhat similar forbearance: he accordingly discouraged the Catholics of Ireland from presenting a petition which they had meditated.

In what degree Mr. Fox might countenance the principle of the Irish Insurrection Bill, the rough draught of which his colleagues prepared, with a view of bringing it into parliament, we do not presume

to affirm. The bill must have been harsh in its provisions, whatever might have been the modification of them, since it had for its object the forcible seizure of the arms of individuals, in districts which should be pronounced to be disposed to insurrection. It passed under the auspices of the succeeding administration. The near approximation of the two cabinets in a question of this description is a circumstance extremely worthy of notice.

The mal-administration of our affairs in India, so far as respected our conduct towards the native powers, and more particularly the Mahrattas, had been the subject of some remark from Mr. Fox, when he was in opposition; and the topic was again introduced, when he came into power. What course he was likely to observe, when the sense of the house should be taken upon it, did not clearly appear from the expressions used by him in some preliminary debates. The Governor General of India, against whom the animadversions of Mr. Fox had formerly been pointed, stood high in the opinion, as well of Lord Grenville as of Mr. Pitt; and it seems reasonable to suppose that the cordial union now subsisting between Lord Grenville and Mr. Fox, which had evidently influenced the former in respect to a great Indian appointment*, might also have some operation upon the latter in the adjustment of Indian questions.

The subject of reform in the representation would not be mentioned by us in this place, if we had not reason to think that some zealous friends of Mr. Fox, out of parliament, expected that, in the golden age which they assumed to be now approaching, this their favourite object might be accomplished. The topic was not mentioned by him.

* We allude to the recommendation of the Earl of Lauderdale to be Governor General of India, a recommendation effectually resisted by the Directors of the East India Company.

It had once agitated the strongest passions of the house, but it seemed now, with others of a like kind, to be generally considered as at rest. It was buried by common consent "in the grave of all the Capulets." The times indeed in which we live suggest efforts rather for the preservation of the constitution, than for the improvement of it; and perhaps it is one part of our present calamity that, through the constant pressure of immediatedangers, many growing evils, both political and moral, are suffered to fade too much from our sight.

One of the last transactions of the parliamentary life of Mr. Fox was that which we have already noticed as doing great honour to his character, a motion pledging the House of Commons to take measures for abolishing the Slave Trade in the ensuing session.

We have thus touched on the leading measures taken during that session of Parliament, in the commencement of which Mr. Fox was introduced into the government. The change, as we think, must have seemed to many persons to be less of measures than of men. The vessel, being subject indeed to the same winds and currents, pursued nearly her accustomed course. The drama which was exhibited in parliament would appear to an ordinary spectator to be almost exactly the same. The actors, with the exception of one personage who had vanished from the stage, were also the same; but they were seen to play new parts. Bills were introduced which subjected the new ministry to criticisms, not unlike to those which had been exercised on former ministries. Taxes were proposed, which, like some former taxes, were, after due consideration, relinquished. The public burthens were again increased, and those who augmented them lamented, in the language of their predecessors, the necessity which imposed this imperious duty, and recommended patience as now indispensably re-

quisite, a virtue indeed which happily had always been characteristic of the English people. Measures were taken for augmenting our military strength, but they fell as short of the immediate occasions of the country as any of the antecedent efforts, and an opposition party was formed, which, though condemning the old opposition spirit, had so lively a recollection of the hostility which they had themselves experienced, that they did not fail to expose, nearly after the accustomed manner, the slips and errors and inconsistencies of the new government.

Yet notwithstanding this general similarity between the measures of the present and those of the former administration, various smaller differences arose, and the men who were now in opposition so strongly censured every deviation from the antecedent practice, that they contributed to give a distinct character to the new ministry, and to assist in this respect their reputation for consistency*. The points of difference which occurred were also sufficient to satisfy the immediate partisans of Mr. Fox, and to furnish topics on which they might expatiate. Russia and the other northern powers, though encouraged, as has since been stated in parliament, to expect pecuniary assistance in certain cases, were not now as heretofore actually subsidized. A mild exercise of power was said to have taken place in Ireland. The military change, of service for life, for service for a term of years, was affirmed, and not unjustly, to be favourable to liberty. Above all, the subject of the Slave Trade now

about to be revived, could not be mentioned without reflecting high honour, as well on Mr. Fox, as on Lord Grenville, and on the general body of the ministry. Moreover the friends of Mr. Fox pleaded the difficulties entailed on him by his predecessors. They truly observed that there were many things which it might be extremely inexpedient to undo, and which nevertheless ought never to have been done. They now claimed credit for a character which had been unfairly denied to them by their antagonists, that of being determined to maintain the real rights of the country, no less than their predecessors. They would, however, unite firmness and moderation; they were sober, practical politicians, and expected to see the Empire saved, not by any unseasonable attempt at constitutional reformation, nor by any single effort of the genius of Mr. Fox in the management of foreign politics, but by the continued application of the powers of his great mind to all our various foreign and domestic interests, aided indeed by the exertions of other men of the first character for talents and information.

But however satisfied the immediate partisans of Mr. Fox might be with such arguments as these, and however gratified by all the measures of their chief, there could not fail to be a large though heterogeneous body of persons, once eager in his praise, who would be disappointed at the smallness of the visible effect produced by his exaltation into power. A thoughtless multitude had imagined, that when the opponent of Mr. Pitt should be called to the councils of his sovereign, the public burthen would be lessened, and the tide of our calamities would immediately turn. Some enthusiasts for liberty had hoped that the standing army, of which they now heard Mr. Fox urge the permanent increase, might give way to a more constitutional force. Those Catholics who had assumed that the time was come when they

* Thus for example, a bill for regulating the intercourse between America and the West Indies, though it merely lodged in the Privy Council the same discretion which had been exercised, without the previous authority of law, by the West India Governors, was represented as a great and dangerous departure from our established policy, and as necessarily detrimental to our shipping interest.

should be delivered from religious tests, however they might yield to the good advice of Mr. Fox, would doubtless be mortified to find that it was still their great duty patiently to wait. The violent reformers could see nothing done; and that part of them who vehemently cried out for the abolition of sinecures, beheld a bill brought into parliament, to render the possession of a great sinecure, already held by the first Lord of the Treasury, compatible with the enjoyment of the emoluments of his new office. All these persons, in common indeed with the more reasonable followers of Mr. Fox, had confidently assumed that now either peace would be made, or the war would be carried on with new vigour and success. But what success could be expected against an enemy whose troops had nearly conquered the continent; and what vigour to a country which possessed scarcely any disposable force? Mr. Fox had undoubtedly been much misunderstood; and, like every leader of opposition, he had found assembled under his banners many factious, discontented, speculative, and unreasonable men, for the loss of whose favour he would now receive compensation in the solid influence of the government. He had however surpassed ordinary oppositionists in vehemence of character; and he had much encouraged a vague idea that some most important reforms would be effected under his auspices. We conceive it to have been the great fault of his political life to create expectations of this kind, which he could never realize. In many speeches in parliament, and in his addresses to the Whig Club as well as to his constituents, he had strenuously urged the necessity of reforms, the nature of which he was not careful to explain: sometimes declaring these fundamental changes to be essential to liberty, and occasionally representing them as an almost indispensable preliminary to the attainment even of peace. "If there be any

men" (said he, in the debate on the triple assessment bill of Mr. Pitt) "who feel themselves capable of restoring peace with the enemy, and internal tranquillity to these kingdoms, *without a change of system, and without restoring the constitution to its vigour*, I can only say that they are more sanguine than I am. I can speak on the subject without any personal motive; for I publicly declare that I will never take a part high or low in any administration, until public opinion shall have decided for a thorough and perfect reform of all our abuses, and for a direct return to the genuine principles of the British Constitution." Mr. Pitt complained, on this occasion, as indeed on many others, of the undefined meaning of Mr. Fox's language; "What" said he "is that radical change on which the Right Honourable Gentleman so strenuously insists, I am at a loss to conjecture. One thing however I collect from his speech, namely, that a total reform of parliament is only a part of that general change which he is so anxious to obtain, and that no portion of the existing government is to be exempted from it."

The meaning of those loose expressions which Mr. Pitt, in 1797, was unable to explain, is still open, as we think, to the conjecture of the learned, the very entrance of Mr. Fox into power not having removed that ambiguity which was then so much the subject, both of lamentation and complaint.

But we proceed to the last act of Mr. Fox's political life, the negotiation for peace; and we are so impressed with the persuasion that "blessed are the peace makers," as to feel little disposition to exercise that critical spirit, which was employed in canvassing the diplomatic talents of Mr. Fox on this occasion. We shall merely relate a few lead-

* Mr. Fox in explanation denied having meant to say that no peace could be obtained before a general reform should be actually carried into execution.

ing facts. Mr. Fox, in February 1806, was informed by a foreigner, who gained admittance to him in private, under the name of Guillet de la Grevilliere, that an assassination of the Emperor of the French was intended. "It is necessary (said the man) for the tranquillity of all crowned heads, to put to death the Ruler of France, and a house has been hired at Passy for this purpose." Mr. Fox immediately wrote a familiar letter to M. Talleyrand, informing him of the circumstance. "I am not ashamed, said he, to confess to you, Sir, who know me, that my confusion was extreme, in thus finding myself led into a conversation with an avowed assassin. I instantly ordered him to leave me. Our laws do not permit us to detain him, but I shall take care to have him landed at a seaport, as remote as possible from France. At his first entrance, I did him the honour to believe him to be a spy." M. Talleyrand replied, that having laid this communication before the emperor, his Majesty observed, "I recognize here the principles, honour, and virtue, by which Mr. Fox has been actuated. Thank him on my part." In an accompanying letter of the same date, the French minister transmitted an extract from a recent speech of the Emperor to the legislative body in France, expressing a disposition to peace, on the basis of the Treaty of Amiens. "It may be agreeable to you," says M. Talleyrand in the opening of the letter, "to receive news from this country. You will see that our wishes are still for peace." Mr. Fox returned for answer, that in order to avoid chicane, and as a better *basis* of negotiation, the object on each side should be "*a peace honourable for both parties and their allies, and calculated to secure the tranquillity of Europe.*" Nothing undoubtedly could be more general, than a basis, as it was termed, of this sort. In the further progress of the business, Lord Yar-

mouth, then in France, who was not accredited as a minister, held verbal conferences with the French Government; and it was inferred by Mr. Fox from his Lordship's account of those verbal communications, considered in connection with a letter received from Mr. Talleyrand, by Mr. Fox, that the principle of *uti possidetis* was agreed to, as the basis of the intended treaty. In the mean time, new objects of ambition presented themselves to France, and evident signs were given of her disposition to depart from that principle of *uti possidetis*, to which she was construed to have given at least a verbal consent. Lord Holland was now directed to set out for Paris as an accredited minister, but the increasing illness of Mr. Fox prevented the departure of so near a relative, and the Earl of Lauderdale was substituted. This change of the plenipotentiary gave the first notice to Mr. Fox of the very serious nature of his indisposition. The French minister denied his having ever assented to any other, than the general "Basis," first suggested by Mr. Fox, and the negotiation, after some compliments to the British Secretary of State, whose increasing malady was said to have caused a change of tone in the British ministry, and some rudeness to the Earl of Lauderdale, was broken off. That the French intended to amuse this country by a delusive hope of peace; that they paid unbecoming compliments to Mr. Fox, at the expence both of his predecessors, and of his colleagues; and that they departed from their own verbal professions, there can be little question. The negotiation, though it did not continue to be conducted by Mr. Fox, proceeded in exact conformity to his sentiments; for he was consulted on all material points; and there is reason to suppose that it terminated, as it would have done, if he had himself dictated every proceeding. Our chief doubt, upon this important subject, respects the

policy, of insisting on the strict principle of *uti possidetis*, either as a preliminary to negotiation, or even as a condition of peace.

Mr. Fox was now compelled by the rapid increase of his disorder, which was become manifestly dropsical, to undergo the operation of tapping. The first of these dangerous experiments, took place on the 7th of August, and on the following days his state was extremely dubious. He was fully sensible of his danger. Having rallied and seen his friends, he is said to have been told by one of them, a nobleman who wished to administer comfort, that he had made a party for Christmas, and expected Mr. Fox to be of the number, adding "It will be a new scene for you, Sir."—Mr. Fox replied—"I shall indeed be in a new scene by Christmas. What do you think, my Lord, of the state of the soul after death?" He is reported to have proceeded to say "I should have believed in the immortality of the soul, though Christianity never had existed, but how it acts when separated from the body, is beyond my capacity of judging. This however I shall know by Christmas."

During his illness, he is said to have expressed an anxious wish, that he might live to witness the accomplishment of the abolition of the Slave Trade: and he left it as his dying charge to his political friends, that they should persevere in their efforts, till that great object should be obtained.

Mr. Fox had requested to be removed from London to his residence, at St. Ann's Hill; he was however with difficulty carried to the House of the Duke of Devonshire, at Chiswick. Here a second tapping took place; on the 30th of August. He appeared to be in great danger soon after the operation, but again surprised his friends by a temporary revival. In a few days more they saw every hope vanish; but they were allowed to take their leave of him. To Lord Henry

Petty, then Chancellor of the Exchequer, he is understood to have said,—"All this is in the course of nature—your labour is difficult—do not despair." Mrs. Fox, and Lord Holland, both overcome with grief, remained around him. He put the hand of Mrs. Fox into that of Lord Holland, and then placed his own upon theirs—"God bless you, said he, I die in peace. I pity you."—These are reported to be the last words which he uttered*. He died on Saturday, the 13th of September 1805, between five and six in the evening, in the 59th year of his age.

(To be concluded in our next.)

REV. NATHANIEL GILBERT.

THE Rev. Nathaniel Gilbert (late vicar of Bledlow) was the eldest son of Nathaniel Gilbert, Esq. of the island of Antigua. He received the best inheritance a father could transmit to his son, the example of a life of unspotted honour and integrity, and of a piety not only genuine, but fervent. As far as the prayers of his excellent parents could avail he was sanctified from his birth, and the great object of his education was to bring him up in the nurture and admonition of the Lord. At seven years of age, he was sent to England, and intrusted to the care of his uncle, Mr. Francis Gilbert, who was also a gentleman of singular piety, in whose house he shewed many hopeful signs of his being under the influence of religious principles, as well as a decided inclination for the Christian ministry. At the age of ten he was placed with the Rev. Mr. Hatton, of Water's Upton, in Shropshire,

* The words of Mr. Fox, which have been quoted, are taken from a publication which though anonymous, bears in many parts of it strong marks of authenticity. The last words "I die in peace, but pity you," or terms nearly synonymous, are in several publications, and have, if we mistake not, been publicly quoted by one of Mr. Fox's friends.

where, for several years, he applied to the Latin and Greek classics. While he was thus growing up as a tender plant, sheltered by a private and religious education from the corruptions of the world, the premature death of his father recalled himself and his sisters to the island of Antigua. As long as his excellent mother survived, her exhortations and example were effectual, through divine grace, to preserve him in the happy paths of youthful piety; but when it pleased God to take her to himself, then he and the whole family felt how great a loss they had sustained. He was soon drawn to associate with the people of the world, to imbibe their spirit, and to imitate their manners. The restraints of religion were gradually shaken off; God's word was laid aside, and prayer much disused; till at last he was betrayed into some gross violations of the law of God, which, though too common in those islands to be deemed disreputable, yet he well knew were hateful in the eyes of God; and they rendered him loathsome in his own. His conscience was wounded and polluted, but not seared. He did not tamely yield to the general corruption, but made many reiterated, though unsuccessful, efforts to stem its torrent. There was a painful warfare carried on in his soul between grace and nature, which continued with various success until his twentieth year. Then he began to make a firmer stand against sin, and with more truth and resolution to say, *I will arise, and go to my Father*. He resolved to return to England, to resume his studies, and to devote himself to the service of religion.

In this determination which the grace of God's Holy Spirit had manifestly influenced him to adopt, he was strengthened by the circumstances in which the providence of God had placed himself and family. Brought up in the hope of inheriting a considerable estate, he was equally surprised and shocked to find, on his

return to Antigua, that that estate was overwhelmed with debt, and that the subsistence of the whole family depended on his mother's small jointure. At her death that resource failed, and the revenues of the estate being wholly appropriated to pay the creditors of his father and grandfather, he, his brother, and three unmarried sisters were cast, altogether unprovided for, on the world. This was a severe, but it proved a wholesome discipline; and both he and his family have often blessed God, that He had seen meet thus to afflict them. Disappointment, poverty, neglect, and occasionally even hunger, (for he sometimes wanted a meal, and sometimes was indebted for it to the grateful attachment of the poor slaves on his father's estate) conspired to wean him from the world, and to lead him to the sanctuary of religion for shelter and consolation. He fled from Antigua, as from a scene of sorrow, vice, and humiliation. The healthful sprightly youth, who at seventeen had been alike a stranger to vice and sorrow, returned to England at twenty, broken down in health and spirits; like the Prodigal Son, painfully tracing back his steps to his father's house. From this distressful period may be dated the highly irritable state of Mr. Gilbert's nerves, which continued to the hour of his death.

Upon his coming to England, he settled in Shropshire, in the parish of Madeley, and during the years he there prosecuted his ministerial studies, he enjoyed the invaluable advantages of Mr. Fletcher's public labours and private association. He acquainted himself with God, and was at peace. He grew in grace and knowledge, and entered upon the work of the ministry, though with much humility and diffidence, yet with far more experience and knowledge than most young men possess.

The different scenes of his ministerial labours have been laid at Bristol, London, Budworth, Sierra

Leone, Aveley, and finally at Bledlow, in Buckinghamshire. In every station which he filled he was respected and beloved. The kindness of his heart made him friends, and the suavity of his manners prevented him from making enemies. He was disinterested and liberal, modest, diffident, open, sincere and unaffected. His public ministrations were discharged with a remarkable degree of propriety, seriousness, and devotion, and his discourses were solid, practical, and impressive. His nervous habits, connected with the low opinion which he entertained of himself, induced him to throw himself always into the back ground, and to put before him men, whose piety and talents were greatly inferior to his own. He sought not great things in the ministry; he studiously shunned every thing which savoured of notoriety, and was as much gratified to exercise his ministry in a small country congregation, as others are with more numerous and splendid audiences. And in the limited circles to which his labours were confined, he was ever regular and diligent in preaching the word, in visiting the sick, and in instructing youth. No suspicion of covetousness could attach to him, for his flock knew well that he was more anxious to communicate truth than to receive tithes.

It is too much the complaint of ministers, that they see no adequate fruit of their labour. In this respect Mr. Gilbert suffered in common with his brethren: nevertheless, he by no means laboured in vain. Wherever he went, God was graciously pleased to make his ministry the means of saving souls; and there are now living some clergymen, who attribute to their association with him, under the divine blessing, that knowledge of the grace of the Gospel which they now possess.

Mr. Gilbert possessed a sound and vigorous understanding, and a facility also in expressing himself, which would have rendered him

highly useful as a writer, had not his extreme diffidence and modesty restrained him. He was prevailed on by the importunity of his friends to publish a sermon which he preached at Reading, at Archbp. Laud's lecture, on the subject of "The forbidden tree," (a review of it appeared in the *Christian Observer* for March, 1805,) which will be found to be an able and ingenious vindication of the ways of God in this particular, from the objections of the sceptic, and the sneers of the profane. This production will serve to illustrate, both the acuteness of his reasoning powers, and the strength of his piety. He was also a frequent and acceptable contributor to the work in which this record of his worth is now inserted.

Mr. Gilbert cultivated, in an eminent degree, a Catholic spirit for those who differed from him in doctrine. To the church of which he was a minister, he was warmly attached, and her honour and interest he was ever desirous to promote by all fair and honourable means, which did not trench on the love of the Christian brotherhood and the interests of vital Christianity; but he was still liberal and affectionate towards those, whose sentiments respecting the forms of ecclesiastical polity had led them to separate themselves from that church.

For a minister to relinquish his country, and all the comforts of civilized society, and the privileges of Christian communion, to risk his life in an unwholesome climate, without any view whatever to honour or emolument; and to leave behind him, in the tenderness of childhood, an only son, (who now lives to lament his loss) in order to preach the gospel of Christ in Africa, will be deemed a strong presumption of the integrity of his religious profession. But repulsive as the engagements of a missionary generally are to the feelings of mankind, yet men of constitutional fire, vivid imagination, cheerful spirits, and unbroken constitution, may suffer less

than others in such an undertaking. But Mr. Gilbert's character was the reverse of all this, and all his habits seemed hostile to an attempt of this nature. However, when from various considerations it appeared to him to be his duty to accept the chaplainship of Sierra Leone, he did not *reason with flesh and blood*, but cheerfully forsook all to follow Christ.

His death was such as might be expected from the general tenor of his life—*calm* and *serene*. His disease was of the liver, and must have commenced long before he or his friends had the least suspicion of it. He had often been much indisposed for more than a year before, but it was not till the latter end of July that he felt himself seriously ill. From that time he apprehended that his sickness would be unto death, although his friends at first supposed it to be only a low, nervous fever. But it too soon appeared what was the nature of his complaint. He complied with the importunities of his friends, and went up to London for medical advice. He enjoyed for upwards of six weeks the anxious attentions of men of the first professional skill, but every means which they employed for arresting the progress of his disorder proved ineffectual.

Early in the month of August he had written to his wife's brother, that he considered his disease as mortal, and that at no period of his life had he been able to look death in the face with more cheerfulness and composure; that he every way felt himself a sinner and an unprofitable servant, but that he was graciously enabled to cast his soul on the sure mercies of God in the Son of his love, and that he trusted his Redeemer would bear him safely through his last conflict, and crown him with eternal life. On the Tuesday week before his death, the same brother came to London to see him. He found Mr. Gilbert very low in body, but tranquil and serene in mind. He then held similar language to that which has just

been quoted, and observed that though the general tenour of his life might, he hoped, be admitted as a proof of the sincerity of his faith in Christ, yet so strongly did he feel the defects of his best obedience, and his many partial departures from God, that he found he had nothing on which he could place the slightest reliance but Christ alone, and that on him he rested the whole of his hope of salvation. He had always been used; he said, to consider death as a very formidable thing, and he was surprised that he should then view it with so much composure: the only thing which excited a doubt in his mind was, that he should enjoy so much peace: he was almost tempted to consider it as a false peace. He added, that he felt most of this peace when he considered himself absolutely as a dead man, who had done with this world, and was only interested in that which was to come. Symptoms occasionally favourable had revived his hope of life, and for the sake of his family he would be content to live; but he complained that the idea divided his soul, and drew him back to earth. On Thursday morning the 12th instant when his wife told him that she rejoiced to see his faith and patience hold out, he answered cheerfully, "I have nothing to try them." His decay was very rapid on the Thursday, Friday, and Saturday. On Sunday the 15th his brother communicated to him what he had just learned from one of the medical gentlemen who attended him—that he was *then dying*. A momentary expression of surprise passed across his countenance, and he answered, "I never expected to recover. I deemed it merely possible, because all things are possible with God; yet I was not aware I was *dying*. However, the will of God be done." From that moment all his conduct and language were those of a dying Christian. He requested his brother to administer to him the Lord's Supper, which he received with great devotion, joining on

his kness in the general confession with uncommon ardour. On Monday morning he shewed much pleasure in seeing a dear friend, and observed to him "that he had thought it his duty to use every means for his recovery, but that he was ready to die, and that after what he had suffered, it would be a pity to have the same to pass over again."

On the Tuesday morning he declared himself happier than he had ever been before. From Sunday evening till near eleven o'clock on Tuesday night he was often delirious; he had, however, frequent lucid intervals, in which he was perfectly collected. Not an expression escaped him which could give pain to his friends, or which indicated any discomposure in his own spirit. From first to last the peace of God evidently shed a calm over all his faculties. He slept for two or three hours on Tuesday night, and was afterwards wholly free from delirium, and perfectly in his senses. He sometimes cited passages from Scripture, and

at other seasons poured out his soul in expressions of praise and prayer. He frequently repeated "I am going to rest," and then added, "God is the rest of my soul." Once he said, "I am blessed; blessed be the name of the Lord." For a considerable time, he attempted to sing Hallelujah; and by many other expressions, which his inarticulate utterance rendered hardly intelligible, he fully evinced that his end was not only peaceable, but joyous. On Wednesday he fell asleep without a sigh or groan. Thus did he end, in the 46th year of his age, a life, which, with the exception of the period of his youth, passed in Antigua, was spent without any blemish on his christian profession, or any spot on his integrity and honour in his dealings with man. Were his character summed up in a few words, perhaps none could be found more appropriate, than those in which the Truth himself bare witness to the character of Nathaniel, *Behold an Israelite indeed, in whom there is no guile!*

DEATHS.

In an advanced age **Earl GREY**. He is succeeded in his title and estate by his eldest son late Viscount Howick.

In Charlotte-str. Portland-place, **HENRY SCOTT**, fourth Earl of Deloraine, Viscount Hermitage, and Baron Scott.

At Shornbrook, near Bedford, **WILLIAM MACKINEN FRASER, M. D.**

At Bletchington, co. Oxford, the Rev. **JAMES COWARD**, rector of that parish.

At Kilvington, near Thirsk, aged 70, the Rev. **FRANCIS HENSON, D. D.** 31 years rector of that place, and formerly fellow of Sidney College, Cambridge.

Rev. **WILLIAM NORFORD**, rector of Boyton and Bradfield-Combust, Suffolk.

ANSWERS TO CORRESPONDENTS.

We have already frequently stated, that letters and notices, in order to be inserted, must be forwarded to us before the 15th day of the month. When this limitation is not attended to, gentlemen must lay their account with being disappointed in the hope of seeing their works announced.—The request of J. F. H. will be attended to.

A second letter from **TALIE**; and **A. H. Z.** are under consideration.

S. P.; **A QUANDAM SPORTSMAN**; and **R. H.** are received.

We refer **AMINTOR** to the review of Burder on Amusements in our Vol. for 1805, and to the review of Mrs. Carter's life in our last number.—**LUCRETIA SELBY** will, if possible, be gratified.

ELEAZAR ought to have been aware that there may be in the world more Dr. Buchanans than one.

Mr. FABER's two favours have been received. His paper will appear.

It is quite out of our power to furnish the money wanted by **R. D.**—**R. D.** will understand this.

ERRATUM.

Last Number, p. 648, col. 1, l. 6, for *seeds* read *weeds*.

THE
CHRISTIAN OBSERVER.

No. 72.]

DECEMBER, 1807.

[No. 12. Vol. VI.]

Religious Communications.

To the Editor of the Christian Observer.

I BEG leave to offer some auxiliary arguments, in support of the conclusion, drawn in my last letter, that the 1260 years expired in the year 1792.

When our Lord informed his disciples, Luke xxi. 24, that Jerusalem was to be trodden down of the Gentiles, till the times of the Gentiles were fulfilled; I think it must be presumed, that he referred to some period, which had already been made known to the Church, in the prophecies of the Old Testament; for is it not probable, that had he intended a period, quite distinct from any thing hitherto revealed, he would have given some intimation of this?

In the prophecies of Daniel accordingly, two great periods are given, (which have already been shewn to terminate together); viz. the 1260 and 2300 years. At the end of these periods, a series of awful judgments were to begin to be poured out on the last of the Gentile monarchies; and not to stop till all the enemies of the Church were destroyed. And when I compare Dan. xii. 7, with the above passage of St. Luke, it appears to me to be little less than self-evident, that the times of the Gentiles mentioned by our Lord, are the 1260 and 2300 years of Daniel.

The opinions of Mr. Faber, and likewise of Mr. Mede and Bishop Hurd, seem to coincide in substance with the above inference *; and I

am happy to support my ideas by the weight of such respectable authorities.

It does not follow, however, from our Lord's expressions, either as recorded by St. Matthew or St. Luke; that the restoration of the Jews is to take place immediately upon the expiration of the times of the Gentiles, i. e. of the 1260 and 2300 years. On the contrary, it seems evident from Matthew xxiv. 29 and 30, (which passage corresponds with Luke xxi. 25—27,) that certain fearful and portentous signs, in the sun, moon, and stars, are to intervene between the conclusion of the *times above-mentioned*, and the *redemption of Israel*. And these signs are to the Church to be the signal of preparation for the coming of the Lord; which is then pronounced to be near, even at the door. (Matthew xxiv. 33.)

I think, therefore, that we may thus paraphrase our Lord's discourse. "And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles, (i. e. the 1260 and 2300 years spoken of by Daniel), are fulfilled. And immediately after the end of these periods, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of

times of the Gentiles is a period we known in the prophetic writings; a period marked out by other prophecies no less distinctly than their" (the Jews) "other captivities have been." Hurd on Prophecy, Sermon vi.

* See a letter from Mr. Faber, published in the Christian Observer for March, 1807, page 149. Bishop Hurd says, "The

heaven shall be shaken. And then shall they see the Son of man, coming in a cloud, with power and great glory. And when these things (i. e. these signs in the sun, &c.) begin to take place, then look up, and lift up your heads; for your redemption draweth nigh."

It is evident, that the commotions spoken of by our Lord, are in the *symbolical*, and not the *natural* heavens; for in the 34th and 35th verses of Luke xxi. we find that the world; during the occurrence of these awful phenomena, is immersed in carnal security, and anxious occupations about the things of this life. This would hardly be the case, if the signs mentioned by our Lord, were to take place in the *literal* heavens; for, on that supposition, the ordinary occupations of life would be necessarily suspended; nor indeed would the means of carrying them on exist, without the light of the natural sun, &c. By these signs in the sun, moon, and stars, and the shaking of the powers in heaven, we are therefore to understand the fall of kingdoms and states, and the dethronement or humiliation of the ecclesiastical and civil governors, in those countries which are the scene of the chronological prophecies of Daniel and St. John, i. e. the body of the Roman empire in its last state. I think we may further conclude, that these signs in the symbolical heavens, are synchronical with the effusion of the seven vials of wrath in Revelation xvi.: for both the one and the other immediately precede the second advent of our Lord*.

Now, it is only necessary to look back, during the last sixteen years, in order to be convinced, that the

* Matthew xxiv. 30—33 compared with Luke xxi. 26—31, and both these passages with Revelation xvi. 15. It may, with greater propriety, perhaps be said, that the shakings and signs in the symbolical heavens mentioned by our Lord, and the seven vials of wrath, are distinct symbols which represent precisely the same events,

most awful signs in the symbolical sun, moon, and stars, have, and are even now taking place. Let us take a cursory view of the portentous revolutions in the states of the Western Empire, since the year 1792.

1. *France*—Her Monarch and his Queen have suffered on the scaffold. The remnant of the royal family are fugitives and vagabonds, fleeing from country to country, to escape from the power of the ferocious usurper who now sits on their throne. The ancient nobility are annihilated, the constitution subverted, and the absolute monarchy succeeded by a military despotism.

2. *Austria*—Stripped of her finest provinces, her armies broken, her power prostrate, her existence dependent upon the forbearance of France.

3. *The German Empire* overthrown, its ancient princes either dethroned or become the vassals of France.

4. *Prussia*—Annihilated as an independent state.

5. *Holland*—Her ancient government overturned; the illustrious family of Orange expelled, and herself a province of France.

6. *Naples*—The ancient dynasty expelled: a province of France.

7. *Sardinia*—The king driven from his capital and continental dominions, which now form part of the new kingdom of Italy.

8. *Venice*—Annihilated.

9. *Genoa*—Annihilated.

10. The remaining states of *Italy* become provinces of France.

11. *Switzerland*, the ancient government overturned: a province of France.

12. *Spain*—Her independence at an end, and reduced to be virtually a province of France. "The government administered by an upstart minion, who is said to trample upon the tenderest interests of the royal family."

13. *Portugal*—About to become a province of France.

Though the most stupendous events are become so common in

he present day, that we are in danger of losing altogether our political and moral sensibility ; and ordinary minds do in fact lose it ; yet, Sir, I think that if the serious inquirer, with a map of Europe before him, will ponder the above most awful detail, and reflect that all has happened within the short space of fifteen years ; he must be convinced that the most portentous signs have taken place in the symbolical sun, moon, and stars ; and that the symbolical heavens have been and are yet shaken, to a degree hitherto unexampled in the history of the world. Without any hesitation, therefore, I apply the prophecy of our Lord above considered to the events which we have witnessed in Europe, since 1792. And how unspeakably interesting and awful is the conclusion to be drawn from these things. *“ When these things begin to take place, then look up and lift up your heads, for your redemption draweth nigh.”*

Upon the whole, therefore, it follows from the consideration of Luke xxi. 24—28, and the parallel passage of Matthew ; that those signs which were to mark the actual fulfilment of the times of the Gentiles, or the 2300 and 1260 years of Daniel having taken place ; these great periods are in fact elapsed. But as the most certain way of arriving both at prophetic and doctrinal truth, is to compare Scripture with Scripture ; I must request the attention of the reader to some further passages of Daniel and St. John.

Let him refer to Revel. xi. 17 and 18, in which are described the ultimate effects of the third woe trumpet, and also to Revel. xv. 3 and 4 : let him then turn back to Dan. vii. 9—11, and to the 26th verse of the same chapter ; and by carefully considering these various passages, he will, I think, see reason to conclude, that they are synchronical, and describe the very same events. They all do most evidently relate to the total ruin of the enemies of the Church. The destruc-

tion of the body of Daniel's fourth beast, as linked with the tyrannical power of the little horn ; the destruction of those who destroy the earth ; the manifestation of God's righteous judgments in the eyes of all nations, are certainly the events predicted in all these different passages. They all likewise are followed by one common consequence ; viz. the reign of the saints, and the reward given to those who fear God's name. Hence I certainly infer, that they synchronize with each other.

But the first mentioned of these passages, immediately follows the seventh trumpet ; and the seventh trumpet (as has been proved by Mr. Faber) sounded in 1792. The first, therefore, and all the passages relative to the period which commenced in the year 1792, and is yet running on ; but Dan. vii. 26 (one of the synchronical passages above mentioned) relates likewise to the period which immediately follows the end of the 1260 years * ; therefore the 1260 years expired about the year 1792.

I shall mention one argument more, to prove that the 1260 years expired about the year 1792. During that long prophetic period, we learn that the Church of Christ was to remain in the wilderness (Rev. xvi. 6.) Now in a spiritual sense, a wilderness is typical of barrenness, unfruitfulness and obscurity. And no evidence more unequivocal of such a state can exist, than a manifest indifference and apathy about the salvation of others.

Such were the circumstances of the Church previous to the year 1792. Though a great revival of pure religion took place at the reformation, yet its effects were not so permanent or progressive, as to characterize a flourishing state of the Church. Accordingly, from the 16th century, when that great event took place, till the year 1792, we do not find that any combined efforts

* See my former letter, p. 701.

upon a great scale were made to evangelize the Heathen.

But no sooner was the great period of 1260 years elapsed, than a new scene of things commenced in the Church. The memorable year 1792, witnessed the formation of the *Baptist Society, for propagating the Gospel among the Heathen*, by a meeting of twelve ministers, which took place at Kettering on the 12th of October *. An infidel might smile at the great effort which was made at this meeting, for overthrowing the kingdom of Satan in the subscription of sums amounting in all to 13*l.* 2*s.* 6*d.*!! But who in the Church of Christ shall dare to despise the day of small things? The mission sent out to Bengal, by the Baptists, has been attended with very great and important effects. Within the short space of fifteen years, since the institution of the society, the Scriptures and thousands of tracts have been translated and printed in the Bengallee language; and native Christians, converted by the instrumentality of the missionaries, are already preaching the Gospel with energy and effect to their benighted countrymen. Under the eyes of the missionaries the Scriptures are also translating and printing in ten of the eastern languages, spoken probably by some hundred millions of people.

The formation of the Baptist Missionary Society, was quickly followed by that of a *large society in London* for the same purposes, and the *Society for Missions to Africa and the East*. Similar societies also took their rise in Scotland, the continent of Europe and America. And the same spirit has shewn itself in the institution of various societies for the distribution of religious tracts; and finally, by that of the *British and Foreign Bible Society*, an event which promises greater and more beneficial consequences to the human race; than any thing perhaps that has taken place since the apostolic age.

* Baptist Periodical Reports, Vol. I.

The present state of the Church, therefore, affords to my mind, demonstrative evidence, that she has begun to come out of the wilderness, and to “*lengthen her cords*,” (Isaiah liv. 2) and consequently, that the 1260 years are expired. But this argument will perhaps appear to have even greater strength, if we compare the state of the Church at the commencement of the sixth century, with her present circumstance. She was then fast merging into superstition, and idol-worship. Spirituality and vital religion were becoming more and more rare, and were succeeded by the worship of the Virgin Mary and the Saints. I request the reader to peruse Mosheim’s account of the Church in the fifth and sixth centuries; and then draw a conclusion, whether her state *then*, or *now*, accords best with our ideas, of what is intended by her being in the wilderness.

I beg leave likewise to refer the reader to an article in the *Christian Observer* for August last, p. 541, containing such a description of the state of the Romish clergy under Bonaparte’s new establishment, as adds no little support to the conclusions drawn in my former letter. We have also been informed lately by the public prints, that no less than seventeen Cardinals’ hats are now vacant at Rome, and that one of the Cardinals last elected has declined that dignity. Is this consistent with the supposition that the 1260 years are yet unexpired?

It may be proper for me slightly to notice an objection made by Mr. Faber, to our fixing upon so early an era as the year 533† as the commencement of the 1260 years. This objection is founded upon the

† Some writers, and among them Mr. Grenville Sharpe, I think, suppose that the healing of the beast’s deadly wound, Revel. xiii. 3, signifies the revival of the imperial authority within the precincts of the Western Empire; if this interpretation be just, it is very remarkable that this healing began in 533, when Belisarius set out on his African expedition.

character and conduct of Pope Gregory the Great *. Without questioning the piety of that prelate, it may be observed, that it is not the character of the individual Pope, but the power and dominion of the see of Rome, which constitute the tyranny of the little horn described in Dan. vii. And if, while Gregory objected to the assumption of the title of Universal Bishop, by his rival the Patriarch of Constantinople; he himself exercised the authority of *head of the Church* in the Western empire, (as I think the reader must conclude that he did, if he will peruse the history of Gregory's Pontificate by Mosheim and Milner;) then it will not remain less true, that the tyrannical power of the little horn was in existence, because Gregory was a man of personal piety, or because he opposed the extravagant pretensions of his rival patriarch. More might be added on this point, but I must hasten to a conclusion.

I will candidly acknowledge, Sir, that from the combination of evidence which has been adduced, I feel the strongest conviction that the 1260 years are elapsed—and if it be so, I have no doubt that your readers will, by following the method of inductive reasoning, discover further arguments in support of this awfully important fact.

None will deny that we live at a most momentous crisis; and as the understanding of prophecy has a tendency to prepare the serious mind for every event, I felt a desire that the foregoing conclusions should be submitted to the consideration of your readers, who will, I hope, pardon my having so long trespassed on their attention. Some remarks have also occurred to my mind upon Revel. xvi. and xvii. but before I venture upon a new field of inquiry, I should like to be favoured with the remarks of some of your correspondents on what I have already laid before them. I am, &c.

TALIB.

* Faber's Diss., Vol. I. p. 218, 1st edit.

P. S. I have omitted to mention some of the most remarkable signs of the times. 1st. That a converted Jew is now preaching Christ to the descendants of Abraham. 2d. That the conversion of this people has become the immediate object of the prayers of a great portion of the Christian Church. 3dly. That the Jews have lately, by the ruler of France, been recognised in a collective or national capacity: and their awful impiety, in applying to *him* the name and attributes of Messiah, seems to mark the approach of some original display of divine power, in vindicating the cause of that Messiah, who is thus so grievously insulted. 4th. That the Ottoman empire seems to be approaching rapidly to its dissolution. Even if I had not mentioned these things, they would not have escaped the attention of those who are watching the signs of the times.

To the Editor of the *Christian Observer*!

Stockton, Nov. 3, 1807.

THERE is only one point in the Inquirer's second letter, which seems to me to make any answer necessary on my part: I mean his critique on Dan. xii.

"When the angel," says he, "has delivered a prediction of certain events; Dan. xi. xii. 1—4, and is then questioned when the end of *these* wonders shall be; the natural conclusion is, that by *these* wonders are meant the wonderful events which the angel had then been relating, and not events which had been foretold many years before in the prophetic visions." Here the Inquirer manifestly lays a great stress on the word *these*, as necessarily connecting the wonders with the whole of the foregoing prophecy. But in the original no such word occurs. The literal translation of קץ הפלאות is *the end of the wonders*, as that (for instance) of ים הקלח (Gen. xiv. 3.) is *the sea of salt*. Now these wonders are plainly, from the

answer of the angel, those contained within the three times and a half. The period of the wonder is the period of the three times and a half. When the wonders commence, then the three times and a half likewise commence. This being the case, if the wonders relate to the whole prediction of certain events contained in Dan. xi. xii. 1—4 (which the Inquirer deems the natural conclusion) then the three times and a half must likewise be referred to the whole prediction; and consequently we shall arrive at the evidently false conclusion, that the three times and a half are to be computed from the first event foretold in Dan. xi. The Inquirer may perhaps reply, that "the wonders" do not relate to *all* the wonderful events of the foregoing prophecy, but only to the *latter part* of them. I would ask him then, By what authority he makes such a division? It is true, the latter part of the foregoing prophecy synchronizes with the period of wonders, as is manifest from its extending to the time of the end; but we have no positive direction where to make the division, we cannot *certainly say here the period of wonders commences*. In short, since the period of wonders is plainly the period of the three times and a half, the wonders themselves cannot but be the wonders so largely described in the seventh chapter, where the domineering spirit of the little horn is exhibited to us, and where it is said that the saints should be given into his hand during this very period of three times and a half. So, that the natural conclusion seems to me the very reverse to what it seems to the Inquirer. The mention of the three times and a half immediately connects "the wonders," concerning which the angel inquires, with the prophecy respecting the little horn in the seventh chapter.

The Inquirer deems it an assumption on my part to refer the numerical predictions in Dan. xii. to certain preceding numerical pre-

dictions. Now, when *no numbers* are mentioned in the last prophecy contained in Dan. xi. xii. 1—4, and when *certain numbers* are mentioned in the two preceding prophecies, it is certainly no very unwarrantable assumption to connect those two prophecies with the numerical predictions in Dan. xii. rather than with the last non-numerical one. Nor is this all: the very period of three times and a half is previously mentioned. Is it then an unwarrantable assumption to esteem the three times and a half of Dan. vii. 25, the same as the three times and a half of Dan. xii. 7? Or is it unreasonable to conclude, that the 1290 and 1335 days are the 1260 days lengthened by 30 and 75 days? Or lastly, since the number mentioned in Dan. viii. brings us equally with the three times and a half, down to the time of the end; and since the desolating abomination of Dan. xii. 11, is placed at the beginning of the 1290 days, and therefore also at the beginning of the 1260 days: am I wholly unjustifiable in concluding, that the three times and a half are the latter portion of the greater numbers in Dan. viii. and that the desolating abomination of Dan. viii. is the desolating abomination of Dan. xii. inasmuch as they are equally removed at the close of the three times and a half? At any rate, let my assumption be ever so gratuitous, the abomination of Dan. xii. cannot be that set up by the Romans, and foretold in Dan. xi. 31, because it is placed at the beginning of the 1290 days.

With much respect for the acuteness manifested by the Inquirer, I am no less willing than himself to leave our amicable discussion "to the deliberate consideration of your readers."

I have the honour to be, &c.

G. S. FABER.

For the Christian Observer.

THE UNION OF AN INDEPENDENT AND
AN ACCOMMODATING SPIRIT EXEM-
PLIFIED IN THE CHARACTER OF ST.
PAUL.

Few characters are more instructive than that of St. Paul. He was evidently a Christian of the first order. His mind was peculiarly enlightened on every doctrine of the Gospel; and while his head was clear, his heart was warm. He was strong in that faith which worketh by love, and he was much exercised in self-denial. As a minister of Christ, he was abundant in his labours; jealous of every departure from truth, yet fervent in charity. As he was pre-eminent in zeal, so also he was foremost in suffering. Miracles were wrought by his hands, some important prophecies were delivered by him. He was even taken up into the third heaven, and exalted by the abundance of the Revelations. In no respect indeed was he behind the chiefest of the Apostles. The success of his ministry was also very remarkable. From Jerusalem, round about unto Illyricum, he fully preached the Gospel of Christ, and he went forth, not merely to build on other men's foundation, but he strove to preach where Christ had not before been named, and thus established a variety of Churches.

Paul, however, was discredited, opposed, and persecuted. He was resisted, not only by malignant unbelieving Jews, but also by false brethren. His labours were counteracted by men claiming to be Christians of a higher order. His doctrine was suspected; his very apostleship was questioned. Melancholy reflection! Have then the ministers of Christ to sustain, not merely the opposition of the world, but also that of many professedly religious persons? The subject is of great importance, and it deserves the serious consideration, both of the ministers and of the laity in all

ages. But I shall not attempt a complete delineation of the character of St. Paul, and this is the less necessary since the subject was very ably handled in one of your former numbers. Allow me however to call the attention of your pious readers to a few qualities in St. Paul, which perhaps may not have particularly attracted their attention, and which were not much enlarged upon in the paper to which I have adverted. I allude to his general independence of spirit, as well as to his remarkable freedom from prejudice, and his condescension to the weaknesses of others; and, in short, I would enlarge on that expression of his own, that "though free from all men, yet he was the servant of all, being all things to all men," for the sake of promoting their good and the advancement of the Gospel of Christ.

That St. Paul was a man of distinguished liberality of mind, is a remark which undoubtedly may sound strange in the ears of an infidel. Let it therefore be premised, that I do not mean to represent him as insensible to the distinction between true and false religion. "His spirit," as we are assured, was stirred within him, "when he beheld the city of Athens given to idolatry." Neither do I intend to speak of him as indifferent to some points of Christian doctrine which many modern professors of Christianity esteem to be unimportant. On the great point of the manner in which man is justified before God, the Epistle to the Galatians shews him to have been extremely earnest: "whoever says he seeks to be justified by the law is fallen from grace."

Let us then proceed to consider first some circumstances in his situation which contributed to render him free from prejudice, and to give to him that independence of spirit of which I am to speak.

Paul had, on many grounds, a right to affirm that he was "free from all men." In one respect I

grant that he was not what we now call independent; I mean that he was not rich. He perhaps could truly have said with Peter, "silver and gold I have none;" and yet he was independent, even as to worldly circumstances; for he seems to have been able to support himself by his own manual labour, and actually to have done it. But besides, being independent in this sense, he appears also to have been remarkably free from all men in the two following circumstances. 1st. He was free from the embarrassment of worldly friendships and connections. 2d. He was also free from that subjection to a religious party by which pious men are sometimes entangled. Who were his relations we know not; we are however informed that he was unmarried, and that it was for the sake of being more unembarrassed that he remained in this state. "He that is unmarried," observes this Apostle, "careth for the things of the Lord—he that is married careth for the things of the world, how he may please his wife." "I would," says he, "that ye were all even as I." He however limits this advice to those times. "It is good for the present distress." He was also exempt from all those friendly, though irreligious connections, which are often an occasion of worldly compliances. Paul had been cast out from the synagogue for professing to believe in Jesus Christ—"for whom," says he, "I have suffered the loss of all things, and do count them but dung that I may win Christ." He had been deprived of the society of his friends—and he had now no terms to keep with them; he had no formal visits to make; no round of customary civilities to go through; he seems by his peculiar circumstances to have been almost absolved, if any man could be absolved, from relative duties, for he was persecuted from city to city. He was accounted as the very filth and off-scouring of the earth; a most convenient and effectual mode of de-

liverance from the danger of worldly infection.

But there is another entanglement from which some men are by no means free. They have perhaps exchanged one servitude for another, and are far from having arrived at all that freedom for which Paul was eminent. They are in the trammels of a sect; they have embraced the prejudices of a party, and bow to the mere authority of a leader. It should be the motto of Christians, "We have one master, even Christ." But how much, alas! of this spiritual bondage has there been in the world ever since the days of Christ! What has Popery been but one uniform bondage of this sort? I charge not Church establishments with having in them any *necessary* principle of servility, yet undoubtedly I may observe, that even a Protestant Church; and all the articles of its belief, may be submitted to, on the blindest and most Popish principles. I am also persuaded that dissenting congregations, however independent in form, in profession, and even in name, are liable to precisely the same infirmity of human nature. Who of us is not more or less in bondage to a party? He perhaps is least a bigot who most suspects his own bigotry. He is most free from all men, who most perceives how prone he is to become a slave to human authority, and who therefore most attaches himself to the word of God, and is most exercised in fervent prayer for the guidance of God's good spirit. Paul, it is true, was a preacher, and it may be thought that a preacher must be free from this bondage, since he is rather the leader than follower of a party. But, alas! neither preachers nor hearers are exempt from this subjection to men. Even when no great surrender of opinions is made; in how many things does the preacher bend to the prejudices of his hearers, and especially if dependent on them for his income? How many little instances of improper subjection to

them might be counted up, if we were to employ ourselves (which God forbid that we should) with narrowly watching their conduct. Of this freedom, from the authority and influence of men, I wish to observe, that Paul was a most eminent instance. He was indeed from his situation subject to no superior in the Church, he was dependant on no congregation of people, he belonged to no party except that of Christ; for even Christians in one sense are but a sect. He derived his authority immediately from Christ, and he continually magnified his office. He had no favours to ask, no election to carry, no income to raise by his preaching, no compensation to return for worldly favours.

I proceed next to observe in what sense Paul, though free from all men, made himself the servant of all. The word servant has a much stronger meaning in the Greek than in the English language. It signifies slave, slavery having been the common service of ancient times. Why then should Paul be a slave? Why should he drop from his independence? Why this condescension? Was it not unreasonable in the people to expect it, and dishonourable in him to submit to it? It might be unreasonable in them to require such submission; but yet the condescension was as honourable on his part as it may be thought by a mistaken world to be degrading. He made himself servant of all, "*that he might gain the more.*" "To the Jews," he says, "I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that by all means I might save some, and this I do for the Gos-

pel's sake, that I might be partaker thereof with you."

There is a remarkable instance of Paul's tenderness towards his weak brethren, in that chapter of his Epistle to the Corinthians, in which he answers their inquiry concerning the lawfulness of sitting down to meat offered to idols. "Now, as touching things offered to idols," says he, "we know that we all have knowledge"—all we confirmed Christians have sufficient *knowledge* to understand that an idol is nothing. "Knowledge," however, "puffeth up, but charity edifieth." Our knowledge may only inflate us with the pride of thinking that we are not deceived by idols like the heathen, "but charity edifieth." Charity or love to the souls of our fellow creatures is the great edifying principle. It is as if he had said, "you must not limit your inquiries to the question of what is right, in reference merely to yourselves, as if you had only to take care of your own souls; you must also be zealous for the salvation of others. This charity is a duty ever to be considered, and by this charity I call upon you to try the question." After he has admitted that an idol is nothing, and that if we eat we are not the better, or if we eat not the worse, he proceeds to say: "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died." Mark the tenderness of this expression. He does not say the weak brother's weakness is his own affair, and you need not trouble yourself about it: It is his fault if he makes a mistaken and perverse use of your example. On the contrary, he charges on *them* the possible damage to their

neighbour. "Through your" confidence in your "knowledge," and want of edifying Christian charity, "shall the weak brother perish for whom Christ died:" and then by way of shewing that this their neglect of the souls of other men would be no small sin in them; he adds, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." "Wherefore," continues he, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

But I shall now proceed to point out several causes which may be supposed to have inspired the Apostle with that accommodating spirit of which I am treating. 1st. He was servant of all *through the affection which he felt to all men.* He was beyond measure kind and sympathising; his courtesy consisted, not in expression or laboured civility and attention, but had its foundation in Christian love, in love the most extensive, though fixing itself more particularly on the several individuals of his flock. "Ye are in our hearts," says he, "to live and die with you." "Being affectionately desirous of you, we were willing to have imparted, not the Gospel of Christ only, but also our own souls, because ye were dear unto us."

2d. He was the servant of all, *on the ground of his being deeply penetrated with a sense of his own unworthiness.* "I am less than the least of the Apostles, that am not meet to be called an Apostle." On this ground he was extremely humble, kind, and condescending. "I have laboured indeed more abundantly than they all, yet not I, but the grace of God which was in me." Nothing seemed therefore to be degradation, nothing too great a submission for him: he well understood that saying of his Lord, "he that is greatest among you, let him be as the least; and he that is chief, as he that is servant of all." O, how does a heart, pene-

trated with the humbling truths of the Gospel, prepare a man for condescension of every kind, and thus qualify him to go forth to be the servant of all.

3d. He was servant of all, because *he had great consideration for other men's prejudices and infirmities.* Besides his love and his humility, he had a discerning judgment; he had a wise and an understanding heart; he perceived the difference between points of duty and things indifferent, which all men, which even all Christians do not see. He understood well his own Christian liberty, and he turned this knowledge to an excellent use in labouring for the conversion of others. Let no one think that this Christian prudence is of small moment, or is an easy attainment. Was St. Paul, think you, a young or second rate Christian? No; his love, his humility, his liberality and discernment co-operated in producing a disposition to become the servant of all men. I conceive the consummate prudence of Paul to have been a very striking feature of his character, and I might contrast it with that disdain of prudential consideration which characterises the enthusiast. The prudence of St. Paul consisted much, I think, in timing his observations well, in suiting himself to the particular tempers, prejudices, and habits of those whom he addressed: he did not attempt to say every thing at every time. He introduced such points of doctrine as were most seasonable, and he spoke both to the understanding of his hearers and to their hearts. For instance, we continually read, that when he addressed the Jews, he would shew to them, from their own Scriptures, that "Jesus was the Christ." To the Athenian idolaters, he says; "Men and brethren, I perceive in all things ye are too superstitious, for I beheld an altar to the unknown God—whom therefore ye ignorantly worship, him declare I unto you." He pru-

lently takes advantage of the ignorance acknowledged by this inscription, and founds his preaching on their own admission. "God," says he, "who made the world, dwelleth not in temples made with hands; for in him we live and move and have our being, as certain of your own poets have said; for we are his offspring." These words, "we are his offspring," are a quotation from a Heathen poet, which Paul accommodates to his own purpose. Soon afterwards we read that he begins "to preach Christ" to them. To Agrippa, who had some belief of the Old Testament, how beautifully does Paul accommodate his discourse. "King Agrippa, believest thou the Prophets? I know that thou believest." And when Agrippa is constrained to say, "almost thou persuadest me to be a Christian," with what Christian love as well as courtesy, and in what a winning and conciliatory manner does Paul, holding up his chains, exclaim, "Would to God, that not only thou, but all that hear me this day, were not only almost, but altogether such as I am, except these bonds." How discreetly also does this servant of Christ, when called to speak in his defence, contrive to relate before his judges, and all the surrounding audience, the whole history of his conversion; thus turning his privilege of speech as a criminal into an occasion of addressing them for their good. He both was careful not to give offence himself, and he warned others not to do it. To Timothy he writes, "give no offence in any thing, neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved." "I am debtor," says St. Paul, "both to the Greeks and to the Barbarians, both to the wise and unwise." I am persuaded, if we rightly contemplate this part of the character of the great Apostle of the Gentiles, we shall discern remarkable

traces of his zeal, where we might least have looked for them.

Such was the grace given to him, such was his ardour in his great work, that he seems to have divested himself of all interfering prejudices. His private inclinations and predilections were made to yield to the great cause of forwarding the interest of his Redeemer: "that I may not hinder the Gospel of Christ;" this was the great point with him. He seems to have loved every society, every house, every place, every employment, in proportion as by living in that society, by dwelling in that house or place, or following that employment, he helped forward the Gospel. Did, for instance, the cause of Christ require, that for the sake of its credit, he should labour with his hands, that he might not be chargeable to any? He laboured with his hands, and his labour was no doubt pleasant to him. Did the cause of Christ require that he should go to prison, and pass the night in his confinement? He passed the night in prison, singing praises to God. Did the cause of Christ require that he should quit Ephesus, leave his most beloved Christian congregation, and go into fresh persecution in strange cities? Behold him taking an affectionate and final leave of the Ephesian Elders (final, however, only as to this world) and saying, "I know that ye all among whom I have gone preaching the kingdom of heaven, shall see my face no more. And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Have you the Gospel of Christ at heart? Do you wish above all things to promote it? Do you

tremble at the thought of being a hinderer of it? Remember then that you may hinder this blessed cause, not only by scandalous sins, not only by a spirit unbecoming the Gospel, but by laying an over-great stress on trifling matters. You may hinder it by imprudence, you may hinder it by using sectarian terms, by an affected gravity of tone, by an odd and absurd manner; in short, by joining any thing to Christianity which Christ hath not joined to it. I have little doubt that St. Paul, when he went about labouring to convert the nations, had the prudence to avoid all absurdity of dress, of manner, of tone, of expression, and that even seeming trifles were therefore on this principle attended to by him.

Being on his own part free from prejudice, he could accommodate himself to the various prejudices of others: he did not insist on having the direction of smaller matters; and by thus bending in a thousand particulars, he forwarded the same great cause, for the sake of which he also sacrificed his reputation as a Jew, his ease, and finally his life. O, how much more service might Christians effect, if they would be more careful imitators of St. Paul in this respect. The art of pleasing, pernicious as it is when exercised by the man of the world for his own selfish end, becomes a sacred art in the hands of the Christian. Let us therefore not merely exercise our Christianity on great or solemn occasions which occur comparatively seldom, but let us *at all times* "be all things to all men," after the manner of the Apostle.

I shall conclude by briefly addressing three descriptions of persons, and first the irreligious. You have never thought of copying Paul, nor have adverted to this part of his character. You say, perhaps, "I wrong no one, I do my duty in a common way, and if I do not promote the Gospel so much as some, yet I hope that I do not hinder it." But do you expect to join Paul in heaven

merely on this ground? "If ye love them that love you, what reward have ye? Do not even publicans the same?" Bad indeed must be the man who does not thank those that do him a favour, and behave civilly to those on whom he depends. Are you not struck by the contrast between Paul's character and your's? Paul was singularly independent, both in situation and in spirit; and yet he was civil, and more than civil to all. You perhaps would like to rise into independence, because then the necessity under which you now groan of consulting the humour of others would cease. At present, perhaps, you are all things to all men like St. Paul, but your own advancement is your motive. Think then of the spirit which was in Paul. He was as free from all men as you can aspire to be, and yet he was the servant of all, though not on any selfish or time-serving principle. He from pure love to God and man, stooped to all those condescensions to which you, urged by immediate interest, and overawed by your superiors, can hardly bring yourself to submit.

But I speak also to another description of persons. You profess to be religious. But are you of an accommodating spirit? Are you free from bigotry and prejudice? Are you civil and obliging, not only to persons who agree with you in sentiment, but to those even who differ from you? Are you "all things to all men?" Do you in this respect copy that Apostle whose faith you profess to follow? Do you exercise yourself in condescensions as he did? Do you habitually contradict your own humour? Do you allow the little inclinations of others to be consulted rather than your own? Have you no little selfish habits? If you are a sincere Christian, one part of your business will be to christianize those around you, not perhaps by preaching as Paul did, but by an incessant exercise of his love, humility, and condescen-

sion: you must be kind and accommodating like him, even to the evil and the unthankful.

But I add a word to the true and humble Christian. I have observed that the condescension of Paul arose out of his love, his humility, and also his prudence. Strive then to imitate him in each of these points. Cultivate his warm and overflowing love to his fellow-Christians, and to all mankind; cultivate also his humility. Surely you have as much reason to be humble as he had. You have sins as well as he. You have the same Gospel to humble you. You have the same motives to a spirit of meekness and condescension. Imitate him, however, also in his prudence. Do not think that you may stand excused as to this particular. Often reflect what it is that narrows your present usefulness. Ask yourself, Why is my influence so small, my efforts to bring others to a true knowledge of the Gospel so little successful? Possibly you may find that you have not added prudence to your zeal, nor sufficiently accommodated yourself to the various prejudices of your neighbours.

— S. P.

For the Christian Observer.

ON HEARING SERMONS.

Take heed, therefore, how ye hear, Luke viii. 18.

1. It hath pleased the all-wise God to frame such a constitution, for the carrying on of his designs, both of providence and grace, in this world, that his immediate interference is seldom to be discerned. He commonly operates, or seems at least to operate, by second causes, selecting suitable agents or instruments, as the mediums of his power and goodness. Hence we may commonly adopt the language of the prophet, "Verily thou art a God, that hidest thyself." He does, indeed, hide his glory and majesty

behind the veil of his creatures, employing the least considerable, as well as the greatest, in effecting the most extraordinary and important of his designs. Individuals and families, cities and empires, experience revolutions in their physical, their civil, and their moral condition, by a concurrence of causes no less unexpected, than imperfectly understood.

Among the means appointed by Almighty God "to make us wise unto salvation," he hath ordained preaching, or the public exposition of his divine oracles; for we are informed, that "faith cometh by hearing, and hearing by the word of God." Whatever, therefore, is his ordinance, must be our necessary duty. Divine wisdom hath thought fit to employ our fellow-sinners, to communicate to us, out of the treasures of heavenly knowledge, such instructions as are best adapted to our state and condition, and by their instrumentality, to render his word profitable for reproof, for correction, for instruction in righteousness. Hence, whatever may be our advantages for studying the sacred Scriptures in private, we are not warranted to expect the blessing of God upon our labours, if we wilfully undervalue and neglect his public institutions.

There is something in human discourse which is naturally very well calculated to impress the mind and influence the affections; nor can the gift of speech be employed in a nobler service than when it is displaying important truth; and conveying lessons of wisdom, and directions for happiness, to ignorant and miserable sinners. But while the co-operation of man is required in this great undertaking, he is at the same time instructed in his own insufficiency. Mere human discourse and mortal eloquence have always been found weapons too feeble wherewith to combat successfully the strong propensities of a fallen and corrupt nature.

The ancient philosophers were

preachers; they turned men from one sect to another, or they induced them to exchange one vice for another; but no true reformation was ever wrought in human nature by all their efforts; the wisdom of this world, as well as its authority, were ever found to be weakness and foolishness in the great work of converting sinners.

2. The doctrines delivered by faithful teachers, are truths contained in the word of God.

Although to a superficial observer, sermons drawn from the sacred oracles may appear to resemble other productions of human labour and ingenuity, yet they carry along with them a power and an efficacy of an order wholly different from the convictions produced by mere philosophical or moral discourses. These may convince by the perspicuity of their reasonings, and delight by the beauty of their eloquence; but the lessons of heavenly wisdom persuade the heart; they are words "quick and powerful, sharper than any two-edged sword," penetrating the soul with a force irresistible and divine. The world, indeed, which is little capable of appreciating the nature and excellency of this divine ordinance, calls it "the foolishness of preaching;" but the faithful minister well knows, that his arrows are drawn from the quiver of the Almighty, and that they are calculated to leave an abiding impression on the hearts of his hearers, as far surpassing the words of man's wisdom, as God's "ways are above our ways, and his thoughts above our thoughts."

If it be the duty of a minister to preach, it is the duty of the people to attend on his ministry; and he who made the ear, and appointed it to be the organ by which the word of divine truth is to be received, requires obedience to his institutions, and a faithful use of the means of grace which he hath appointed. It is no proof of superior wisdom to imagine, that we can acquire more useful knowledge of divine things,

by studying the sacred writings at home; or to inquire, whether God cannot instruct us by other means, or without the use of any. What the Almighty can do, is none of our business, and what he may do, under peculiar circumstances, is not at all applicable to the case of mankind in general. We have nothing to do with the positive institutions of the divine will, but to obey them; and the faithful and obedient will find to their unspeakable advantage, that the "good seed" which is sown in the assemblies of the saints, is watered with the dew of his divine Spirit.

3. To those who are convinced that it is their duty to attend on the preaching of the Gospel, it may be expedient to offer a few general reflections applicable to them as hearers of sermons.

In selecting a minister of whose instructions we are desirous to avail ourselves, it is a duty, where the selection can be made, to hear one who is sound in the doctrine of Christ, who speaks as the oracles of God, whose discourses accord with the pure unadulterated language of the sacred Scriptures; for as St. Paul has denounced an anathema against him who shall preach "another Gospel," the Galatians were clearly authorized to determine, if he, an inspired Apostle, or even an angel from heaven should deviate from the standard of evangelical truth. The right of private judgment in matters of this sort is obvious, and must not be easily resigned; but it will sometimes become those who claim the privilege of exercising it, to beware of a prejudiced, captious, self-conceited spirit. Nothing can be more unjust and contrary to Christian candour, than to make no distinction between those who deliver scriptural truth, but in an order, with a phraseology, or after a manner not perfectly agreeing with the model framed by the hearer; and those who do not preach the word of God in sincerity. Indeed, he who assumes the office of a judge

on these occasions, should manifest much diffidence, forbearance, and humility; and, above all, let him never forget, that the hearer is not more infallible than the teacher. It may be readily granted, that an implicit assent ought not to be yielded to every opinion delivered from the pulpit; but where we have the concurrent testimony of wise and pious men to the truth and soundness of a preacher's doctrine, those ought, at least, to be satisfied, who are but little competent to judge for themselves.

4. It is highly desirable to attend the ministry of one who is a man of fervent and exemplary piety; who feeling the weight and importance of the great truths he is commissioned to deliver, enforces them on his hearers with seriousness, energy, and affection. A minister is not, however, necessarily a good preacher, because he is a good man; for piety alone does not make a competent scholar, a skilful workman, or an able navigator. A man may be highly estimable for his faith and holiness, who is no more qualified to instruct others in the doctrine of divine things, than to give them lectures on the arts of preserving health and prolonging life. So on the other hand, an unholly man may deliver many edifying truths, and by the grace of God may be made an instrument of much good: nor are we hastily to reject what he inculcates; for his instructions may be good, while his conduct is reprehensible. Yet, where a minister is evidently an irreligious man, it may be expedient not to give him encouragement, if circumstances will allow of our attending the worship of God elsewhere.

5. It were desirable that he should be a man of ability, learned in the sacred writings, and laborious in study; in short, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Men do not willingly commit their comforts and conveniencies to a bungling artisan, their legal concerns to

an ignorant solicitor, nor their health to an unskilful physician. Where selection can be made, they commonly endeavour to choose the best, or at least, one of competent ability: and surely no less care should be shewn for the instruction and edification of the soul, than for the interests and welfare of the body. A supine indifference about what we hear, and whose ministry we attend, is wholly incompatible with religious sincerity.

To be placed under the direction of a pastor of pure and apostolic character, whose mind, richly furnished out of the stores of heavenly wisdom, and animated by an affectionate zeal for the success of his ministry, communicates with holy fervour, and in strains of pathetic eloquence, the unadulterated word of God, is a privilege surpassing estimation. The discourses of such a preacher, would, by a sacred sympathy, awaken the secret springs of emotion in the heart, and penetrate and possess the whole soul with a predominant and abiding influence.

It may, however, be necessary to observe, that the matter of a discourse is of more importance than the manner of it; and although it highly becomes the ambassador of Christ so to deliver his message, as not to dishonour his Lord and Master, nor disgrace himself; yet we must beware of taking exceptions against the messenger hastily; for although a message may be more acceptable when conveyed with wisdom and propriety; yet we are chiefly concerned to know, that the mind and will of God are faithfully communicated; and where divine truth is presented to the mind, with simplicity and perspicuity, it is the fault of the hearer if he be not edified.

Many persons indeed complain, that they find no edification, when they do not hear their own favourite notions proposed, in the methods, in the language, and with the copiousness they desire; all is right if they can be gratified, but the

preacher must be blind, or lifeless, or unsound, if his system be somewhat at variance with theirs. Such persons "know not what spirit they are of." They would direct the preacher to select one part of the Gospel of Christ, as the theme on which he is constantly to dwell, and they fastidiously demand the gratification of their partial and inadequate judgment of the manner in which the word of God is to be distributed, as if none were to be edified but themselves. These persons go to Church that they may be fed and comforted, as they express it; but are they quite certain that they neither mistake their case nor their wants? They may be proud, and require humbling; they may be ignorant of the doctrines and duties of Christianity, and need instruction. Instead of being soothed and cherished with smooth and comfortable words, they may need awakening to a sense of their true state and condition, and to have the evil of their nature and the secret corruptions of their hearts displayed before their eyes, with a plainness and energy that shall distress and alarm them. Does a professor of religion find no edification from any sermons but those in which he hears his own beloved ideas reflected from the pulpit? Can he derive spiritual assistance from no discourses, but those of one particular kind? These are strong evidences of a feeble and sickly state of mind, of a very limited knowledge, and an imperfect piety. As nothing is really and substantially edifying but truth, so all evangelical truth is calculated to enlighten, purify, and transform the heart; and he who truly "hungers and thirsts after righteousness," will receive every part of the word of God with gladness; he will desire to be taught his duty, as well as to hear of his privileges, and will be as well satisfied to be sent home humbled and mourning under a discovery of the corruption and deceitfulness of his heart, as rejoicing in a persuasion

of his own good estate. Godly sorrow springs from a sense of the evil of sin, and conducts to true repentance; but an eagerness for consolation may have no higher source than a regard to personal safety; it may be the offspring of selfishness and the parent of delusion.

6. True edification is often connected more intimately with the state of the hearer's mind, than with the qualifications of the preacher. Sermons do not act physically upon the soul, conveying light and grace as water is poured from one vessel into another: and if most of the important truths delivered from the pulpit were not familiar to us from our childhood, they would make a much more lively impression upon us; for it may frequently be ascribed to their commonness, rather than the manner in which they are proposed, that we are so little affected by them.

Let no one be disappointed if he does not meet with what he hoped for or expected. The sermon which seemed not to contain any thing applicable to him, might convey much useful instruction and benefit to others. Even the poorest sermons, when we can hear no better, may have their utility, by inciting us to meditate on some portion of divine truth; and there is no one Christian truth which may not be capable of edifying us, if we are in a suitable state of mind to improve it. When there is little light, a want of judgment, little of that unction which affects the heart and melts it to devotion, we must not rashly conclude, that the preacher is destitute of these qualifications; since pious and even learned men may preach ill, from having imbibed false notions of the best manner of delivering the sacred doctrines they are called to inculcate. It is therefore a part of religious wisdom, not to display too much discernment of the weakness of a preacher, and his inadequate discoursing on divine subjects; for

such remarks, however just in themselves, may prove injurious to ignorant persons, and perhaps deter them, altogether, from attending on that ordinance. It is, indeed, a great misfortune, both to the preacher and hearer, when the former has been induced to adopt a fanciful and injudicious mode of expounding the Holy Scriptures, or to copy a bad model of style and manner: for when the foundation of a discourse is laid in a forced, violent, and far-fetched interpretation of the text; when it abounds with flashes of wit, ludicrous expressions and impertinent anecdotes; it is rather calculated to expose divine truth to contempt and ridicule, than to excite a reverence and submission to it. Such persons do sometimes shew sense and judgment in other things, but when they come to prepare a sermon, they pass as it were into a new region, wholly different from that which they usually inhabit: in this they have a magazine of crude notions, hollow speculations, and incorrect opinions, which they retail with great fluency and confidence, never once suspecting how much they are deceiving themselves and misleading their hearers.

In hearing sermons, we are not always to propose and expect the gaining of some new light on difficult passages of Scripture; much less are we to seek for intellectual entertainment and the gratification of curiosity. There is a dullness, backwardness, and strange inapprehension about the mind of man, when divine things are presented to his meditation; which renders it necessary for the preacher to express the same truth in various modes and under different aspects, and to urge it upon the attention, by giving "line upon line, and precept upon precept." It is perhaps necessary for all of us to hear common truths enforced repeatedly, by which they will be engraven more deeply in the memory; and by dwelling on these subjects with frequency and attention, we may

perhaps discover new excellencies, and perceive a farther signification, which had been overlooked by a superficial and hasty survey of them; and what is of still greater moment, our hearts may thus become more deeply affected by sacred truth, and the word may take deep root, and remain there as "an incorruptible seed, which liveth and abideth for ever." The Bible is a practical book, intended "to make us wise unto salvation:" it gives no encouragement to curious minds and those who eagerly pursue after novelty. "To say the same things," says the blessed Apostle, "to me is not grievous, and to you it is safe;" and St. Peter wrote his second epistle to the Christian converts, "to stir up their pure minds by way of remembrance." Hence, when the matter of a sermon is carefully collected, and judiciously disposed, it would be an advantage to hear it again and again; nor ought any one to affect disgust at the repetition of a solid and useful discourse, till he can shew, that it is transcribed on his memory, and transferred into his practice.

7. In order to our being edified by hearing sermons, it is necessary to go as prepared and suitable hearers. The unprofitableness and absurdity of attending divine ordinances, where the minister delivers himself in an unknown tongue, has been abundantly exposed by St. Paul, and is obvious to common sense; but the Christian system has, in more respects than one, a language peculiar to itself, which renders it necessary for those to gain some measure of preliminary knowledge, by private or public instruction, who would profit duly by what they hear. Sermons are not generally composed as catechetical exercises, where terms are explained and definitions are given, and the first rudiments and elementary parts of Christianity are taught; they are rather commentaries and enlarged expositions of what, it is presumed, the hearer has previously

learned. 'The generality of Christians, having been accustomed to the language of the sacred writings from an early period of life, are too ready to imagine, that they have distinct ideas annexed to the several terms and phrases they are in the habit of using, and conclude, they understand every expression that is familiar to them. A very little consideration and discourse with those who have seriously studied the word of God, would quickly undeceive them; and many a well meaning person would find the necessity of recurring to his catechism, and learning again the very first and most simple principles of Christianity. It is the duty of private Christians to study the Holy Scriptures, and by meditation and prayer, and the using of such other assistances as are in their power, to endeavour to qualify themselves for comprehending and hearing with profit the sermons that are delivered. What degree of ignorance of divine things, any person may safely indulge himself in, it would be unwise to determine; but surely, if it be necessary that the word of Christ should dwell richly in ministers, it cannot be for their sakes only, but for the benefit of the flock over whom they preside. Can it be necessary for them to teach, and not necessary for us to learn? Is a minister bound to search into the depths of Gospel mysteries that he may instruct us in them; and is it enough for us to rest in an obscure and imperfect knowledge of the very first rudiments of the Gospel? Certainly, if it be a minister's duty to declare and expound to us the whole counsel of God, and to withhold no part of those various and interesting truths which the Scriptures contain; of which some are calculated to infuse light into the understanding, others to communicate life to the affections; some are vital and essential, others are subordinate and accessory; it cannot be a matter of indifference, whether we pay that diligent attention, which

is necessary to our understanding them. "My people," says the prophet, "perish through lack of knowledge," and it may be greatly feared, that no small number of professing Christians bring dishonour upon religion, and misery upon themselves, through a most culpable ignorance of many high and important duties. It is a most destructive principle which is adopted by many, and the offspring of indifference, or sloth, that a very little knowledge of divine things will suffice to carry us to heaven. But would God have revealed so many admirable and interesting truths in his word, if it were a matter of indifference whether they were known and received? Is all the Bible superfluous, except a few plain texts? An inferior measure of knowledge may no doubt suffice, where the means and opportunities of instruction are not afforded: but when men are placed in circumstances favourable for acquiring a more enlarged acquaintance with the contents of the sacred writings; a more exact information of the principles of their faith, and the matter of their duty, may be justly required of them. It well becomes those who have engaged, with all the ardour of enthusiasm, in philosophical inquiries and discoveries in science; those who peruse with increasing eagerness and delight all the productions of taste and genius, and dwell with rapture on the beauties of classic elegance: it well becomes those who devote large portions of their time, and employ the whole force of their talents in such pursuits, to consider whether a supine inattention to "the wisdom that is from above," a voluntary and disgraceful ignorance of "the things that concern their everlasting peace," may not constitute some of the most important charges to which they must answer before the awful tribunal of Him, whose word they have treated with neglect and contempt.

8. Attention in hearing, and subsequent consideration of what hath

been delivered, are necessary to our spiritual improvement. When the mind is not directed with a steady and fixed application to the instructions of the preacher; when it is wandering from one object of earthly vanity to another, busied in retracing past scenes and transactions, or foolishly anticipating those which may never arrive; or, what is no less reprehensible, when it is torpid, listless, and stupidly inattentive to those things by which it ought to be engaged; it can excite no surprise, that the understanding is not enlightened, nor the memory enriched, nor the affections excited. Where the insensibility of death reigns, there will be its coldness and inaction, a state less alarming to the subject of it, but indicating no less a defect of spiritual life, than the wildest excursions of the most unbridled imagination. This habit of mind is less frequently an infirmity, than persons would willingly persuade themselves and others: for let the preacher introduce an anecdote, or relate a story, the mind can be instantly roused to attention, or recalled from its excursions; and if every important truth has failed of leaving a trace upon the memory, this is recorded, and remains an indisputable evidence of the weakness and irreverence of the hearer. There is an intimate connection between the attention and memory; and whenever the mind has been strongly and fixedly directed to a subject, an impression will be made which will not quickly fade away. But if the most important and affecting truths are addressed to an inattentive ear, to a wandering mind, or to a pre-occupied imagination, they will leave no more vestige behind them, than the image which is reflected from the mirror, or the track of a ship in the waters, or the path of an arrow in the air. "I have hid thy word within my heart," says the Psalmist, "that I may not sin against thee." Where the heart is deeply engaged with divine truth, it will powerfully

sway the understanding, and assist the recollection; and had we a strong delight in heavenly objects, did we receive the truth in love, and mingle it with faith and fervent devotion, the memory would acquire new strength and vigour; and if the impressions made were not indelible, they would at least have some permanency, and the zeal and piety we displayed in our endeavours to retain the truth, would not lose their reward. There are, it must be acknowledged, great numbers of persons, who having never been trained up in habits of attention, nor accustomed to exercise their memory with intellectual and moral subjects, find great difficulty in recalling the discourse of the preacher, and meditating upon the truths they have heard. In such cases, it is possible that the word spoken may have great influence upon the heart, without eminently enriching the memory. The benefit received by a sermon cannot, always, be measured by the quantity of matter that remains in the memory, but rather according to the effect left behind it. Nothing vanishes sooner than lightning, yet it breaks and melts the hardest bodies in its passage through them. No less potent and irresistible is the word of God; "it is quick and powerful;" the spirit of it can dart through the soul; and although it may seem to be a transient flash, yet it can subdue and dissolve the stoutest and the hardest heart, where it leaves but an indistinct impression on the memory. It is related of one, who, returning home from a serious and affecting sermon, highly satisfied with his attendance, was asked what he remembered of it; he replied, 'Truly, I have no distinct recollection of any part of it, but while I was hearing it, it made me resolve to live better than I had ever yet done; and so, by the grace of God, I will.' Here then was a sermon, nearly lost to the memory, but not to the heart and life; like a cutting instrument, the figure of

which may elude the memory, while the impression made by it will be lasting and durable.

9. Sermons must be heard, not merely that we may know our duty, but with an express intention of reducing the truths communicated to us, to practice; or they may stupefy the conscience and harden the heart, instead of conducing to religious improvement. We are naturally ignorant of divine things, and have need of instruction; we are naturally corrupt, and have a strong bias to evil; indeed, we are so under the power and dominion of evil principles, as spontaneously to feel and to act as they prescribe. Hence spiritual illumination, the renovation of the mind, the superinducing of a new nature, and consequently of new principles of action, become indispensably necessary, in order to our being qualified for the enjoyments of the heavenly state. The work of regeneration is, indeed, the peculiar office of the Holy Spirit of God; nevertheless, there is an order and a method according to which God is pleased to confer his grace, and if we neglect to employ the means he has instituted, we have no right to expect the supernatural benefits he is willing to bestow.

Religious discourses furnish us with maxims for the conduct of life, and motives to action; they teach us how we ought to feel and act, and excite us to the exercise of suitable dispositions and practice. When we therefore give that attention which is necessary to our clearly apprehending them, and seriously revolve them in the mind till they become familiar to us; when they are, as it were, suggested involuntarily by the several occasions and incidents of human life, so as to influence the feelings and determinations of the soul, they become effective and predominant principles of action. It must be obvious, however, that there is a most important difference between having the mind stored with precepts of religious

wisdom, and the operation of those maxims as active and practical principles, so thoroughly wrought into the temper and character, that the person is under the habitual force and influence of them. The state of mind implied in these expressions, is not only different from that acquiescence in the declarations and arguments of the preacher which many very irreligious men do not withhold; but it designs much more than those emotions of fear or of hope, of desire or approbation, or that sympathetic tenderness which the moving representations of a pathetic minister will often excite in the minds of those with whom the effect of the discourse sinks no deeper, but terminates in a mere temporary commotion of the passions. Agitation of soul may be too easily mistaken for change of heart, and tears flowing from the impulse of tumultuous affections, may be falsely supposed to indicate that "godly sorrow which worketh repentance unto salvation." Indeed, where sermons penetrate no farther than the imagination and the memory; when they persuade to a general approbation of evangelical truth, conferring a capacity of talking much and plausibly upon it, and producing an habitual fondness for discussions of the several points of orthodox doctrine; when they excite an insatiable avidity of hearing, and a laborious and eager pursuit after every new and popular preacher; there may exist a tendency towards something good; but such a state of mind is by no means inconsistent with the greatest moral insensibility. Men may talk of divine things and hear of them, till they cease to make any more impression on the heart, than mere speculative truths, which bear no relation to practice and conduct; and where they do not mollify and change the heart, they harden it, until it becomes proof against all exhortation and remonstrance. Where persons have been long accustomed to hear of sin and grace, of the

mercy of God, the love of Christ, the necessity of regeneration, the carefulness of judgment, the joys of heaven and the horrors of hell, the importance of living "righteously, soberly, and godly, in this present evil world; when they have been used to assent to all these as indubitable and momentous truths, but without seriously and honestly endeavouring to reduce them into principles of conduct, and to employ them as motives to a holy practice; they will not only derive no benefit, but they will become cold and insensible to these things: a familiarity with them will weaken the impression they are calculated to make, and the mind will become stupid and callous, and farther removed from the agency of ordinary means than the soul of the most ignorant and thoughtless sinner.

How awful is the consideration, that the method appointed by divine wisdom and mercy to convert a sinner from the error of his ways, should by his own perverse misuse of it, be the occasion of strengthening his depravity, and confirming him in disobedience, and thus "become a savour of death unto death!" It therefore highly concerns all who have long attended on divine ordinances, to inquire, what has been the practical effect of this privilege? Has religion become a more active principle of conduct, and has it a quicker operation and a more powerful influence on all the feelings, determinations, and actions? Are our good purposes strengthened, and the fear of God increased in our hearts? Is our obedience less partial and constrained, and have we habitually a greater "readiness to every good word and work?" The barren fig-tree had a very promising appearance, its foliage was rich and luxuriant, calculated to attract the eye and excite expectation; but on a closer inspection, it was found to bear nothing but leaves, and was therefore blighted by the curse of our Lord, who taught us, by this most impressive symbolical ac-

tion, the awful condition of those, who, exhibiting a specious form of evangelical piety, deceive themselves and others, by resting in the use of the means of grace, without "bringing forth fruit unto God."

10. The hearing of sermons should be always accompanied with prayer.

There is no such natural efficacy in any mode of instruction, as to produce a new nature in the soul. The understanding may be enriched, and the affections excited; but the heart cannot be changed by any power less than that which made the world. Indeed, no created being has any power, or energy; but as it is communicated from on high; and even the inspired Apostles were so far from arrogating any honour to themselves on the success of their preaching, that one of the greatest of them hath told us, "that Paul may plant, and Apollos may water, but it is God that giveth the increase." As it is not the great quantity of seed deposited in the ground that renders the harvest abundant; so it is not by the number of sermons we hear, that we must estimate the measure of our knowledge of divine things, and the real improvement of the heart. We must constantly invoke the aid of the Holy Spirit to prepare the mind for the reception of the word, and by the same spirit of prayer we must water the seed that is sown, or rather call down the dew of the divine Spirit, by whose quickening influence alone, life and energy are communicated to it. The duties which are incumbent upon us, in order to our hearing sermons with benefit, are many and laborious: it is "the diligent hand that maketh rich:" we must "mark, learn, and inwardly digest them," nor presume to expect a blessing from God, without the faithful use of all those means which he has appointed in order to our edification. Persons who are in the habit of expecting sermons to operate upon them as a charm, without any active exertions of their own, when charged with

being unprofitable hearers, will plead, that they have no power to render the word effectual. This is true—nor have they power to make the air sustain their life, or food effectual to nourish their bodies; yet they are not indifferent whether they reside in an infectious, or a salubrious atmosphere; and if they are not strengthened by the aliment they take, they will assiduously use the means which are best calculated to procure the benefit it usually confers. All excuses for sin, or for misimprovement of God's mercies to us, founded on our natural inability to do better, derive their origin from some dishonesty and falseness of heart. The subtle operations of self-deceit, may disguise their unfairness from the unhappy subject of it; but it is a delusion of the most dangerous order, discouraging all religious exertion, cherishing hypocrisy, and leading to perdition.

Let us therefore be jealous over ourselves with a godly jealousy, lest after having been "exalted to heaven," by religious privileges, as some of those cities of Judea which enjoyed the blessing of our Saviour's personal ministry, we should like them "be thrust down to hell" for the misimprovement or neglect of them.

G. S.

DIALOGUE OF SIR F. S. AND MR. P.

(Continued from p. 721.)

Mr. P. "I confess I think your mode of explaining the difficulty not irrational. But may it not be presumptuous in us to attempt penetrating into the councils of the Most High?"

Sir F. S. "Undoubtedly it may; but to inquire is one thing, to inquire presumptuously is another. I cannot think that there is any part of the divine dispensations on which we may not venture with due caution and humility to exercise our judgment; and in respect to the

Bible in particular, I see much more frequently ground for lamenting the absence of a rational examination into its contents, than for dreading the audacity with which such an inquiry might be conducted. If I may venture to propose hints for perusing, to the greatest practical benefit, this holy volume, I would suggest three considerations always to be kept in mind. The first is, that the Holy Scriptures are presented to us as rational creatures, who are not only entitled but obliged to consider the various truths therein declared, in their respective relations to each other, to the visible creation, and the constitution of man, for whose advantage they have been propounded. I mean, that we are not to receive each fact and doctrine simply as matters to be impressed upon our memories, but also as materials on which the curious and discursive faculties of the mind may be profitably exercised. It is to be noted also, as I have before remarked, and the observation is common, that the Scriptures are not scientifically written. The popular sense, therefore, is generally the right one. Unless I am mistaken, this single consideration will go further to reconcile conflicting doctrines than many a heavy volume of polemic divinity; for undoubtedly there are numerous passages which, if measured according to the severest canons of construction, can by no species of torture be so lengthened or contracted as to occupy the same compass with others of their sacred brethren. Yet receive them according to their most obvious meaning, without straining after metaphysical accuracy, and the difficulties vanish. We must likewise be careful to remember that the Bible is not a book of principles and precepts, such as the laws of Solon or the Shastahs in the East, but a collection of tracts written at various times, and for various purposes. The Holy Spirit of God, guiding the sacred penmen, has doubtless so directed their labours, that by the due

application of the understanding to their right comprehension, all men shall find them effectual through his blessing to salvation. But it surely can require little discussion to shew that passages framed for the reproof or edification of the elder Jews, or first converts, must be read in after ages with some respect to the altered situation of the disciple. Let me not be thought desirous to claim any abatement of the law of strict holiness, in favour of a careless and supine generation. The rule, rightly understood, will rather prevent than occasion this dangerous delusion; but the Bible, it is plain, if thus considered, will be read with views and reflections different from what would properly belong to it, if received as a volume of institutes, primarily and expressly composed, for our direction in holiness. To exemplify my theory in each of the three particulars above mentioned. What I have observed, as to the rare occurrence of texts upon original sin, may serve as a commentary on the first. Take also the following instance. We find in the New Testament very powerful descriptions of the unbounded happiness or misery reserved for us in the next world; but every thing is given in the general; we have no details. Now, a very little reflection will teach us the wisdom of this. These promises and threats were furnished to persuade men to flee from sin, and lay hold on salvation. It was therefore needful that the revelation should be such as to be really *persuasive*; and that, not to a few converts, but to all mankind. This could not have been secured, so far as we can judge, except by the means adopted. The several classes of men differ so widely in their estimates of happiness and misery; nay, even in the same class, persons vary so much in temper, habits, and inclination; that it seems impossible to draw a detailed picture of the states of bliss or woe to which we are destined, that should have been equally affecting

to all. It is evident, for instance, that the happiness anticipated by religious people, of illumination, love, and holiness, would possess no attraction to worldly or sensual men. "What can be the pleasure" (said a young officer to his friend) "of singing Hallelujahs for ever and ever?" Other religions have failed in this particular. The Elysian shades appear, from the best accounts, to have been a very melancholy abode; and indeed Achilles confesses, candidly enough, that he had rather spend his time as the meanest slave upon earth, than as the monarch of those regions. If the poets are to be credited, one must inevitably have died of ennui. The paradise of the Mahometans is obviously fashioned only to please an indolent luxurious people; and I have no doubt, that in the courts of Almamou and Haroun Alraschid, Free-thinking was in fashion. How infinitely 'would' a man of understanding and refinement despise the taste of his prophet! So also in the superstition of the North: think of a beau or petit-maitre carousing in the hall of Valhalla! All these dangers and absurdities are avoided, by the language in which we are instructed concerning a future world. That an extremity of woe or felicity awaits us, is distinctly told; but every man is left to form his own estimate of the particular circumstances in which they will consist. Thus the motive is rendered energetic and equal to all*. In respect

* Hence we see how admirably Christianity has provided for a case, which Mr. Hume, in his celebrated essay, entitled the Sceptic, acknowledges to baffle all his skill. 'Whoever considers (says he) without prejudice, the course of human actions, will find, that mankind are almost entirely guided by constitution and temper; and that general maxims have little influence; but so far as they affect our taste or sentiments. If a man have a lively sense of honour and virtue, with moderate passions, his conduct will always be conformable to the rules of morality; or if he depart

to the second particular above noticed, as worthy of attention in perusing the Holy Scriptures, examples crowd upon us in every page. The Prophets and Apostles were

from them, his return will be easy and expeditious. On the other hand, where one is born of so perverse a frame of mind, of so callous and insensible a disposition, as to have no relish for virtue and humanity, no sympathy with his fellow-creatures, no desire of esteem and applause; such an one must be allowed to be entirely incurable, nor is there any remedy in philosophy. For my part, I know not how to address myself to such an one, or by what arguments I should endeavour to reform him. Should I tell him of the inward satisfaction that results from laudable and humane actions, the delicate pleasure of disinterested love and friend-ship, the lasting enjoyments of a good name, and established character, he might still reply that these were perhaps pleasures to such as were susceptible to them; but that for his part he finds himself of a quite different turn and disposition. I must repeat it; my philosophy affords no remedy in such a case, nor could I do any thing but lament this person's unhappy condition. But then I ask if any other philosophy can afford the remedy? Surely it is obvious to reply to this question, that the Christian scheme exactly meets the proposed difficulty. The person described is indeed of a very unhappy turn of mind, and prefers the least eligible sources of gratification. But as long as he is a sentient being, he must perceive a difference between pain and pleasure; and as long as he is a rational being, he must wish to obtain the one and avoid the other. It matters not, for the argument, of what elements his summum bonum may be composed. The heaven which he conceives may be such as no wise or good man would aspire to. The place of punishment, which he dreads, may be filled with the most vulgar and incongruous images of terror; Hydras, Harpies, and Chimeras. Still he is capable of feeling, that in order to secure ultimate advantage, of what description it matters not, he must endeavour to restrain his evil dispositions and conform his life to a standard prescribed. This motive the Christian scheme, of infinite, but indefinite, rewards and punishments, sufficiently furnishes; and this is all Mr. Hume would ask for.

any thing but philosophers. They seem even to have been in a plot for puzzling profound polemics. We have apparent contradictions without end. Take the first instances that occur. “* All have sinned and come short of the glory of God; and the whole world lieth in wickedness.” “† Hast thou considered my servant Job, a Prophet, and an upright man; one that feareth God and escheweth evil.” “‡ If we say that we have no sin we deceive ourselves, and the truth is not in us: there is none upright among men: there is no man that sinneth not: in many things we all offend.” “§ Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot commit sin, because he is born of God. I give thee charge in the sight of God, that thou keep this command, without spot, unrebukable, until the appearing of our Lord Jesus.” “|| There is no fear in love; but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love.” “¶ And if ye call on the Father, pass the time of your sojourning here in fear, perfecting holiness in the fear of God.” “** Abraham believed God, and it was counted to him for righteousness; and to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” “†† Was not Abraham our father justified by works?” “‡‡ Whom he called them he also justified, and whom he justified them he also glorified: grieve not the Holy Spirit whereby ye are sealed unto the day of redemption.” “§§ “Having dan-

* Rom. iii. 23; 1 John v. 19.

† Job i. 8.

‡ 1 John i. 8; Micah vii. 1; 1 Kings viii. 46; James iii. 2.

§ 1 John iii. 9; 1 Tim. vi. 14.

|| 1 John iv. 18.

¶ 1 Pet. i. 17; 2 Cor. vii. 1.

** Rom. iv. 3, 5. †† James ii. 21.

‡‡ Rom. viii. 30; Ephes. iv. 30.

§§ 1 Tim. v. 12; Col. i. 23; Heb. x. 38 / Heb. vi. 4, 5, 6; Ephes. iv. 17; v. 7, 8.

nation because they cast off their first faith—to present you holy and unblameable, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard. The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. It is impossible for those, who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance.” Numerous other examples might be cited, but these are sufficient. Even in those parts that are most strictly didactic, there is some reason to doubt whether the accurate exposition of abstruse doctrine was the main object. Thus, in the introductory chapters to the Ephesians, much is said, and very explicitly too, on the points of predestination and election; yet there is room for believing, that the Apostle’s intention was not so much to instruct the converts in those mysterious matters, as to awaken in their hearts a spirit of more active love and obedience, by representing strongly the *peculiar* mercies vouchsafed to *them*. For mark how he reasons in the latter parts of the Epistle. “This I say therefore, and testify in the Lord, that ye henceforth walk not, *as other Gentiles walk*, in the vanity of their minds. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light*.” So also—but I grow tedious.

Mr. P. “In truth you are rather long—If you proceed thus, I believe, like the old French general, I must ring for my confessor.

Sir F. S. “What, to relieve guard?

Mr. P. “Yes; he was tormented by a prosing pedant, who, after

talking for an hour, had only got half through his tale. On the Abbe’s arrival, the marshal rose; ‘Be so obliging, Sir, to finish your story—to that gentleman,’ and bowing, left the room. But come; your second point has been very learnedly handled; so now thirdly and lastly.

Sir F. S. “I have more to say, perhaps, than you will hear patiently.

Thirdly, then, I observed, that the Bible is a collection of tracts, written at very different times, and, primarily, for very different ends; and this I say is a consideration never to be lost sight of. Its importance may very easily be shewn. For instance. Some have expressed their surprise, that the doctrine of our immortality, and a state of future rewards and punishments, should be only darkly revealed in the writings of Moses; to which it has been replied, that, when Moses wrote, those truths were so generally received, even by the pagan world, that a more distinct exposition of them was needless. Whether this be a satisfactory explanation of the matter or not, it seems to shew, how a reference to the time and circumstances under which particular books were composed, may explain the proper meaning of passages or remove objections. Thus it may be noted, that the writers of the Epistles but rarely urge that most powerful argument to the conscience of an unbeliever, the vengeance reserved for sinners in a future world. This is perfectly in nature. John the Baptist pressed this topic; ‘Flee from the wrath to come.’ Our blessed Redeemer frequently enforces it with all the energies of language. The Apostles too, I doubt not, in their sermons to the unconverted Jews and Gentiles, preached ‘the terrors of the Lord*.’ But their Epistles were directed to assemblies of the

* See Acts iii. 23; xxi. 40, 41; xvii. 31;

xiv. 25.

faithful, who needed not to be frequently reminded of the dangers from which they had escaped; though their errors and temptations rendered correction, exhortation, and encouragement, abundantly necessary. If this observation be true, the truth is, of some moment; for if in our addresses to the world, we omit, earnestly, to set before them the wrath of God against sinners, we may by an ill-judged imitation of the best models, waste the most powerful argument for repentance that can be offered. Again; we hear it said sometimes; 'I find my creed in the Gospels, they are enough for me;' with a pretty plain intimation that the Epistles are strange compositions, verging on enthusiasm, and indeed in parts quite incomprehensible. He who really finds, not only his creed, but the pattern of his life in the Gospels, will doubtless walk safely; but no sober and well taught Christian can possibly treat the Epistles lightly. Indeed if we consider *when* and *by whom* they were written, there will appear to be strong reasons for thinking, that they contain the most full and perfect revelation of the will of God, which has been afforded to us. Our blessed Saviour taught an ignorant multitude, who knew little of heavenly things, and for the most part rejected his doctrine. Such an audience was incapable of understanding the mysteries of truth. 'Seeing they saw and did not believe, and hearing they heard, and did not understand.' Even his own Apostles, the companions of his pilgrimage, whom the Father had given him out of the world, he says, at the conclusion of that solemn discourse which he held with them just before his passion. 'These * things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father;' and, 'when the Comforter is come,

whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' Can it be doubted then that the Apostles, by the descent of the Holy Spirit on the day of Pentecost, were instructed in, many things of which they were before ignorant; and is it not probable that they communicated this their newly acquired knowledge, more freely and more explicitly, to the Churches they converted, than our blessed Saviour might deem expedient, for the prejudiced or illiterate audience that attended him? 'Therefore leaving the *principles* of the doctrine of Christ, let us go on unto perfection.' I have touched this point lightly, but it well deserves a very full consideration. Let us advert to another topic, which affords an illustration of my principle. Many excellent persons, observing the tenderness of heart which was so prominent a feature in the character of Jesus, and the general spirit of affection and liberality which breathes through the New Testament, are at some loss to reconcile these attractive qualities with other parts of Scripture. The Mosaic law appears harsh and rigorous, dogmatic in its precepts, and uncompromising and unamiable in its general character. They observe too, that many of the most celebrated saints of the Old Testament were men of severe dispositions; and in particular the vengeance which David so liberally denounces against his enemies, in the Psalms, shocks and disgusts them. With some, indeed, I fear those considerations produce a worse effect, and lead them too easily to indulge in themselves unmortified tempers, and also to deal out their anathemas against worldly men, a little too freely, and too passionately, for their Christian profession. Now, with respect to the more vehement passages in the hymns of David, I would add one observation to those which have frequently been urged.

* John xvi. 25; xv. 27.

It is well known, that the prophet often speaks in the character of God himself. His declarations of wrath on those occasions can require no apology. It is well known also, that in the Hebrew language the future tense and imperative mood are the same, from whence we may fairly conjecture, that the royal psalmist sometimes only predicts the vengeance which he appears to imprecate *. But there is this further circumstance to be noted, that in *David's days* the Church of God was separated from the world by a line the most broad and visible. All who were not within the pale of the Jewish nation, were idolaters, living without God, and in the blasphemous worship of his rivals. David therefore, full of zeal for the true faith, denounced judgments on its open persecutors and opposers. Let us not fancy, that in these days, we can discern with equal distinctness, who are the real enemies of God. All are now professing Christians. The Church is in the wilderness. We cannot conclude with *absolute certainty*, even where there may be strong appearances of an 'evil spirit of unbelief,' that the 'Holy Ghost is wearied with striving,' and 'God has given up these men to a reprobate mind.' Still more cautious should we be of entertaining harsh opinions against persons, who, though zealous according to their knowledge, appear to us from prejudices or misapprehension to be opposing the progress of evangelical truth. St. Paul 'persecuted the Church

of Christ;' but, 'he obtained mercy, because he did it ignorantly.' Let us never forget, 'that the way of man is not in himself, but man's goings are of the Lord. His heart deviseth the way, but the Lord directeth his steps.' Perhaps those who seem to be employed in resisting grace are unconsciously aiding in 'the furtherance of the Gospel.' Perhaps too, at the awful day of retribution, some shall be seen, who, though their zeal has been perverse, and their knowledge confined, have, *upon the whole*, better improved the talents intrusted to them, than we who 'think we have the spirit of God.' As to the general character of the old dispensation, against which objections are urged, I confess, I have long been desirous to see the question more profoundly inquired into. I am very unequal myself to this task, but having been led thither by other matters, I shall essay to open the subject pretty largely. It cannot be denied that the dis ...".....

Here I am sorry to say the manuscript becomes so illegible, that it is impossible to pursue it further. This is the more to be lamented, as our author was about to enter on an interesting field of discussion; and, judging from the faint glimpses that may be caught occasionally, he appears to have handled it with considerable ability. I fear from the defaced and damaged state of the original, it will hardly be practicable to recover any part of it. Should I be so fortunate as to decypher a quantity sufficient to supply me with materials for another communication, I shall have the honour of addressing you again.

R. R.

* See Horne on the Psalms, preface, a work of great piety, as well as extensive theological learning.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.
No. VII.

(Continued from p. 727.)

Sed cantet potius, quam totum perivolet
orbem

Audax. — JUVENAL vi. 397.

THE new society was indebted for its grandeur and permanent authority, rather to the wise institutions of Laignez and Aquariva, the two generals who succeeded Loyola, than to the labours of their fanatical founder. Thus Rome was built up to last for ages by the master hands of Numa, Tullus, and Servius; and Mahomet owed the establishment of his empire to the wisdom and vigour of Abubeker, Omar, and Ali. The men who framed that system of polity, under which the Jesuits grew and flourished for more than two centuries, must have been blessed with profound sense, joined to a deep knowledge of human nature. They projected to impose an empire of opinion upon the whole world, over which the Pope should be placed as a nominal Sultan, while the real power resided with the Jesuits his janissaries. Had this plot been laid in the 11th or 13th centuries, and its developement conducted with equal skill and perseverance, Europe might perhaps at this day have still been groaning under the fetters of a spiritual bondage. But the scheme was formed too late. The seeds of true knowledge had taken deep root, and knowledge is the natural enemy of all violent artificial authorities. When the embryo had gained sufficient strength, he burst the shell that confined him. It is however astonishing to consider how great and how lasting was the authority of the Jesuits. The economy by which their strength was raised and governed is wonderfully formed. It is a system of mechanism in which the greatest possible quantity of

force is collected, and distributed to the greatest possible advantage. It unites in itself the two contrary principles of liberality and strictness, and they are combined without clashing. By the first the gates of the society were thrown open to all the world. Men of every description were invited to enter. Neither prince nor peasant, drudge or philosopher, was excluded. To be useful, or even willing to be useful, was a sufficient recommendation. Thus talents of every description were drawn together; and this perhaps is the only company, commercial, civil, or religious, of which all mankind might be free at pleasure.

But the internal organization of the society is that part of their polity which has excited the most universal admiration. This was as strict as their external system was liberal. The general of the order was an absolute monarch, and the gradation of ranks was only a gradation in slavery. Each member of the confederation, the instant he entered its pale, resigned all freedom of thought and action. The interests of the body to which he had attached himself superseded every personal feeling. Where he was commanded to go, he went; what he was directed to do, he performed; what he was enjoined to suffer, he endured. The extremity to which this sacrifice of individual pleasure or profit was carried, may be conceived from the persecutions which some of the most distinguished among the Jesuits have suffered, from their own fraternity. Petau, the renowned antagonist of Scaliger, was sacrificed to the interests of the society, for the scandal which an heresy imputed to him had occasioned, and died poor and abandoned in the Jesuits college at Paris. A century afterwards, Brumoi and Bougeant (the last of the fathers, says D'Alem-

bert, who had any solid merit) died of chagrin under the weight of those sufferings which the public good required they should undergo. Among the twenty thousand members of which the order latterly consisted, not one was unemployed, not one presumed to change or neglect the office allotted him. Even the meanest talents were under requisition. To use their own expressions, "They had missionaries for the villages, and martyrs for the Indians." That the subordination might be more complete, and the distribution of the general force arranged with all possible skill, every novice who offered himself as a candidate, was obliged to *manifest his conscience* to the superior, laying open his sins, inclinations, and passions. This manifestation was renewed every sixth month during the novitiate, which was a very long one; and, that the scrutiny might in no respect be imperfect, the members were constituted spies upon each other, and bound to disclose every thing of importance. A thorough knowledge was thereby obtained of the talents and dispositions of each individual. Their employments were adapted to their faculties, and (to render the machinery complete) the provincials and heads of the several houses were obliged to transmit regularly, from every quarter of the globe, memorials concerning the parts submitted to their inspection. These were both frequent and minute. Mr. Chalotais has calculated the number of the reports annually sent to Rome, at 6,584. Thus the general was intimately acquainted with the situation and interests of every department. With him all power was deposited. *He administered at will the revenues of the order. He nominated and removed at pleasure every officer.* He assigned to each his task. So perfect a despotism over a large body of men was never before realised. It was said with justice, "The Jesuits are a naked sword, whose hilt is at Rome."

Two other regulations concurred to perfect this singular frame of government. None were permitted to take the vows of final profession till the age of 33. Thus each person, before he became an efficient member of the society, passed through a long novitiate. He did not enter upon his duties till a mature age. His passions were then subdued, his habits formed, his inclinations fixed; and the attractive objects which perhaps at an earlier period might have drawn him back to the world, appeared small and indistinct when seen through the long vista of years which had passed since he resigned them. Before the novitiate expired, an expectant member was engaged beyond all possibility of retreat. Instead of wasting their hours like other monks in long ceremonial offices, and all the mummeries of the Roman worship, the Jesuits gave every moment to the business of active life. They neither prayed nor chanted, and, considering what were to be their practical pursuits, both were very properly omitted. Their enemies said, "The Jesuits cannot sing, for birds of prey never do."

Nor were the maxims of policy which distinguished this celebrated order less remarkable than their constitution. Like that they were at once rigorous and flexible. From the end originally projected, nothing could divert them. They were not to be seduced by hopes, nor terrified by dangers; neither does the prospect or possession of temporal wealth, honours, and authority, appear at any time to have drawn them aside from the great object of their ambition, the imposition of a spiritual yoke upon mankind. But in the pursuit of this end no means were ever scrupled. They were shackled neither by prejudices, superstition, nor real religion. Expediency in its most simple and licentious form was the basis of their morals. The unvaried maxim was, "*id honestum quod convenit.*" Thus they literally be-

came "all things to all men," and uniformly adapted both their principles and practices to the circumstances in which they were placed. It is worthy of remark, that though in some sense the most bigoted of men, their bigotry was of so pliant a nature, that it seems never to have interfered with their interests. That the sources of influence might be multiplied in all directions, their members cultivated every art, whether scientific or mechanical, and entered into every profession, whether honourable or humble. Nothing was despised, nothing neglected, and I know not to whom the Jesuits can be better compared than the Greeks described by the old satyrist.

Grammaticus, rhetor, geometres, pictor,
aliptes,

Augur, schenobates, medicus, magus
omnia novit

Græculus,

Viscera magnarum domuum, domini-
que futuri.

The willingness with which this order of men accommodated themselves to the exigencies of their situation, is peculiarly observable in the system of flexible morality which they attempted to introduce. Like every other support of authority which is not founded on the fixed basis of truth and virtue, it sunk under them at last, and they were crushed in its ruins. The weapons by which they were defeated were undoubtedly taken from their own armoury. Yet during a long series of years they reaped abundant advantages from this contrivance, which was obviously adopted in order to meet the difficulties they had to deal with. The Jesuits, by the activity of their intrigues, had obtained almost exclusive possession of the confessional chair. Into their ears were poured the sins and frailties of kings, ministers, mistresses, grantees, courtiers, and the long train of dignitaries that surround a powerful monarch. Persons of this description are generally greatly straitened by

the simple dogmas of Christianity. "Repent and be converted," is to them a hard saying. A more compliant system must to the greater number of such characters always be acceptable. This in Protestant countries is obtained by pretty fairly getting rid of revelation, and substituting in its stead a sort of natural religion of scepticism, which, having no system of morals inseparably annexed to it, may well enough admit opinion as the standard of action. In Catholic kingdoms the matter may be settled with less difficulty. The Bible there being little read is seldom referred to. Its authority is superseded by the traditions of the Church, together with the writings of fathers, doctors, and canonized saints. From such a museum of rarities, what may not be selected? A miracle or accommodating maxim is always ready to serve a turn, and the sinner may go on in his sins, and still think himself a reasonably good Christian. All this the Jesuits knew, and they turned it to excellent account. When they preached that supple casuistry which justified every sensual and voluptuous indulgence, they rightly judged that their lessons would be well pleasing to the ears of monarchs and their mistresses. When they promulgated the sophistry which taught that deception was venial at least, and perhaps commendable, how could they doubt the patronage of ministers, courtiers, and intriguing politicians?

Yet the Jesuits forgot not that many would be dissatisfied with the loose drapery of their religion, and for these they provided a more becoming dress. They endeavoured among such to recommend themselves, by the purity of their lives, and sometimes by the austerity of their doctrines. The sermons of Bourdaloue were as strict, as the writings of Escobas are licentious.

In general too these fathers, though sufficiently compliant as to immoral practices, were very severe in exacting a strict orthodoxy in opinions.

This was necessary to establish and advance their spiritual supremacy. It was useful also as it supplied a balm to uneasy consciences. "They are (said the Abbe Boileau) a sort of people who lengthen the creed and shorten the decalogue."

The same spirit of accommodation which had been found so advantageous in Europe, was adopted with equal success by the missionaries in foreign parts. These carried thither (as it has been happily enough observed) Christianity for the people, and the profane sciences for grandees and princes. Even their Christianity was of a very versatile kind, and like the Camellion assumed the colour of the region in which it happened to reside. The Apostles of old preached "Jesus Christ and him crucified," nor ever dreamt of tolerating, for the sake of propagating the true faith, a single impurity of the Heathen theology or ritual. The modern emissaries of the Church of Rome had no such difficulties. To obtain an oral profession of the Catholic creed with them was every thing. In China, therefore, they permitted their young converts to retain a reasonable share of the old superstitions, contriving to make the new yoke as mild as possible. In India, during seasons of scarcity, they procured vast numbers of children, which must have been exposed, to be delivered to them. These they baptized, and the work of conversion then went on rapidly. Upon a special occasion, one of the fathers finding Brama in great credit among his flock, produced a pedigree by which it appeared that he himself was descended in the right line from that great progenitor. In America, one of the missionaries in his zeal for the conversion of a native chief, on whom the doctrine and precepts of the Gospel made but little impression, told him that Christ had been a valiant and successful warrior, who in the space of three years had scalped men, women, and children without number. The

savage was well disposed to become the disciple of such a master, and was baptized with his whole tribe*. Assisted by such various and insinuating devices, the Jesuits found little difficulty in winning men over to their opinions. Christianity indeed was as little known when they quitted a country as when they entered it. But it was their own authority, and not the authority of Christ they wished to establish. The missionaries from less sacred bodies were in general beat off the field. When the fathers arrived in China, they found seculars and monks of other orders employed in preaching the faith. A rivalry soon commenced, and each party denounced the creed of his enemy as false and heretical. "Indeed, gentlemen, (said the Emperor of China) you take a great deal of trouble in coming so far to preach to us contradictory opinions concerning which you are ready to cut one another's throats." Yet the Jesuits finally prevailed. They intrigued at court. They talked there, not of religion, but of astronomy and natural philosophy. The Emperor was pleased with their learning, though he had no taste for their theology, and the missionaries who opposed them were by degrees rendered either suspected or contemptible.

I now resume my narrative from the point where I quitted it. At the breaking out of the war of 1756, the Jesuits in France had already become weak and odious. The court was disgusted with their scruples; the philosophers irritated by their clamours; the other religious

* The accommodating practices of the Jesuits in China are matter of general notoriety; their trick for buying young converts in India (a very innocent and even laudable device) is mentioned by Mr. Malthus in his Essay on Population, who quotes the original narrative. The anecdote of the pedigree is (I think) Governor Holwell's. For the ingenious scheme of conversion adopted in America, see letters in reply to Dr. Priestley, by the Archdeacon of St. Albans, p. 150.

orders exasperated by the persecutions which they had suffered themselves, or witnessed in their brethren; the public entirely alienated, and wearied with their long and insolent domination. Nothing was wanting but a reasonable pretext for putting down a sect, which had become for some time unpopular, and was now no longer formidable. An opportunity soon presented itself. The Jesuits carried on a considerable trade with Martinico, and the war occasioned losses, the weight of which would have fallen in part on the society's correspondents at Lyons and Marseilles. These merchants pretended that the Jesuits in France were answerable for the debts of their missionaries in America, and insisted on being indemnified. The claim was resisted. A suit commenced, which was removed by the fathers, in virtue of their privilege, from the provincial parliament to the great chamber at Paris. This measure gave more general notoriety to the dispute; but the Jesuits, to their great mortification, were condemned to pay large sums to the adverse suitors, and prohibited thenceforth from meddling in commercial matters.

This blow was deeply felt by the order, both as its wealth was thereby diminished, and its enemies encouraged to make new attacks. But the proceedings led to still more important and immediate consequences. The questions at issue between the parties gave the magistrates a plausible occasion for demanding to inspect the constitutions of the society. In a luckless hour the Jesuits consented; and their books were produced. The parliament which had always hated them, instantly seized the advantage gained, and determined to effect their destruction. It proceeded to examine these sacred institutes, which had been at all times cautiously concealed, and had never been approved of with the requisite forms. By an arret of the 11th August 1761, the Jesuits were ordered to appear at the end of a

year, for judgment on their constitution; and their college was ordained provisionally to be shut up on the 1st of October following.

In the meantime the King of Portugal was assassinated, and Carvalho, the minister of that country, who detested the Jesuits, found means to load them with the odium of this crime. Malagrida, and some others of the order, were charged with advising and absolving the assassins, and having been found guilty perished by the flames*. The rest were banished, or rather driven out with execrations and infamy.

These incidents seemed to accuminate the general hatred to the society, and prepare the way for a similar catastrophe in France. During the year assigned for examining the institutes of this once formidable but falling body, the court repeatedly evinced a disposition to protect them, and particularly suspended that part of the parliamentary arret by which their college should have been closed. The bishops too, being assembled in the metropolis, declared almost unanimously in their favour. But the intended mercy, if mercy were indeed intended, was obstructed by an unforeseen calamity; and if the accounts which are given us may be credited, the Jesuits were at last sacrificed, by a trick of state, to the malice of their enemies. In March 1762, news arrived that Mar-

* Malagrida was burnt by the inquisition for the alleged crime of heresy. His real offence was political; but the wise laws of Portugal not having provided for the capital punishment of a Jesuit, he was handed over to the holy office with proper directions. The fathers appeared on this occasion to have been treated with the most iniquitous cruelty. Their guilt, I believe, was very questionable; yet they were all persecuted without discrimination or pity, robbed of their property, hurried on shipboard and embarked for Italy. The General there having made no provision for receiving them, these hapless victims were left, it is said, literally to perish with hunger in their vessels.

tinico was captured by the English. The loss both national and private was severe, and a storm of public indignation justly dreaded. The judgment to be pronounced on the Jesuits in the ensuing autumn offered itself very opportunely to divert the feelings of the nation. From that moment the court yielded the society to its fate. They signified without delay to its principal, that nothing remained but to submit to the parliament, and on the 1st of April the lectures at the college were stopped. France perceived that the die was cast. On the 6th of August 1762, the famous arret was pronounced, by which the institute under examination was condemned by the parliament, as contrary to the laws of the state, the obedience due to the sovereign, and the well being of the kingdom. The order of the Jesuits was thereby dissolved, and their effects alienated. The greater part of the parliaments, sooner or later, treated them nearly in the same manner.

Notwithstanding this decree, the Jesuits continued to hover about the court, though no longer dressed in the religious habit. Many thought, perhaps justly, that their re-establishment would yet be effected; and the superior of a seminary, to whom their house for novices was offered, declined accepting it "*for fear of spirits.*" Perhaps the society might have recovered even this last severe blow, had they preserved the same cautious and patient policy which first introduced them to power. But success had rendered them confident, and confidence completed their ruin. An archbishop, indignant that the parliament should dare to dispense with vows contracted before the altar, issued a mandate in favour of the Jesuits. The fathers were accused of having circulated this paper too actively. The parliament took the alarm, and decreed that every Jesuit, whether professor or novice, should within eight days make oath that he renounced the institution or quit the kingdom. For the honour of a body,

the integrity of whose moral principles has been severely and justly arraigned, it deserves to be commemorated, that they almost unanimously refused the alternative offered them. Whatever windings and subtilties they might be willing to resort to, for extending the authority of their own order, in which they believed the interests of religion to be concerned, nothing could induce the secularized individuals, of whom the society had been once composed, to accept this violent oath under any mental reservations. The body was false, but the members of it were honest. The Jesuits therefore were ordered to quit the kingdom, and this judgment was rigorously executed on great numbers of them. The sick, the poor, the aged, though incapable alike of plotting or performing evil against the state, were included in the general proscription, and obliged to fly before their persecutors. Some of the parliaments, however, had not pronounced a sentence against the institution, and in certain quarters therefore the Jesuits still subsisted. In order to introduce some rule which should be uniform, a royal edict was soon afterwards promulged, by which the society was formally abolished throughout France, but its members permitted to reside within the kingdom under certain restrictions, not very different from those which were imposed upon the Non-jurors in this country immediately after the revolution.

Thus fell this celebrated order, long favoured, long formidable.

Ill-weaved ambition, how much art thou shrunk!

When that this body did contain a spirit,
A kingdom for it was too small a bound;
Now none so poor to do thee service:

New forms of men and things have arisen. The magnitude of succeeding concussions has thrown into the shade those events which once agitated all Europe. Near fifty years are elapsed, and the Jesuits are as little thought of as the old sects of the Iconoclasts or Calixtines.

REVIEW OF NEW PUBLICATIONS.

Observations upon the Windward Coast of Africa, the Religion, Character, Customs, &c. of the Natives: with a System upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe; and upon the Natural and Commercial Resources of the Country, made in the Years 1805 and 1806. By JOSEPH CORRY, with an Appendix, containing a Letter to Lord Howick on the most simple and effectual Means of abolishing the Slave Trade. London. Nicol. 1807. 4to. pp. 163. Price 18s.

AFRICA has become a most interesting subject of speculation to the Christian philosopher. The unprecedented wrongs which she has endured from Europe, the tardy though at length successful struggle which the contemplation of those wrongs has excited, the rapid development we daily witness of events tending to her complete deliverance from the guilt and degradation of the Slave Trade, and the prospect which has thus been opened to her of emerging from that gloom with which she has been so long invested, and enjoying in the evening of her days a share in those beams of light and mercy which have descended in so large a measure on this more favoured quarter of the globe:—these and a variety of other circumstances have conspired to give importance to every work which formally professes to discuss the subject of African civilization; and still more to a work of so much promise as that before us. We no sooner, therefore, saw the publication of it announced, than we eagerly purchased it; and although it bore in its external appearance some discouraging symptoms of mere book-making, we nevertheless proceeded to the perusal with the hope, that

our labour would be rewarded by at least some addition to our scanty stock of information relative to Africa. Our disappointment, however, has been complete. The volume is made up of disjointed and deformed extracts from preceding writers; of trivial incidents; of crude, absurd, and inconsistent reasoning; and of not a few inaccuracies and misstatements; the whole conveyed in very defective language. We should not have deemed it worthy of notice, had we not feared that the title-page might prove as attractive to others as it had done to us; and that having thus obtained readers, the work might also, through the excusable ignorance prevailing on African subjects, obtain a degree of credit to which it has not the slightest pretension. A wish to obviate this effect has determined us to review it at some length.

Mr. Corry appears to have resided on the coast of Africa about seven or eight months. The object which led him thither he has not thought proper to mention: he seems to have even studiously concealed it from his readers. It is therefore the more necessary that we should apprise them that he went to Africa as the agent of a slave-trading house in London. The knowledge of this fact is indispensable to the success of any attempt to ascertain the real value of that gentleman's speculations: we could not therefore persuade ourselves to withhold it from the public. His connection with the Slave Trade may fairly be presumed to communicate a considerable bias to his opinions on African subjects; and thus unhappily circumstanced for forming an impartial judgment, he would labour under the farther misfortune, during his short residence on the coast, of associating chiefly with persons who were engaged in

that traffic, whose perceptions of its enormity had been blunted by use, and who, unrestrained by any very powerful moral principle (a point which may fairly be assumed) would be led by the united influence of self-interest and self-love, to give such a colour to their representations, as might exhibit their own pursuits in a favourable point of view.

We must at the same time do Mr. Corry the justice to say, that he appears, on the whole, to have been as little affected by the serious disadvantages of his situation as could have been expected. At least his moral sensibilities have not been so completely obliterated by his participation in the Slave Trade, as we have known them to be in many other cases. He pleads indeed the cause of that traffic, but he does not insult the taste and the feelings of his readers, by hardily asserting its intrinsic loveliness, or by directly denying its atrocious nature or destructive effects. If he urges its continuance, it is with a *professed* view to its *radical* abolition, and as the means of more effectually securing the ultimate civilization of Africa. This is all very intelligible. Mr. Corry was sufficiently acute to perceive that the cant of *gradual abolitionism* was necessary, in the present state of public opinion, even to his obtaining a patient hearing. But he might also have known that the day of delusion was past; and that the public had learnt, from dear-bought experience, to estimate at their true rate the ostentatious professions, and insidious jargon, of this school.

After having attentively read this quarto volume, we are not aware that we have extracted from it one particle of valuable information, relative to the windward coast of Africa, its religion, customs, &c. which had not been anticipated by the reports of the Sierra Leone Company; or which had not been much more copiously, correctly, and we may add, intelligibly given, by Dr.

Winterbottom, at half the expence of the present work, in his perspicuous and interesting "account of the native Africans in the neighbourhood of Sierra Leone." The laborious researches of that traveller seem to have left no gleanings of any value, which Mr. C. in his hasty and superficial survey of the same district of coast, could collect; and whenever he departs from preceding authorities, he is trifling or inaccurate. He tells us, indeed, that Mahomet tolerated polygamy, interdicted wine to his followers, inculcated the necessity of praying five times a day, and, to add sanctity to his doctrines, represented himself as having been visited by the angel Gabriel in the cave of Hera, with much more that is equally novel; but surely Mr. Corry might have obtained and communicated this information at an easier rate than that of a voyage to the Rio Pongas.

We have ventured to intimate, that Mr. Corry, in a great part of his work, appears to us to do little more than exhibit, in a deteriorated form, the information of those who have gone before him. We are by no means unwilling to admit, at the same time, that many facts which have previously been known, may derive a new importance from the character of the person who repeats and confirms them. The testimony of an adverse witness carries with it a strength of conviction which the evidence of a friend must fail in producing. On this ground some of Mr. Corry's statements may be made to serve a valuable purpose. We will briefly advert to a few of this character.

In confirmation of the uniform representations of the Sierra Leone Company and their servants, he declares the river Sierra Leone to be "a position from whence active enterprize may perform its operations throughout an extensive district, and derive the most important advantages;" (p. 3,) and he afterwards admits it to be the best situation for the establishment of a

presidency, which shall superintend all the British interests on the African coast. (p. 89.) As Mr. Corry has no where given us any satisfactory account of the grounds of this decided preference, we will here quote a passage from a statement made by the Directors of the Sierra Leone Company to a committee of the House of Commons in 1802, which will place the matter in a perspicuous light.

"Having considered," say the directors, "the present state and prospects of the colony under the head of trade, cultivation, and civilization, there remains one view of the subject which ought not to be omitted, viz. *the advantages in a national and political view of maintaining the present settlement at Sierra Leone.* The river Sierra Leone is in many respects an important station to a commercial nation. Its harbour is safe and commodious, and at all times easy of access; while there is no other river for a vast extent of coast, into which ships of large burthen can enter. Wood and water of the best quality are to be procured with very little trouble. It is situated in the vicinity of rivers from whence an abundant supply of rice and fresh provisions may be always drawn; and it is comparatively healthy, as has been proved by the experience of all king's ships which have visited it. The nation which possesses Sierra Leone, may command, to a very considerable degree, the trade of a large part of Africa, and will enjoy a very paramount influence throughout the whole line of coast from Gambia to Cape Palmas. No other situation on the whole coast, from the Mediterranean to the Equator, an extent of not less than 3,600 miles, possesses all these advantages. Should the colony be abandoned, there will be no British station between Gibraltar and the Gold Coast, and no convenient and safe British harbour between the same place and the Cape of Good Hope." Report of the Court of Directors, &c. on the 29th of March, 1804, p. 29.

In speaking of the slave factory of Bance Island, Mr. Corry informs us, that there are 600 Grumettas or free black people attached to it, who were originally slaves to the proprietors, "but from a very humane and wise policy, they have been endowed with certain privileges which rescue them from an

absolute state of slavery, and prevent their being sold as slaves, unless they are convicted by the laws and customs of their country of some crime or delinquency." (p. 5.) Now the only error in this statement is, that Mr. Corry has given to his masters, the proprietors of Bance Island, a degree of credit to which they are by no means entitled, in representing the mitigated state of slavery which exists among their people, as the effect, either of their humanity or policy. The privileges which these persons enjoy are the common and imprescriptible right, according to the established usage of Africa, of all who are placed in similar circumstances: they form the known and avowed distinction between grumettas or those who are somewhat erroneously called domestic slaves, and slaves for sale. The proof of this fact may be found in Park and Winterbottom, and also in the evidence taken before the Privy Council and the two Houses of Parliament on the subject of the Slave Trade; and Mr. Corry's statement is no more than a confirmation of the general fact, however he may wish to represent it as peculiar. The case is this: the proprietors of Bance Island required a number of persons to navigate their trading vessels, to act as porters, mechanics, &c. They conceived it to be easier and cheaper to purchase than to hire people for these purposes; and having bought them, and assigned to them their different employments, the persons thus employed (without the necessity of any farther concurrence on the part of their masters) immediately became invested with the privileges which Mr. Corry truly states to belong to them. And of these a master cannot deprive them, if they are guilty of no crime subjecting them to transportation; unless recourse be had to some of those perversions of justice which constitute, on this part of the African coast, even according to Mr. Corry, a fruitful source of the Slave Trade.

"Among these people" (the Bance Island grumettas) observes Mr. Corry, "are artisans in various branches, viz. smiths, carpenters, joiners, masons, &c. under the superintendence of Europeans in their different trades, who for ingenuity and adroitness in their respective capacities, would deserve the approbation even of the connoisseur in these arts; while in many other instances, they discover a genius of the most intelligent character, and a decency in their dress and manners distinguished from that among the surrounding tribes." (p. 5.)

In another place he states emulation to be "a powerful passion in the character of the African, for in every effort he discovers a strong spirit of competition." (p. 82.)

Yet there are those who will affirm, that the attempt to civilize the natives of Africa is visionary and impracticable!

Mr. Corry admits, that in Africa crimes are rare, but that accusations, particularly for the imaginary crime of witchcraft, are often used to procure slaves (p. 74); and that in case of conviction, not only the accused person, if he survives the poisonous ordeal which is applied as the test of guilt, but his whole family, are sold for slaves (p. 71.) Yet Mr. Corry is the friend and advocate of the Slave Trade!

The opprobrious fact that the inhabitants of the African sea-coast are more ferocious, barbarous and deceitful, and less numerous in population (p. 33) "than those more remote and *insular* *," (p. 20) is admitted by Mr. Corry; though he endeavours to neutralize the obvious inference which may be drawn from it to the prejudice of the Slave Trade, by affirming, with no small hardihood, that the case of Africa, in this respect, does not differ from what is universally experienced in other countries. The cure which he very ingeniously proposes to apply to this evil, is a prolongation of the Slave Trade. But he surely ought

to have produced some evidence of its humanizing power, to justify the adoption of his proposal.

Mr. Corry's testimony is still more material in another view: it furnishes the most direct and unequivocal confirmation of all that the enemies of the Slave Trade have asserted, with respect to the agricultural and commercial capacities of the African continent. "The Gambia," he says, "for variety of natural productions, is perhaps not to be excelled by any other in the world, only requiring the hand of industry and intelligence to fertilize and unfold." (p. 12.) He afterwards enumerates, among the productions of Africa, rice, yams, cassada, Indian corn, millet, sugar-canes, coffee, dyes of great variety, cotton, silk cotton, pepper of different kinds, palm-oil, castor-oil, wax, raw hides, ivory, gold-dust, valuable timber of various descriptions, &c. &c. The lands on the banks of the Gambia, Rio Grande, Rio Nunez, Rio Pongas, Sierra Leone, Sherbro, &c. he affirms to be fertile; and he states them to abound with the greatest variety of the most lucrative and rare objects of commercial pursuit. And yet, strange to tell, he recommends as the most effectual means of developing the faculties of Africa, that the exportation of her inhabitants, and all the enormities to which that exportation gives birth, should continue to receive the sanction of the British legislature!

Here it may be worth our while to stop for a few minutes, in order to consider the arguments by which this writer appears to have persuaded himself into a belief, and by which he hopes to convince others, that the Slave Trade ought not immediately to cease. His arguments are now indeed of no moment as they affect the question, whether the trade shall or shall not be abolished; but it may nevertheless be of some use to vindicate that measure from the objections which continue

* We presume that Mr. Corry uses this term as synonymous with *inland*.

to be brought against it, and to shew that they are wholly unfounded.

Some of Mr. Corry's objections are thus stated :

"From authority I cannot doubt, I am persuaded, that when slaves have been redundant, human sacrifices have been offered to the manes of their favourite chiefs and princes. This horrid custom, which is even extended, in many of the districts of Africa, to the productions of the earth, is a most serious subject to contemplate, and a feature of barbarism pregnant with melancholy consequences, to that class of beings whom a late legislative act has abandoned to contingencies, and the uncontrolled power and avarice of other nations." (p. 51.)

What the melancholy consequences are which Mr. Corry conceives to result from extending the horrid custom of human sacrifices to the productions of the earth, he does not condescend to explain, and we must leave it to the ingenuity of our readers to discover.

That human sacrifices are practised in particular districts of Africa, we are willing to admit, although the accounts given of them have probably been exaggerated. In Dahomey and Ashantee, for example, kingdoms lying to the north of that line of coast which extends from Cape Three Points to Benin, it appears, from the testimony of several persons who have visited them, that at certain annual festivals, human victims are sacrificed by the King to the manes of his ancestors. It is very remarkable, however, that these sacrifices are stated to have taken place while the Slave Trade was in its full vigour, and sometimes in the actual presence of the slave traders who narrate the transactions, and who would have been willing to pay the full price for the victims, had the King consented to change their destination from death to slavery. In a speech, which Mr. Dalzell, the historian of Dahomey, puts into the mouth of the King of that country, he is made, with a singular disregard to the main

object for which Mr. Dalzell appears to have written his book, to declare, that the state of the Slave Trade has no influence on the number of persons who may be sacrificed; and that no pecuniary consideration would be of any avail in preventing the sacrifice. Here then we have a satisfactory proof of the impotence of the Slave Trade in lessening the extent of this evil; while on the other hand we may fairly presume that this horrid traffic, by perpetuating the barbarism, and stimulating the ferocity of the natives, is a great, if not the principal, obstacle to the success of any attempts to diminish it.

But Mr. Corry's reasoning, let it be remembered, applies, not to Dahomey or Ashantee, of which he knows nothing, but to the windward coast of Africa. There, he asserts, from what he calls "undoubted authority," that "when slaves have been redundant, human sacrifices have been offered." Why did he not produce this authority? He must have been aware that the entire stream of evidence, from the first agitation of this momentous question to the present day, has been against the existence of human sacrifices on the windward coast. In the year 1799, a bill was before parliament for abolishing the Slave Trade in this very district. Persons who had resided there for years were called to give evidence on this occasion, and their evidence went to disprove the fact of which Mr. Corry is so confident. Nay, it then appeared, that a few years before, on the breaking out of the revolutionary war, the Slave Trade on the coast had been almost entirely suspended, and that in consequence there had been a great redundancy of slaves. Instead, however, of being sacrificed, many of them were put to work, and as Mr. Park also admits, incorporated among the grumettas, and thus were no longer liable to be sold, but became possessed of all the privileges which Mr.

Corry states to be the happy lot of the Bance Island slaves.

It was the more necessary that Mr. Corry should produce his authority for the fact which he here asserts to have happened, because it is made the great ground of his argument in favour of the humanity of the Slave Trade. But even if his statement were true, as it is most unquestionably false*, it would afford no palliation of the Slave Trade. For to what is the redundancy of slaves at any particular period to be attributed, but to the variations in the European demand? Let that demand cease, and the manufactory of slaves to meet it will also cease.

But is there not room to apprehend that the slaves who may be brought from the interior to the coast, in the hope of a market, will be massacred when found to be no longer saleable? We are authorized by the concurrent testimony already alluded to, of Mr. Park, and of the gentlemen examined before the House of Lords in 1799, to affirm that no such massacre would take place. In the year 1792 the Slave Trade was at its height: nearly 80,000 slaves were carried from the coast in that year. The war with France occasioned a sudden and almost entire cessation of this trade for about a year and a half. Many slaves, during the first part of that period, were brought from the interior, but it did not appear that even one of them was put to death†. They were purchased at reduced prices, and employed in the cultivation of rice or in the manufacture of salt. And it was admitted that one effect of the absence of slave ships from

the coast, was a cessation of those predatory wars, which had furnished a large part of the supply of slaves. (See evidence before the House of Lords in 1799.)

Mr. Corry wishes to insinuate, p. 73, that the Slave Trade did little more than rid Africa of her convicts; and that as the number of executions and transportations from the United Kingdom is greater in proportion to its population, than the number of slaves exported from Africa; humanity may be greatly consoled by this consideration. He himself however admits in the very next page, that "accusations are often used to procure slaves;" that "the alleged crime of witchcraft is a common means by which the chiefs increase their accusations, and consequently the number of their slaves;" and that "the crimes by which the chiefs obtain the condemnation and disposal of their subjects, are nearly all imaginary." p. 74‡. What is the particular character of Mr. Corry's humanity which can derive consolation from a trade pregnant with such effects we will not pretend to say; but for ourselves we confess that we are incapable of extracting comfort from any such source, nor do we envy the process by which the art of doing so must have been attained.

The reader will perceive that one of the objections made by Mr. Corry to the abolition of the Slave Trade, arises from the misery which will be occasioned to the wretched African, by our abandoning him to the unregulated avarice of other nations. We confess that we can give Mr. Corry no credit for this affected commiseration. Whatever force there may have been, however, in the objection, at an earlier period of the discussion, is now re-

* How did it happen that this horrid custom should have wholly escaped the intelligent researches of Dr. Winterbottom, and the extensive observation of Mr. Park?

† Many intelligent slave traders resided on the coast during the whole of this period, who would eagerly have laid hold of any such occurrence, as favouring their cause; but no instance of the kind has ever been brought forward by them.

‡ See also p. 49. Mr. Corry there states his passing through a remarkably fertile country, but he adds, "amidst this animating landscape we beheld deserted villages, ravaged by the ferocious hand of man, and all the traces of barbarous devastation."

moved; there being, at the present moment, no nation which can engage in the Slave Trade which Great Britain and America have consented to abandon. It is unnecessary therefore to dwell on this point.

Another of Mr. Corry's arguments in favour of the Slave Trade is drawn from the unwillingness of the negro slaves in the West Indies to return to Africa (p. 114.). But what does this prove, even on his own shewing, but their unwillingness to burst the bonds which they have formed in their new situation, for the desperate chance of retracing their steps to their native village, attended as that chance would be with the almost certain peril of becoming a second time the prey of the incendiary, or the kidnapper, and again encountering "the deathful horrors of a slave ship's hold," the humiliation and terror of a negro-sake, with the possibility of a servitude still more oppressive than that to which they are now doomed?

Mr. Corry appears to have admitted into his mind the singular idea, that our true policy with respect to Africa, is first to civilize her, and then, by means of this civilization, to abolish the Slave Trade. He does not seem to comprehend; what his own book abundantly proves, that this very trade has been the great obstacle to the civilization of Africa. By the adoption of his ingenious expedient, therefore, the perpetuity of the Slave Trade would be secured; and notwithstanding all Mr. C.'s professions of humanity, we are by no means clear that this was not a consummation which he devoutly wished.

As it might be expected from an advocate of the Slave Trade, Mr. Corry takes great pains to depreciate the labours of the Sierra Leone Company, and to impress on the minds of his readers an idea of their folly and improvidence, and of the incapacity of those whom they employ to fulfil their benevolent designs. The great proof, however, which he adduces of their want of

wisdom, is that they did not "employ their funds in the established commerce of the country," and, having "purchased slaves from as wide an extent as was practicable," that they did not employ them in that capacity, p. 128. In short, they ought, according to Mr. Corry's convenient code of morals, (by which, as he profoundly remarks, even virtue itself must modify to its standard many considerations of moral evil, more particularly in a political point of view, that it may the more effectually establish its principles," p. 75.) to have themselves engaged, on a great scale, in the very practices which in others they condemned as in the highest degree flagitious. Mr. Corry has not condescended to tell us with what consistency this company could come before the legislature of their country, and urge, on moral and religious grounds, the extinction of this horrid traffic, if they themselves were adding to its horrors, and fattening on the misery of its wretched victims. They might have talked indeed with Mr. Corry of gradual abolition, and in this the best friends of the Slave Trade would gladly have joined them; but would they have thereby contributed to the abolition of the Slave Trade? On the contrary, from their conduct that trade would have derived a sanction which, perhaps might have rendered it perpetual. Let Mr. Corry read the report made by the Directors of this company to the proprietors in 1794, wherein they detail the dreadful aggravations of guilt and wretchedness, which were found, on a closer inspection, to attend the Slave Trade, and then let him say whether even his system of morality could supply a justification of their conduct, which would satisfy any man of honour and conscience, had they, with such facts before them, polluted themselves with the touch of this trade of infamy and blood. Does Mr. Corry imagine that they would have risen in the estimation of the pub

lic, by first admitting the "abominable" nature of the evils attendant on the Slave Trade, and then gravely pleading for its prolongation? Would not the language of real feeling and humanity (we say nothing of conscience and rectitude) have been this? "Tell me not of the good I may possibly effect by embarking in this trade. Tell me not of the evil I may possibly prevent. To me no evil can be so great as that of lending my countenance to fraud, rapine, and murder; as that of myself instigating their perpetration, and sharing in their profits." Thus spoke and thought the proprietors of the Sierra Leone Company, and in this spirit did their servants act: and they have at length attained the reward of their consistency. The increasing light which, through their means, has been shed on the real nature of the Slave Trade, and on the capabilities of Africa, has had its effect with the public and with parliament; and that effect has suffered no diminution from even a momentary suspicion of their having been actuated by sinister motives. They have lost, indeed, the money which they subscribed, but they have gained their end, and they have gained it with unblemished reputation. They have lived to see the downfall of the Slave Trade. They have lived long enough to lay a foundation for the improvement of Africa, on which, under the fostering care of the British Government and the African Institution, and above all, under the Divine Blessing, a permanent, extensive, and guiltless structure of happiness and prosperity is likely, as we trust, to be speedily erected.

That the Sierra Leone Company have failed in some of their objects, has been fully admitted in their own reports, where they have stated with openness and precision, the causes of that failure; causes very different from those which Mr. Corry would assign. They have failed, according to this writer, chiefly because they exercised a fastidious

squeamishness with respect to the Slave Trade. He likewise, *without proof, and we believe contrary to the fact*, traces their misfortunes in part to "a want of unanimity," and to the "anarchy and confusion which distracted their councils." (p. 7.) Neglect and improvidence are also heavily charged against those who were intrusted with the management of their affairs. (p. 76, &c.) Nothing is obviously more easy than to account for a want of success in any given instance, by such allegations as these, especially if the prudent caution of Mr. Corry be observed. That gentleman, in bringing forward his accusations, has, for the most part, wisely confined himself to general assertions, the inaccuracy of which it must always be difficult to expose. The credit however which is due to such assertions, may be very fairly estimated from the correctness of those particular facts which he selects from the mass of evidence before him, with a view to give force and validity to his conclusions. Of such facts, indeed, Mr. Corry has been very sparing: we have been able to note only one in the whole compass of this volume, while page after page is filled with vague and indefinite abuse. This one fact we feel it to be our duty to lay before our readers. Mr. Corry, after remarking that the position and extensive influence of the Foolah nation entitle their King to a high consideration in any scheme for an establishment on the coast, thus proceeds:

"So impressed was this chief of the beneficial advantages to be derived from agriculture, that he tendered land, cattle, men, &c. to the agents of the Sierra Leone Company, only requesting from them in return a delegated superintendence; but, strange to tell, this disposition was not cultivated nor improved; nor was the further offer of the King of Laby, and his high priest, to place their sons under the protection of the Company, to be sent to England and educated. A more important step could not have been taken to attain the object of the Directors, than this of attaching the Foolah nation to their interest." (p. 94.)

And in another place he affirms

that the King of the Foolahs was strangely and unaccountably neglected by the Sierra Leone agents. (p. 57.)

Now we will venture to assert, notwithstanding the confidence which Mr. Corry claims to be due to his personal observations and inquiries, (p. viii.) that the whole of this statement is not only unfair, but absolutely untrue. We proceed to the proof.

The colony of Sierra Leone was begun in March 1792. The colonists had then to clear away the thick woods which covered the surface of the earth, descending to the very banks of the river, before they could find room even to pitch their tents. The ill health in which many of them had landed, in consequence of the prevalence of an epidemic fever on shipboard, became almost universal, as the rainy season advanced*, and the labour necessary for securing proper accommodation for about 1,200 persons was necessarily suspended for many months. The whole of the year 1793 was occupied in providing for the wants of the colony, by the erection of houses, the allotment of lands, and the encouragement of agriculture; and in exploring the resources of the neighbouring rivers. The Foolah nation appears to have become an early object of the attention of the Company's government. In the month of January 1794, a deputation was sent to the King of that country, consisting of two of the most intelligent servants of the Company, who carried with them suitable presents, and were instructed to pursue every practicable expedient for acquiring the good opinion and confidence of the Foolah King, and for opening a commercial communication with his people. It would be impossible, in the compass of an ordinary review, to give our readers a particular ac-

count of the incidents which occurred in the course of this expedition. Suffice it to say, that after overcoming a variety of obstacles, and travelling on foot upwards of 300 miles inland, the travellers arrived at Teembo, the capital of Footah †, a town containing 8,000 inhabitants, and bearing marks of civilization, far superior to any thing which had previously been seen upon the coast. Al Imamé Sadoo, the King, received the strangers very graciously; and they had many opportunities of putting him, and the chiefs who formed his court, in complete possession of the views of the Sierra Leone Company. So much pleased was this intelligent Monarch with the communications which were made to him, and so anxious was he to improve the intercourse which had thus been opened, that he ordered three of his chiefs to attend the Company's officers to Sierra Leone, in order to arrange with the Governor the necessary steps for establishing a convenient entrepôt, at which the ivory, cattle, rice, and other produce of Footah might be exchanged for the merchandize of Europe. A guard of 500 men conducted them to the sea coast. The travellers, accompanied by the Foolah chiefs, arrived at Sierra Leone in May or June 1794; and every thing having been settled to the mutual satisfaction of the parties, two of those chiefs returned to Teembo: the third remained at the colony. One of the points agreed upon was, that at the termination of the rainy season, the Company should establish a factory in the Rio Pongas, to which the Foolahs might bring their produce; and the King was so dissatisfied with the slave traders, as to express an intention of forbidding his subjects to trade with them in future. It was also fully understood, that a

* The periodical rains begin to fall in April, but it is the latter end of May before they become intense. They begin to relax in September, and cease entirely in October.

† Footah is the name of the country inhabited by this nation of Foolahs, and is supposed to occupy a space of about 200 miles from East to West, and about 100 from North to South.

son of the King, and the sons of several other chiefs, including the chief of Laby, would be placed under the Governor's care, in order to their being sent to England for education. Thus stood matters, when in September 1794 a French squadron attacked the colony, destroyed the Company's warehouses and shipping, and deprived their servants of the means of carrying on any commercial operations until fresh supplies of goods should arrive from England. No sooner, however, had the colony recovered from this blow (indeed within six or seven months of its occurrence) than the requisite measures were taken for establishing the proposed factory in the Rio Pongas. The European slave traders, resident in that river, used their combined power and influence, first to prevent the formation of the establishment, and afterwards to render it abortive. They laboured to induce the chiefs to refuse the Company a spot of land on which to erect their buildings; and failing in this design, they afterwards endeavoured, but with similar success, to instigate the natives to destroy and plunder the factory. All means were used to infuse prejudices against the Company into the minds of the Foolahs, as well as of the natives (the Soosoons) among whom the factory was fixed; and it appeared that persons were even employed to waylay and murder, or kidnap the Foolahs who were on their way to the factory with produce. These expedients, not to mention others which were resorted to with the same view, necessarily tended to interrupt, and even to prevent a commercial intercourse with the Foolahs. (See evidence, House of Lords, 1799.)

Nor was this the only step which was taken by the Siérre Leone Company's agents, with a view to improve those prospects of benefit to Africa which the mission to Teembo had opened. A number of settlers, consisting of not fewer than fifteen or sixteen persons, some of them hus-

bandmen, and some of them mechanics, were induced to come from England, bringing with them the necessary tools, implements of husbandry, &c. in order to form an agricultural settlement in the Foolah country, under the promised protection of the King. When they reached the coast, however, and had a nearer view of the difficulties of the undertaking, they were deterred from executing their purpose, partly by a dread of the climate, and partly by apprehensions, which were excited in their minds by those who, like Mr. Corry, were friendly to the Slave Trade, and unfriendly to the Company. The event, it must be admitted, proved that those apprehensions were not altogether vain. A civil commotion broke out soon after among the Foolahs, in which the King, whose offer Mr. Corry accuses the Company of neglecting, was killed, and the person who seized the vacant throne, though he still professed himself friendly to the Company, yet did not consider himself to be bound by the promises of his predecessor, and certainly manifested no disposition to fulfil them, but a disposition, on the contrary, to give the usual encouragement to the Slave Trade. Even with respect to the Foolah youths, who were to have been educated in England, an application was made for them, while Al Imamé Sadoo was still alive. The Foolah chief, who had been left at the colony, was sent to Teembo with a request, that they might be allowed to accompany him on his return. The application, however, was refused, on the alleged ground of the danger to which they would be exposed in crossing the sea, while the war between Great Britain and France continued. Indeed, it would have seemed, to a less prejudiced observer than Mr. Corry, hardly probable, considering the pains which were employed by the Company's servants abroad, to induce the African chiefs to send

their children to England for education, (and employed successfully, about twenty having been sent over,) that any opportunity of obtaining the charge of educating these Foolah youths should have been neglected.

After this detail, it would be impertinent to point out the want of truth, which belongs to this solitary exemplification of Mr. Corry's general charges. We may fairly say, however, *Ex uno disce omnes*.

In a similar spirit are conceived almost all Mr. Corry's remarks with respect to this Company. He attributes their want of success, not to the unexpected prolongation, and counteracting effects, of the Slave Trade, whose agents were busied, in every direction, in stirring up disaffection within the colony, and hostility without; seducing the Company's servants, and the settlers from their allegiance; misrepresenting the Company's views, and misconstruing their conduct;—not to the war with France, which during the first ten years of the Company's existence, aggravated their difficulties, obstructed their commerce, and led to the capture of their ships, the destruction of their colony, and almost to the annihilation of their capital;—not to the necessity under which they were laid of defraying, with a capital thus reduced in less than three years to one third of its original amount, all those civil and military expenses, which, in every other case, have been defrayed by the parent state;—not in short to any of the causes which really contributed to impede their progress;—but to their not buying slaves; to their not employing slaves; and to some other circumstances, which had no existence, but in the fertile imagination of Mr. Corry.

All he has said for example, on the subject of distracted councils, we believe to be equally unfounded with his statement respecting the Foolah King. He strangely blunders likewise in supposing, that the

Company's object was to destroy slavery in Africa. They entertained no such romantic idea. The *Slave Trade*, carried on by Europeans to the coast of Africa, was the object of their hostility. The civil institutions of that country, they wisely conceived, must be left to feel the silent influence of progressive civilization. Mr. Corry further wishes his readers to believe, that the Sierra Leone Company expected to improve the condition of Africa, not by means of agriculture, commerce*, and the arts of civilized life; but by the fulminations of zealots, and theoretical speculators: and then he proceeds to talk very learnedly of hypocritical grimace, enthusiasm, &c. &c. p. 78.

Every intelligent reader will feel, that the value of such denunciations as these must greatly depend on the character of the individual who utters them. When we hear a man of dissipated habits, stigmatize another as a methodist and enthusiast, we are apt to conclude, that the person so stigmatized is probably a member of the Society for the Suppression of Vice. If the reproachful terms should be used by a mere formalist, we should naturally regard the object of his hostility as one, who might not only unite in suppressing vice, but who might be soberly engaged in pursuing christian holiness. And it is only when we are satisfied that the person, who uses these terms, is not only a man of moderation, but pious and intelligent, that we are induced to give him credit for their appropriate application. If we judge of Mr.

* So fully persuaded were the Company of the benefits to be derived to Africa, from the prosecution of a commerce in her natural productions, that they continued to prosecute it, under the immense disadvantage of a competition with the slave traders, who, by the very circumstance of their dealing in slaves, were enabled to carry on a trade in produce at less expense than others; until their funds were no longer adequate to the object.

Corry's vague charges of enthusiasm, hypocritical grimace, &c. by similar rules, we shall not feel any strong inclination, at least on his evidence, to condemn the Sierra Leone Company, or their servants, of erring in this respect. That man is little likely to appreciate, at their fair worth, the religious principles, and moral conduct of others, who while he prates and vapours about "christian principles, humanity and justice," (p. 53.) can unblushingly record the following incident.

"At St. Jago, a black officer conducted us to the Governor, who received us with politeness, and gave us an invitation to dinner. The town and garrison were quite in a state of activity and bustle; an officer of high rank, and long residence among them, had just paid the debt of nature, and his body was laid in state in the chapel, in all his paraphernalia. The greater part of the monks, from the monastery of St. Jago, were assembled on this occasion, to sing requiems for his soul; and the scene was truly solemn, and impressive. We met these ministers of religion at dinner, but how changed from that gravity of demeanour, which distinguished them in their acts of external worship. The Governor's excellent Madeira was taken in the most genuine spirit of devotion, accompanied by fervent exclamations upon its excellent qualities. Upon perceiving this holy fervency in the pious fraternity, we plied them closely, and frequently joined them in flowing bumpers, until their ardour began to sink into brutal stupidity, and the morning's hymns were changed into revelry and bacchanalian roar. When we came ashore the next morning, we were highly entertained with the anecdotes related to us of the pranks performed during the night by the convivial priests, many of whom were unable to fulfil the duties of the altar, at the usual hour of prayer." P. 25.

Mr. Corry ventures to affirm, that the capital of the Sierra Leone Company has been "*unhappily expended without effect.*" That it has been expended is true, but certainly not without effects, which will appear in the eye both of political wisdom, and of enlightened humanity, to afford an ample return for the expenditure. We are aware

that to politicians and philanthropists of Mr. Corry's school, these effects may appear trivial and unimportant. But we make our appeal to less partial-judges; we make our appeal to the unsophisticated feelings of the public at large, while we ask, if it be nothing to have even conceived those plans of beneficence, which led to the institution of this interesting colony; and much more to have continued to pursue them for so many years, in the face of obloquy and ridicule, opposition and discouragement, loss and disappointment, calamities which would have been deemed sufficient to shake the constancy of the most resolute, and ingratitude which must have exhausted benevolence less ardent and persevering than that of the persons in question? Is it nothing to have contributed so largely as they have done to drag the Slave Trade into the light of day, and to reveal it in the view of a hesitating legislature, in all its hideousness, deformity, and guilt? Is it nothing to have detected and exposed the artifices and misrepresentations, by which the actors in this horrid tragedy, and their abettors, laboured to delude the ignorant multitude? Is it nothing to have proved beyond the reach of farther controversy, that the intellectual powers of the African are on a level with those of his oppressors; that he is capable of comprehending and fulfilling every civil and social obligation; and that he can feel, in all their force and potency, those considerations by which Christianity raises the views of its votaries above "this visible diurnal sphere," and gives him a reversionary interest in the glories of heaven? Is it nothing to have communicated the benefits flowing from a knowledge of letters, and from Christian instruction, to hundreds of negroes, on the coast of Africa; and by a careful education in this country, to have elevated the character of several of the children of Afri-

can chiefs, and directed their minds to objects of the very first importance to their brethren, both in a civil and religious view? Is it nothing to have ascertained that the cultivation of every valuable article of tropical export may be introduced into Africa; that negroes, in a state of freedom, are susceptible of those motives to industry and laborious exertion which influence white men; and that many African chiefs are sufficiently enlightened to comprehend, and sufficiently patriotic to encourage, schemes of improvement? Is it nothing to have demonstrated, that negroes may be governed by the same mild laws which are found consistent with the maintenance of rational liberty, even in this kingdom; nay, that they may be safely, and advantageously entrusted with the administration of those laws, not only as jurors, but as judicial assessors? Is it nothing to have retrieved the credit of the British, we may add, of the Christian name, on the continent of Africa, and to have convinced its inhabitants, "that benevolence and good faith may really reside under a white complexion; and that there are Englishmen, who, far from kidnapping the merchant or labourer who puts himself in their power, desire nothing but his improvement and happiness *?" And, to bring our questions to a conclusion, is it nothing to have established, in a central part of Africa, a colony provided with copious means both of defence and subsistence, which may serve as an emporium of commerce, a school of industry, and a fountain of knowledge, civilization, and religious light, to the inhabitants of that continent; and which, in no long time may richly repay to Britain, every benefit she can bestow, by opening a wide and continually en-

* See Report of the African Institution, printed by Phillips, George Yard, Lombard Street, p. 54, where this subject is fully; and largely discussed.

creasing mart for those manufactures, and that commerce, which the inveterate hostility of Bonaparte has excluded from their ancient channels†? We cannot admire the structure of that man's mind, who does not feel the magnitude of these effects, or who can, for one moment, put them in competition with the pecuniary sacrifices, which have been incurred for their attainment.

We must now hasten to close this review; but we think it proper, first, to recur to a point which has been already noticed, we mean the author's style of composition.

Where Mr. Corry confines himself to simple narration, and does not affect fine writing, we meet with comparatively little to provoke criticism; but whenever he aims at discrimination, or attempts to be argumentative or impressive, he generally becomes trifling, absurd, or bombastic; and one or two happy specimens of the figure of speech, vulgarly called nonsense, might be produced from his pages.

"It is from females alone that man derives his highest happiness in this life; and, in all situations to which he is exposed, they are the *assuasive* agents, by whom his sorrows are soothed, his sufferings alleviated, and his griefs subdued; while compassion is their prominent characteristic, and sympathy a leading principle of their minds." P. 19.

"Sierra Leone is a central situation, from whence *evolution* is to proceed with requisite facility." P. 21.

"The nations upon the windward coast are in general little influenced by belief in their actions." (Belief of what?) "They are extremely jealous of white men, designing, ferocious, and cowardly; but there are, notwithstanding, a great variety of localities existing among them, and it will be found, that their climate and habits are closely assimilated." P. 63.

"Notwithstanding the *cunning* and *disimulation* which characterizes (characterize) these people, they are *generous*, *open*, and *hospitable*." P. 96.

"They" (i. e. the Sierra Leone Company,) "should have employed them," (purchased slaves gradually manumitted.)

† Ibid, p. 52 and 62.

"as the agents to their tribe, to make known to them the arcana of wealth in their country, dormant through hereditary barbarism and superstitious idolatry." P. 127.

"Thus may the long seclusion of the African from the light of truth and revealed religion be annihilated, his inveterate jealousy allayed, his nature regenerated, and his barbarism fall before the emanations of enlightened existence." P. 83.

Of this last passage, the author appears to be so enamoured, that he repeats it again, almost verbatim, p. 129.

It is, perhaps, scarcely worth while to remark, that Mr. Corry speaks of lions and tigers, as among the animals of Sierra Leone and its vicinity, although no trace has been discovered of their ever having existed in that district, and certainly none are to be found there at present. His map very properly makes the island of Bananas to lie about ten leagues to the southward of Sierra Leone, but his plate places them in relative situations, which are wholly irreconcilable with this position.

We have not given any abstract of Mr. Corry's plan for the civilization of Africa, both because it would occupy too much space to examine all the heterogeneous propositions of which it is composed, and because whatever there is in it deserving of attention will be found either in our review of Mr. Wilberforce's letter to his Constituents, (Number for April, p. 260.) or in the report of the African Institution already referred to.

We trust that our readers will excuse the length into which we have gone in this article, as it appeared to be important, at the present moment, to prevent misconception on the subject of which it treats.

A Letter to the Chairman of the East India Company, on the Danger of interfering in the Religious Opinions of the Natives of India; and on the Views of the British and

Foreign Bible Society, as directed to India. By THOMAS TWINING, Esq. Senior Merchant of the Bengal Establishment. London. Ridgway, 1807. Price 1s.

WHEN we first saw the letter before us, we were disposed to regard it as one of those impotent efforts of the enemies of Christianity, with which the French revolution has unhappily made us so well acquainted, and which, while it served to indicate the malignant hostility of the mind from which it had proceeded to all that is true in religion, or excellent in morals, would produce no feeling in the Christian reader, but that of commiseration for its unhappy author. No sooner, however, had Mr. Twining thought proper to add to this pamphlet the weight of his respectable name, and to announce it as only the precursor of a motion, which he intended to bring before the Court of East India Proprietors, for expelling from Hindostan all the Christian missionaries, who are now labouring in that extensive, but neglected field; and for preventing the Holy Scriptures from being circulated in the languages of the East, than we began to view it with different eyes, and to consider ourselves called upon to expose, as far as we were able, the weakness and, we would add, without meaning any personal offence, the wickedness of the views which it promulgates. We are the more anxious to do this, because we have observed, with no small regret, that Mr. Twining has found some supporters among those whose local knowledge and popular talents may perhaps give to their opinions more credit than they really deserve.

It is not our intention to enter, at present, on the defence of the British and Foreign Bible Society. This has already been done, with his usual ability, by one of the Secretaries of that society, the Reverend Mr. Owen, to whose Letter to

Edward Parry, Esq. (published by Hatchard) we beg to refer our readers. All we intend to do at present, indeed all we can do, is to state those considerations, on the general subject of Indian missions, which have presented themselves to our minds on the hasty view we have had time to take of it. If our readers should find them less concocted than could be wished, they must attribute it to our sense of the urgency of the occasion, which requires that no delay should occur in bringing the matter before them, and pressing on their minds its magnitude and importance. They may have to complain that our ideas are ill arranged or imperfectly enounced; but we trust they will find these unavoidable defects compensated by their truth and justice. It is true we have never crossed the line as Mr. Twining has done, and we are too poor to be proprietors of India stock; yet we have the presumption to think, that with a moderate stock of general principles, and a sincere love for the truths of Christianity, we are capable of forming a sound judgment on the questions under discussion.

What then is it, we would ask, which these alarmists dread? They insist, that any attempt to convert the inhabitants of Hindostan will issue in the ruin of our Eastern empire. But of these inhabitants the higher classes are for the most part Mussulmans,* and the lower classes Gentoos. Will then the progress of Christianity among the poor Pariars, or even among the Sowdras and Banyans, very greatly excite the jealousy of a true believer in the Koran? Is the disciple of Mahomet likely to view the destruction of idolatry with peculiar indignation? Or should some proud Mogul be won over to the faith of Jesus; does Mr. Twining, and the terrorists who adopt his sentiments, fancy, that the Hindoos will rise by millions to avenge the downfall of their persecutors? Are the fires of

Aurengzebe forgotten? Even therefore if the work of proselytism were at present advancing on a large scale, seconded by all the efforts of government, it would argue, I think, no great temerity to hope, that our empire might survive to witness the establishment of Christianity in the East.

But when we consider who are the missionaries now labouring in this vast field, it really requires no small share of soberness, to hear the moans of those who are under such alarms, with tolerable gravity. A few faithful servants of their Lord, men "of whom the world is not worthy," have forsaken their friends, their homes, their country, and are willing to forego every worldly comfort, in hopes of persuading some as least of their less happy fellow-creatures to listen to the glad tidings of salvation. Their numbers are insignificant, and the range of their influence confined. They are not even patronised by their governors. They are merely tolerated; and *, except that they are Christians, we scarcely know how they can furnish matter of offence to the most fastidious. Yet Christians there have always been in India, and proselyting Christians too. The Jesuits were long established in the northern provinces, and carried on their work successfully. They made converts in abundance; yet no commotions ensued. The people did not fly to arms in defence of their pagodas. On the contrary, in a season of scarcity, they brought their children to the fathers by thousands, and were willing they should baptize, if they would undertake to feed them. The Christians too of St. Thomas have been settled in Travancore for nearly fifteen centuries; and their Church was probably spread in earlier times over the whole coast of Malabar. When we recollect

* "Vir bonus, nisi quod Christianus," was the eulogy of a Heathen on a believer of the first ages.

the train of infidel conquerors, who successively ravaged India, there can be little doubt that the borders of this establishment have been gradually narrowed. Indeed it is wonderful that even a remnant should be preserved. Yet a sanctuary remains amid surrounding profaneness,

Like the rose of the wilderness left on its stalk,

To mark where a garden had been.

This faithful, though forsaken body of believers, have not forgotten the great duty of preaching the Gospel to the Gentiles; nor do we find that their exertions have been attended with any distressing consequences. They are greatly respected by the Nairs, who are reckoned among the strictest of the Hindoos; and are admitted to very high stations of honour by the Rajahs of Cochin and Travancore. Undoubtedly they are under some discouragement in the work of conversion. The country governments are jealous in this particular (as what government would not be?) but the catechumen, when once converted, suffers no persecution on account of his religion. We may perhaps take this as a pretty fair specimen of the resistance which missionaries are likely to find from the existing prejudices of India.

With respect to those European missionaries who have been labouring in that quarter, it is impossible for Mr. Twining to say, that *they* have been the emissaries of "sectarians" or "enthusiasts." They were established in the hither peninsula before methodism was invented; and their origin is connected with every thing that is venerable in Church and State. "Kings have been their nursing fathers, and Queens their nursing mothers." The Society for promoting Christian Knowledge first settled them in India. The pious primate of the day acknowledged these ministers of the Gospel as his brethren, and declared he envied them the honour of their

labours. Those labours have been continued for more than a century, without exciting any feelings, but gratitude and veneration, either in India or in England. And with respect to the Baptist Missionaries in Bengal, no one has ever ventured to insinuate that they are not loyal and peaceable subjects, as well as men of exemplary piety. Where has it been discovered that this little body has possessed itself of a new box of Pandora; and are about to lift up the lid that half Asia may be distracted? Really when gentlemen cry out thus, and endeavour to alarm our fears by talking of Vellore and Rosetta, and Buenos Ayres, (they might as well talk of Actium and Philippi) we must say that they are either not very rational or not very honest *.

* We will here just note a passage in Dr. Buchanan's memoir, which Mr. Twining seems to treat as a revival of the fire and faggot system. Dr. Buchanan having observed on the intolerant bigotry of the Mahometans in their conduct towards the Hindoos, adds, "*A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subjects.*" Now, really we had always thought, that the contemptuous spirit of subjects, either towards the state or towards each other, was a very fit reason for coercing, i. e. restraining, them. What does Mr. Twining think of the laws in this country against libels, and those offences which the gentlemen of the robe call treasonable misprisions? Are not these regulations "*coercing a contemptuous spirit?*" We have statutes, too, by dozens, for restraining and punishing religious intolerance, whether exercised against those who are within or without the pale of our establishment. Yet this innocent passage in the memoir, throws Mr. Twining into a fever. He prints it in capitals; swells that fearful word *COERCING* into twice its natural size; and then exclaims in a note, "*Gracious heaven! what sentiments are here sent forth amidst the population in India!*" Formidable sentiments indeed! yet such, as must, of necessity, not only be sent out, but practically enforced, in every well ordered community. We omit, because it were endless, to notice all the other absurdities and perversions of fact which Mr. Twining has

And here we would ask those, who are hostile to the propagation of Christianity in the East, to inform us, what are the projects of beneficence, which *they* have designed in favour of the Hindoos. Mr. Twining talks of "*his intercourse with the natives of India, which has led to an attachment, which will not permit him to remain a silent spectator of attempts, to disturb their dearest rights, and would their tenderest feelings.*" p. 29. One should really imagine, from this sort of language, that the author thinks his old acquaintances in the East very comfortably situated; and only feels anxious that their happiness should not be disturbed. Those however, who possess any acquaintance with political science, or any just estimate of the benefit of religious light, will hardly chuse to entrench them upon such ground. No one can seriously think we ought to rest satisfied with the present condition of our Indian subjects, unless he thinks too, with certain enlightened statesmen, that the mass of men were born to be drudges for their betters, and are only spoiled by in-

contrived to compress into about seven octavo pages; for of just so many does that part of the pamphlet, which has proceeded from his own pen, consist. The remaining twenty-three pages are made up of garbled extracts, from the Reports of the British and Foreign Bible Society and Dr. Buchanan's memoir; in which, were it not for the dexterous use that is made of "*crippled itylies, and Patagonian capitals,*" (to use the words of Mr. Owen) it would be hard to discover a single expression, calculated to justify the author's alarm. For our own parts, we have been able to find only one passage which we can consider as particularly applicable to the present discussion; and we beg leave to point it out, as a suitable motto for the third edition of Mr. Twining's pamphlet. "Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of deism, or of atheism, or of polytheism; and not from the principles of the Christian religion." p. 24.

dulgence. Even this will not be sufficient. He must hold also, that the Gentoos are an inferior race of beings, incapable of enjoying the advantages of which Englishmen are possessed; for up to that point at least, we know that the lower classes may without danger be entrusted with blessings. Yet we certainly very greatly understate the truth, when we say, that the mass of the people in Hindostan, are, with respect to all the great elements of social happiness, as far below the labouring orders in this country, as we generally esteem those orders below the principal aristocracy of the nation. Upon this fact there can be no question. A people more miserably depressed in the social scale, more entirely destitute of all share direct, or indirect, in their own government, more low in their own estimation, more degraded in their general sentiments and moral habits, the world, we believe, has never witnessed. A large portion of the community are literally outcasts from society, and are shunned as a pestilence by their fellow-creatures. Their presence communicates pollution; and relegated to deserts, they drag on a miserable existence, in poverty and meanness, shut out from all ingress into civilized life. To them, "*hope never comes, that comes to all.*" For the rest, they are a weak, and low race. Relaxed by the intense heat of the climate; groaning under the yoke of a bloody superstition; trampled down, age after age, under the feet of their barbarous invaders; chained to earth, by the artificial system of casts, which their wise forefathers invented, for the eternal bondage of their posterity; they present to the moral eye, a spectacle, more woe-ful and piteous, even than the wretched savages of the coasts of Chili, and New South Wales. Those poor barbarians need only instruction, to emancipate them

from their miseries. But the powers of earth and hell appear to have conspired to perpetuate the degradation of the Hindoos.

We are not so illiberal as to think, that the gentlemen who resist the diffusion of Christianity, really wish that the people of Hindostan should continue forever "shut up in bondage, and in blood." Suppose then, it is a fair hypothesis, that they should say; "Let us gradually introduce the natives of India to the possession of all civil privileges, but let us on no account meddle with their religion."—Were these gentlemen philosophers, we should feel no surprise at the proposal. Undoubtedly this would be a new experiment upon human nature; but we much deceive ourselves, if the projectors would not bitterly repent their curiosity. There never yet has existed a country in the *pagân* world, where the mass of the people has been at once knowing and obedient. We have no difficulty in confessing, that we do not believe such a phenomenon ever will be witnessed. There are but two ways of governing mankind; by fear, or by the action of moral sentiments. Fear is a native of darkness. When ignorance is dispersed it dies. Moral sentiments are the great ties that hold civilized societies together. In our judgment, it is very questionable, whether, in the progress of general knowledge and improvement, every regular government in Europe would not long since have been overthrown, had not mankind, when light broke in upon them, been found possessed of a religious system, by which submission to constituted authorities is inculcated as a duty. Christianity has since, in some measure, lost its efficacy; but opinion is still powerful, and opinion, though an illegitimate child, retains an evident resemblance to the parent whose throne she has usurped. The lower classes still, for the most part, obey from principle. What would be

the probable effect of establishing a different standard, we have lately had an opportunity of witnessing; and few, we believe, doubt that the destruction both of Christianity and a Christian system of opinion, very materially accelerated the late revolution in France *.

If then the proposed experiment is to be made in Hindostan, to say the very least, it must be made at hazard; without a precedent; and therefore without any sufficient means of calculating consequences. To throw dice in politics can never be desirable; but here we shall throw with all the chances against us. Even in European states, where the governors and governed have sprung from the same stock, where there are few real injuries to be avenged, where sentiment is on the side of loyalty; it is doubtful, whether the native turbulence of mankind could be restrained, in this or in any enlightened age, without the aid of christianity. What then can be our hopes of retaining a settled ascendancy in the East, without a similar assistant, where we are at best but colonists; where we are not protected by a liberal system of feeling that renders allegiance honourable; and where a retrospective glance to former æras will create, in the mind of the enquirer, no very benign or reverential sentiments towards his foreign masters?

In this view of the subject, we have only three lines of policy open to us in India. To shut up the natives in perpetual darkness; to abandon all hopes of retaining a permanent authority in that quarter; or to propagate Christianity and be safe. It will not improbably be our duty speedily to make the election.

* See this point very ably discussed in an article on Monsieur Mounser's publication in the *Edinburgh Review*, vol. I. The plastic power of Christianity in holding together the different orders of the state is here fully conceded; though this work is supposed by many to favour infidelity.

But we will not be guilty of so great injustice to the cause of Christianity, as to rest its merits simply on its political importance. Most assuredly our own state interests are deeply concerned. These however ought not to be our first consideration. The temporal happiness of the individuals now placed under our protection ought evidently to be preferred above our national aggrandizement; and their spiritual welfare will be placed, by every wise and good man, far before either. We do not perhaps enough reflect on the advantages which real religion communicates to us even in this life. And here indeed we cannot overlook the influence, either direct or indirect, which it exercises upon every system of government; for the well-being of men must always, on a large estimate, be very materially affected by the political regulations under which they live. A celebrated writer* calculates, that upon a general account of happiness and misery, about one third of the items would be found under that head. But we wish rather to dwell on Christianity, "from heaven descended to our low-roofed sheds," as it affects us individually in private life. The true believer knows that he has a father above, to whom, even in his present weakness and corruption, he is dear: a father who knows his wants, and delights to supply them; whose eye continually surveys him, watching to do him good, to teach him his true happiness, to lead him by gentle and constant discipline towards perfect holiness and peace: a father who graciously accepts his prayers, forgives his sins, and shelters him in every danger, for the worthiness of our great Redeemer. Is it nothing to live in communion with him who created us, the wise, just, merciful, and holy God, blessed from everlasting? The great founder of the academic school

* Sir James Mackintosh in his *Vindiciae Gallicæ*.

would have thought otherwise: he has been accused of mysticism, only because he endeavoured to draw men off from vulgar objects to the contemplation of the first good. The true believer is full of tenderness towards his fellow-creatures; his heart overflows with affection, and neglecting his own interests he is continually solicitous to diffuse happiness around him. Can we think such a temper of mind possessed but of trifling gratification? The first of Roman philosophers entertained different sentiments: "*Charitate benevolentiaque sublata, omnis e vitâ sublata est jucunditas* †." The true believer is humble and self-denied. It would be idle to contend earnestly for the beneficial effects of such qualities. These are matters on which men have in all ages agreed to say one thing and act another: the "*virtue*" of Zeno was built on the subjugation of the moral man: the *pleasure* which Epicurus exalted was to be found only in moderation. Above all, the true believer has an anchor of the soul. His heart can rest in hope. Instead of being, like others, the sport of fortune, he surveys the storms of life, and can receive its buffets with a smile of cheerful confidence. Here is not his home; and the country through which he is journeying, even when to common eyes it seems most cheerless, appears to him illuminated by the sunshine of hope, and bright with the reflected lustre of that glowing region, whose glories, though at first seem dimly in the horizon, daily become more and more radiant as he advances.

But this life is short; and its advantages on a sound estimate hardly worth calculating. Let us never forget, that in India the everlasting welfare of fifty millions of human beings is committed to our care. We know it is commonly said, "Is there no way to heaven but one?" What if we reply in the language of the Apostles: "There

† *De amicitia*.

is none other name under heaven whereby we must be saved :” “ He that hath the Son hath life, and he that hath not the Son, hath not life, but the wrath of God abideth on him.” Waving however the discussion of points which certainly involve some speculative, though little practical difficulty, two things are quite clear, from the language of Holy Writ, to those who allow its authority : That “ without holiness no man shall see God :” That the Gospel of Christ is incomparably the greatest blessing ever bestowed on man. Let those then, who believe in Revelation, and value the immortal interests of their fellow-creatures, seriously consider how great is the interval between the moral habits of the Hindoos, and the standard of Christian holiness ; and how faint the prospect, that real purity of heart and life should ever be attained under the dominion of the Gentoo idolatry. Let those too who resist the diffusion of Christianity recollect, (unless as there is too much room to suspect, they are rescued from the reproach by their infidelity,) that they are refusing, to the nation whom they profess to protect, that knowledge, which the voice of God himself has a thousand times declared to be alone true wisdom ; which the angelic company triumphantly celebrated, as “ glad tidings of great joy which should be to all people *.”

A few words more and we have done. The crisis at which we are arrived is most perilous. We are

* It may not be generally known that a resolution stands recorded on the journals of the House of Commons, which gives an authoritative sanction to these sentiments. It was adopted, after mature deliberation, on the 13th of May, 1793. The substance of it, is, that it is the PECULIAR AND BOUNDEN DUTY OF PARLIAMENT TO PROMOTE THE RELIGIOUS AND MORAL IMPROVEMENT OF THE INHABITANTS OF THE BRITISH SETTLEMENTS IN INDIA. And the act of 1793 empowers the company to send out persons for that purpose.

now hemmed in on every side with enemies. We are weakened by divisions within, and overshadowed by the power of an implacable enemy from without. Is this the moment to insult the God, on whose succour we rely, by wantonly dishonouring his Son ? Religious men (and their numbers are considerable†) look with anxious eyes to the result of the approaching discussions on this subject. They think, we believe not unreasonably, that they are of importance to Great Britain as well as India. Let not those whose duties connect them the most closely with this question, act as if they had the least interest concerning it. The first moral obligation imposed on every proprietor, is to inform himself sufficiently of the subject on which he votes. The next, to act without fear or shame, according to the unprejudiced dictates of his conscience. On all of them an awful responsibility must devolve ;—a responsibility to this country and to India, to the present age and to posterity ;—a responsibility which shall one day be answered at his throne, who has declared that he is “ jealous of his glory,” and will fearfully avenge himself upon those who have the presumption to despise him, or to obstruct the progress of his Gospel‡.

† Those who are interested in upholding the monopoly of the East India Company would do well to recollect, that as the propriety of renewing their charter will, in no long time become a subject of legislative deliberation, it may be inconvenient to alienate from their party that large body of men in this country who feel that Christianity is God's best gift to man. At present this body is for the most part friendly to the maintenance of the Company's privileges ; but this will no longer be the case, if it should appear that their maintenance is the grand bar to the introduction of the Gospel into India. In that event, (whatever may be the personal sacrifice) they will to a man swell the list, already formidable, of those who contend for the justice and expediency of a free and unrestrained trade to our Asiatic dominions.

‡ After the above review was written, we met with a pamphlet, entitled, “ Ob-

OBITUARY.

CHARACTER OF MR. FOX.

* (Concluded from p. 768.)

HAVING brought down our narrative to the period of the death of Mr. Fox, we shall now conclude by offering a few observations both on his private and public life, as well as on the general situation and prospects of the country at the period at which we write.

Mr. Fox was remarkably beloved by the circle of his friends. He had very frank and unassuming manners, and a most kind and gentle disposition; he is represented by those who best knew him, as having possessed even the simplicity of a child. But we will allow one of the warmest of his panegyrists to speak for himself. "Mr. Fox," says Sir James Mackintosh, "united in a most remarkable degree the seemingly repugnant characters of the mildest of men, and the most vehement of orators. In private life he was gentle, modest, placable, kind, of simple manners, and so averse from parade and dogmatism, as to be not only unostentatious, but even somewhat inactive in conversation. His superiority was never felt but in the instruction which he imparted, or in

the attention which his generous preference usually directed to the more obscure members of the company. His conversation, when it was not repressed by modesty or indolence, was delightful. The pleasantries perhaps of no man of wit had so unlaboured an appearance. It seemed rather to escape from his mind than to be produced by it. He had lived on the most intimate terms with all his contemporaries, distinguished by wit, or politeness, or philosophy, or learning, or the talents of public life. In the course of thirty years he had known almost every man in Europe whose intercourse could strengthen, or enrich, or polish the mind. His own literature was various and elegant. In classical erudition, which by the custom of England is more peculiarly called learning, he was inferior to few professed scholars. Like all men of genius, he delighted to take refuge in poetry from the vulgarity and irritation of business. His own verses were easy and pleasing, and might have claimed no low place among those which the French call *Vers de Societ  *. He disliked political conversation and never willingly took any part in it. Perhaps nothing can more strongly

servations on the present State of the East India Company, with prefatory remarks on the alarming intelligence lately received from Madras as to the general disaffection prevailing among the natives of every rank, from an opinion that it is the intention of the British government to compel them to embrace Christianity;" on which, had we had time, we should have made a few remarks. The author, whoever he is, shews a still more rooted hostility than even Mr. Twining to the propagation of Christianity; and though he attempts to disguise this hostility under a flimsy veil of affected respect for the *Holy Scriptures*, and the *good old Church of England*, he only shews himself thereby to

be an adept in those arts by which the atheistical conspirators of France, Voltaire and his associates, laboured to accomplish the grand end of their confederation. His recommendation on this subject to "the East India Company, the Government, and the Legislature," (and which is in substance, CRUSH CHRISTIANITY IN INDIA) reminds us of the compendious exhortation which the Arch-Infidel, to whom we have alluded, was in the habit of addressing to his adherents. Innumerable mistatements and misrepresentations might be pointed out in this pamphlet, were it possible for us to enter on the task of reviewing it. That task, we doubt not, is already in abler hands.

prove the deep impression made by this amiable part of his character, than the words of Mr. Burke, who in January 1797, six years after all intercourse between them had ceased, speaking to a person honoured with some degree of Mr. Fox's friendship, said, "To be sure he is a man made to be loved;" and the emphatical words were uttered with a fervour of manner which left no doubt of their heartfelt sincerity. From these qualities of his private, as well as from his public character, it probably arose that no English statesman ever preserved, during so long a period of adverse fortune, so many affectionate friends, and so many zealous adherents."

It is by no means our wish to weaken that impression which the preceding quotation will have given of the agreeable, and even delightful qualities of Mr. Fox; it will, however, be necessary that we should, as moralists, exercise our accustomed strictness, and endeavour to prevent the private life of this engaging man from being considered as furnishing a good standard of general morality. We have already adverted to the uncontroled habits of his earlier years. They excited a suspicion of his public principles, in the minds of many sober and religious persons. The horse course, and the gaming table, were thought to be not the best school of political virtue; and the reformation of the state was deemed not likely to proceed safely, under the auspices of one who was far from being distinguished for his correctness as an individual. The liberty of such a man was naturally supposed to border on licentiousness. Indeed sentiments of this kind may possibly have operated, with some persons, too long and too strongly to the prejudice of Mr. Fox. We have the satisfaction of remarking that even in his early youth, (we mean at the period when the marriage act was under the discussion of Parliament,) he described, in a very just as well as affecting manner, the

etils incident to women who have been tempted to forsake the path of virtue; his argument indeed against restricting marriages having been founded on considerations of this sort. Let then the young and unprincipled reflect that they have at least the *testimony* of Mr. Fox against dissoluteness of life, a testimony arising out of a large political view of the subject, and founded also, it is to be feared, on some knowledge of the case. His marriage which was first announced when he went to Paris in 1802, may doubtless also be considered as a homage paid to virtue. Indeed he occasionally indicated in his speeches the leaning of his judgment to the same side. However defective in his own practice, he was no approver of the French philosophy, in respect either to marriage or general morality. He was of that numerous class who say "*video meliora proboque*," sometimes indeed endeavouring by the frankness with which he seemed to add, "*Deteriora sequor*," to disarm the criticism, invite the charity, and even overpower the judgment of his hearers. Let no one, however, think slightly of the mischief of a lax morality among the great. "Common men, (says Massillon,) seem to be born only for themselves; their virtues or their vices are as obscure as their condition. But great men seem to be born only for others. The same rank which holds them forth to view, sets them up as models. The multitude find a strong law in the examples of their superiors; their life is reproduced; and even those who censure their vices learn to imitate them. It is not to their own nation only that the impression is confined. Their actions pass from mouth to mouth, from province to province, from nation to nation." And when their morality is defective, "even the Nathans, the prophets of the Lord, are silent." How important then is every part of their private conduct, and how awful also their

responsibility. The common vices of folly and dissipation, should also advert to another consideration. The talents of Mr. Fox served to exempt him from much of that degradation in the eyes of men, to which inferior persons acting a similar part are generally subjected. A person of his class is preserved under almost any circumstances from the temptation to resort to acts either of dishonesty or meanness. However oppressed by debt, or immersed in pleasure, he was still the object of admiration to his friends, and in him to receive pecuniary assistance, was to confer rather than accept a favour.

When Mr. Fox touched upon any religious topics in parliament, he used the language of reverence for what is sacred; he offended no religious feelings, or even prejudices; he held high the right of private judgment in religion; he respected every scruple which was truly conscientious. He was however far from zealous for the propagation of that general Christianity which he professed, and occasionally assumed credit for ignorance of some distinctions in religious doctrine, which he too easily assumed to be unimportant. He supported some motions for the removal of the corporation and Test Acts, and he once moved the repeal himself. He on this occasion represented the differences subsisting between churchmen and dissenters, as relating chiefly to a "speculative" question respecting the person of Christ; not being sufficiently apprized of the very superior number of those dissenters who are of the orthodox class. He had received his brief from the leaders of the Unitarian body, many of whom undoubtedly possess considerable learning and talent, and he appeared to agree in their opinion of the insignificance of religious error. We mean not to insinuate that his christianity was precisely of their texture. He de-

nominated himself a member of the Church of England, and preferred her, as he once observed, on account of the middle character which she assumed, adopting neither the multiplied ceremonies of the Papists, nor the too great simplicity of the dissenters. We cannot wonder if the question respecting the person of our Saviour, as well indeed as others connected with it, should have appeared insignificant to a modern statesman; to a statesman especially who was not engaged on the side of orthodoxy, by his connection with the heads of our religious establishment; exercising on many points a real liberality of mind, and professing to ground his political support, both of the Church, and of her articles of faith, on their presumed conformity to received opinions, rather than his personal conviction of their excellency. Distinctions respecting religious doctrine, may undoubtedly be too nice, but the contrary error is much more common. It is natural to all those who do not allow the general subjects of religion, to come sufficiently under their cognizance, and it has its different degrees. Some of the philosophers at Athens treated the doctrine of a resurrection as a subject of mockery, and many Athenians hearkened to it as merely to one of those "new things" which served to gratify curiosity. Tacitus and other Roman historians, however discriminating in most points, did not enter even into the distinction between Jews and Christians. The Christians seemed but a sect of Jews, and the difference between them usually escaped the notice of philosophy. Mr. Fox was not, as we fear, a frequenter of the public worship of the Church, and his principles of toleration seem to us to have been much too nearly connected with indifference.

Such according to our best conception, was the general character of Mr. Fox, and if we reflect on the natural impetuosity of his tem-

per as well as on the lamentable deficiency of his education, and the uncontrolled licence of his early life, we shall see reason to admire the goodness of God, who restrains, by a variety of providential means, the vehemence of those dispositions which religion is not employed to control, and causes many of the evils of our corrupted nature at length to limit and correct themselves. The pecuniary distresses of Mr. Fox involved him at one time in difficulties, from which he was extricated through a subscription of his friends, afforded on the express condition of his not again indulging himself in his accustomed play. What might he not have been; what services might he not have rendered to the cause of Christianity, to morality, to true liberty, and to his country, if his private life had been in every respect as bright and exemplary as his temper unquestionably was kind and amiable; and if, the partial spirit of an oppositionist being laid aside, his surprising powers had been awake to every call of pure religion, of disinterested patriotism, and of Christian goodness and virtue!

But we proceed to his more public character. "To speak of him fully as an orator (says the same friend to the deceased, whose words we have already quoted) would require a long essay. Every where natural, he carried into public life something of that simple and negligent exterior which belonged to him in private. When he began to speak, a common observer might have thought him awkward, and even a consummate judge would only have been struck with the exquisite justness of his ideas, and the transparent simplicity of his manners. But no sooner had he spoken for some time, than he was changed into another being. He forgot himself and every thing around him. He thought only of his subject. His genius warmed and kindled as he went on. He darted fire into his audience. Torrents of impetuous

and irresistible eloquence swept along their feelings and conviction. He certainly possessed, above all the moderns, that union of reason, simplicity, and vehemence, which formed the prince of orators. He was the most Demosthenian speaker since Demosthenes. 'I knew him,' says Mr. Burke, in a pamphlet written after their unhappy difference, 'when he was nineteen, since which time he has risen by slow degrees to be the most brilliant and accomplished debater that the world ever saw.' The quiet dignity of a mind roused only by great objects, the absence of petty bustle, the contempt of shew, the abhorrence of intrigue, the plainness and downrightness, and the thorough good nature which distinguished Mr. Fox, seem to render him no very unfit representative of that old English national character, which, if it ever changed, we should be sanguine indeed to expect to see succeeded by a better."

We are most happy to avail ourselves of this eloquent description of the oratory of the great English Demosthenes. We must, however, beg leave to dissent in some degree from the last sentence of the quotation. Mr. Godwin has also drawn a portrait of Mr. Fox, and he has in like manner characterized him as a man peculiarly English. "Pitt," says this extravagant writer, "was merely a statesman; he was formed to seize occasions to possess himself of power, and to act with consummate craft upon every occasion that arose. He belonged to ancient Carthage—he belonged to modern Italy,—but there is nothing in him, that expressly belongs to England. Fox, on the contrary, is all over English. He is the mirror of the national character of the age in which he lived,—its best, its purest, its most honourable representative." We are very willing to acknowledge that Mr. Fox, by his private manners and general deportment, very happily revived the old cha-

acter of a British gentleman; but viewed as a politician, we confess that he presents to *our* minds the idea not so much of an Englishman, or even of an old English Whig, the appellation which he assumed, as of a modern English oppositionist. For did he not maintain through life a systematic opposition to every administration, of which he did not himself constitute a part; and yet more than once unite, or offer to unite, with those statesmen, from whom he had most signally differed when they were in office? He opposed and overthrew first Lord North, whom he afterwards joined; and then the Earl of Shelburne, whose coadjutor in the cabinet he had antecedently been. He next contended against Mr. Pitt, with whom he was subsequently willing to coalesce, yet whose measures, both of peace and of war, were attacked with nearly the same severity. The moderation of Mr. Addington, afterwards a member of the same cabinet, did not prevent his having to count upon Mr. Fox as a systematic opponent; and when Mr. Addington had retired, and the attempt of Mr. Pitt to include his rival in the administration had failed, Mr. Fox, however well disposed to co-operation in the cabinet, resumed his former attitude of hostility, and began to declaim against his old adversary with all his accustomed vehemence.

Mr. Fox is termed, by Sir James Mackintosh, a Demosthenian orator. There was undoubtedly much similarity in the eloquence of the two men. A difference is however observable, in respect to the characters against whom that eloquence was directed. The Englishman declaimed against the successive ministers whom we have named;—he also inveighed against the Duke of Brunswick, on the occasion of his threatening manifesto to the French; against the several members of the continental coalition, whom he was used to denomi-

nate the crowned despots of Europe; and recently also against the king of Prussia, for his meanness in the affair of Hanover. One person, by no means friendly to the liberties of mankind in general, or of England in particular, escaped the severity of his indignation; against whom, however, it might have been expected that a Demosthenian orator, and one abounding with English spirit, would have pointed at least an occasional philippic. This man, however, instead of having his character laid open to himself, and to the world, by means of the eloquence of Mr. Fox, had the gratification of seeing the illustrious oppositionist at his court, during the short interval of a precarious peace. What should we have said of the ancient orator, if his eloquence, instead of being employed to expose Philip, the crafty intriguer in all the surrounding states, the general subverter of the liberties of the world, and the projector of the invasion of Athens, had omitted to censure this particular individual, and had been known to posterity only by the vehemence of his declamations against some leading men in the Amphictyonic council, or of some rival speakers in the Athenian state? The Grecian orator, true in this respect to the leading interests of his country, though in point of personal bravery doubtless in no respect superior to Mr. Fox, turned the chief torrent of his eloquence against the arch enemy of Greece. He “shook the arsenal, and thundered over Greece to Macedon and Artaxerxes’ throne.” The softer Briton visited the modern Philip. An admirable speech of Mr. Pitt against Bonaparte is extant, and it will supply the historian of future times with a just character of the Corsican up to the period in which it was delivered. One friend also of Mr. Fox, who is supposed to have redeemed his faults by manifesting, on more than one occasion, a peculiarly *British* spirit, pronounced a not very mea-

jured philippic against the French despot. The indisposition of Mr. Fox to expatiate on this theme, so worthy of his powers, betrays some want of that plainness, and "down-rightness," and of that thoroughly English spirit, for which he has received, from some of his admirers, such very unqualified applause.

The too great reserve of Mr. Fox upon the point in question, for we do not impute to him an uniform and total silence, may chiefly be referred, as we think, to party spirit. Always eagerly occupied in the overthrow of British ministers, he pointed his philippics principally at them, and seldom spoke against that foreign enemy, whether republican or despotic, with whom it was their arduous task to contend. Party principles contract our view of the means of serving our country. They collect our patriotism into one point. They direct it to the single object of placing the administration in the hands of that set of men to whom we are devoted. Members of parliament who are under subjection to those principles, learn to regulate their parliamentary conduct by a simple reference to its influence on the credit of the favoured party.

Mr. Fox was himself a great advocate for party principles, and the prevalence of them seems to have much increased during his life. It may not therefore be improper to touch upon this subject. The best argument in their favour is the following. The crown, it may be said, by means both of its prerogative and its influence, is so powerful, that a strong counterpoise is necessary for the purposes of public liberty; and this is most safely and constitutionally supplied by a body of men acting together in parliament as a party. We shall not altogether refuse our assent to the argument thus generally stated: we shall not at least deny to an opposition, the same right of consulting together, and co-operating for poli-

tical ends, which is allowed to an administration; provided it is conceded in return, that such party of oppositionists is as fair an object of political jealousy as the government, inasmuch as the one may be supposed eager to acquire that patronage, emolument, and power, which the other is anxious to retain. But we are inclined to cut short our political discussion of this subject. It is in truth chiefly a moral question, and he who shall pay strict attention to the plain principles of morality will doubtless be conducted along the best and safest path, even though he should be a child in politics. We affirm then that it cannot be right, in a moral view, to lay aside that candor in judging an administration which ought to be cultivated in other cases; nor to plead the goodness of the end proposed (we are supposing the end to be the substitution of a better ministry) in justification of the least obliquity in the means by which it is to be accomplished. To give therefore to the public an unfair impression respecting either the intention, or the probable tendency, or the actual effect, of all or any of the measures of a ministry; to allow our passions in this respect to bias our judgment; or to profess a more exact concurrence of opinion with our party, than really exists:—all this is not political error; it is a violation of moral principle. It is far too much the modern practice to try political as well as other questions, by the test of a supposed general expediency. This expediency will almost always be assumed to be on the side to which our affections and interests incline. In the eye of those who hope to ascend into power by the medium of a party, fidelity to that party will appear expedient. It will become the great principle of political life. It will be erected into a point of honour; and though truth, justice, candor, towards the political adversaries of the day, fall down before it, yet, being affirmed to be expedient, it will be pro-

nounced to be also morally right. When party spirit has been inflamed to a certain height, politics, degenerating into mere personal competition, beget fierce animosity, bitter recrimination, coarse and virulent abuse. It has been the common subject of lamentation, that the true spirit of religion, which is mild and amiable, is easily lost amidst polemical controversy; and that those individuals who abound in the odium theologicum, too frequently take that chair in divinity which belongs to persons of a very different spirit. Nearly the same thing happens in political concerns. Politics, in the legitimate sense of the term, are a great, a liberal, and even a benevolent science; but party spirit converts these sweet waters into bitter. And as too much theological controversy causes many to turn with disgust from all religious society, so party tends to remove mild and dispassionate men from political life. We said that politics are in themselves a large and benevolent science. The science is large, inasmuch as it embraces all the great interests of our fellow-creatures; and it is benevolent, because it has the well-being of man for its object. It comprises religion within its extended view, since it avails itself of her awful sanctions, adopts the morality of the Gospel as highly conducive to political good, and connects religion with the state, by means of an establishment, which is intended, as has been well observed, not to render religion political, but to make the state religious. Contemplate then the dispassionate and enlightened statesman. His eye surveys the several orders of the community, and he is ready to minister to all their wants; but he more especially takes in hand the cause of those who are unfriended, and are at once modest and depressed. The maintenance of religion and morality is a leading object of his solicitude. He does not regard the establishment merely as an ancient fabrick, which

it is politic to continue to support; he is anxious to direct it to a religious end, and make it diffuse a religious spirit. Is he in power? He is a fellow-worker with its ministers; they, by their professional labours, he, by his example, by the manner in which he employs his extensive patronage, by the laws also which he proposes or which he executes, endeavouring to increase individual morality, as the best means of strengthening the foundations of the state. Whether in or out of place, he inculcates alike dutiful obedience to the law, and respect for all the branches of executive government. Knowing however the corruption of man, and the expediency of maintaining a check on persons in office, he watches their conduct with political jealousy, and he cherishes among the people the spirit of liberty. Liberty, however, as he knows, is through the same corruption of our nature continually verging towards licentiousness. Candour in judging of the acts of the administration on the one hand, and of the complaints of the people on the other, is the point at which he aims. He is the mediator between the two parties. He is neither the slave of the court, nor the flatterer of the multitude; nor is he the alternate favourer of each party, as ambition or interest may dictate. He is not impatient for power, though he may not refuse it. He can find abundant occupation in a variety of political pursuits, to which neither party spirit nor personal ambition could ever have inclined him; and he can condescend to smaller objects when the opportunity of pursuing greater is not afforded.

But we feel that we are treading on Utopian ground, or at least that we are supposing our politician to be the most eminent of Christians. We return to the point from which we had wandered, and shall only venture briefly to pronounce, that Mr. Fox's error was certainly not that of lending too general a coun-

tenance to ministers, but that of too much condemning them. We may confirm this remark, by adding, that he extolled far too highly the general character of that political body of which he was the head, being misled in this respect, as we are willing to believe, by prejudices arising out of his good-nature and urbanity, as well as by party spirit. At different periods of his life he was undoubtedly connected, both in affection and in politics, with many most distinguished commoners, and with some of the most exalted peers of this realm. He was not however so careful as to the choice of his associates, as he was eager in their praise. He too readily admitted his familiar friends at the club to all the honours of his party, and too easily imagined, or at least too willingly represented, that phalanx of oppositionists who, in the coarse judgment of many of the public, a judgment certainly in a great degree erroneous, were contending merely for the loaves and fishes, to be the only faithful guardians of the constitution, a select, patriotic, and sacred band.

We are persuaded that the general sentiments expressed in the preceding pages will nearly accord with those of an impartial posterity, who will not fail to reflect on the fact, to which we have recently adverted, namely, that Mr. Fox consented to join every one of those whom he systematically opposed, and whom by thus opposing he contributed to degrade in the public estimation. This inconsistency produced much evil during his life; and immediately after his death, the effect of it became extremely manifest. A set of men arose who professed to consider public virtue as extinct, among the various leaders in the British parliament; and the city of Westminster in particular, the scene of Mr. Fox's triumphs, was the place in which this sentiment was diffused. Mr. Pitt, as we before observed, died at a moment not the most favourable to his re-

putation. Mr. Fox, by his timely death, escaped the mortification of hearing himself described, by a successful candidate for Westminster, as the only honest individual of his party. It may be questioned whether, if he had lived, this exception in his favour would have been made.

Mr. Fox has been celebrated by his admirers as the champion of freedom. "He was the most illustrious model of a Parliamentary leader, on the side of liberty, that this country has produced," says one of his panegyrists*. He adds, "For thirty-two years Fox hardly ever opened his mouth in parliament, but to assert, in some form or other, the cause of liberty and mankind, and to repel tyranny in its various shapes, and protest against the incroachments of power. In the American war, in the questions of reform at home which grew out of the American war, and in the successive scenes which were produced by the French Revolution, Fox was still found the perpetual advocate of freedom. He endeavoured to secure the privileges and the happiness of the people of Asia, and the people of Africa. In Church and State his principles were equally favourable to the cause of liberty. Englishmen can no where find the sentiments of freedom unfolded and amplified, in more animated language, or in a more consistent tenor, than in the recorded parliamentary debates of Fox."

The consistency of Mr. Fox in this particular we have already taken the liberty to question. He was opposed to the popular cause in the case of Wilkes. The India Bill, by which "he endeavoured to procure happiness to the people of Asia," was a mere transfer of Indian patronage and power, to persons of his own nomination. It was far from providing any security against their abuse of authority, and it endangered our liberties by adding

all the Indian influence to that already enjoyed by the government. In the struggle for power which followed the rejection of that bill by the House of Lords, Mr. Fox (who had usually pushed very far the right of the people to control the parliament) urged the right of the House of Commons, (a house in which his coalition with Lord North had given him a majority) to pass resolutions obstructing its own dissolution, thus taking part with the parliament against the sense both of the king and the people. In the question of the Regency Bill, he took the side then the most favourable to his party, that of prerogative, affirming that the representatives of the people ought only to declare the temporary vacancy of the throne, and that they had constitutionally no discretion either as to the choice of a regent or the extent of the power which he was to exercise. His argument in favour of the admission of the Chief Justice of England into the cabinet seems to us to have been another deviation from the principles of liberty.

That nevertheless he often most powerfully sustained the cause of freedom; that his known disposition to oppose the government operated always as an important and often as a most useful restraint upon them; and that the people were taught by his speeches, as well indeed as by the replies which they occasioned, to understand their own free constitution, are points of which we have no doubt. Let us not be supposed to discountenance freedom of discussion, by our censure of party spirit. "Our very praise of unanimity (says a modern writer*) may be considered as dangerous to liberty. We may wish for it at the hazard of taking in its place the remissness of men grown indifferent to the public, the venality of those who have sold the rights of their country, or the servility of others who give implicit obedience to a leader by whom

their minds are subdued." "Even political establishments cannot be relied on for the preservation of freedom." "The forms of proceeding and written statutes should not cease to be enforced by the very spirit from which they arose."—"The influence of laws in the preservation of liberty is not any magic power descending from shelves that are loaded with books; but is in reality the influence of men resolved to be free, of men who, having adjusted in writing the terms on which they are to live with the state and with their fellow subjects, are determined by their vigilance and spirit to make those terms be fulfilled."

There is one other view in which Mr. Fox's character remains to be considered. He had the credit of disliking war. We mention this circumstance to his honour—"Peace was his dear delight; not Fleury's more"—"We pant for peace," was his expression in one of the debates on the American war, and he might have employed the same term with equal justice in every part of each of the two French wars, which he more recently opposed. Twice was he called into the interior councils of his sovereign, and on each occasion an early pacification was the honourable object of his ambition. But did he effect in either case the peace which had been almost promised? Did those difficulties vanish which had obstructed a pacification by his predecessors? Twice it may be said of him, that "he came—he saw"—but he did not "conquer." It was left to the Earl of Shelburne and Mr. Pitt to conclude the first of the wars of which we have spoken; and it is reserved for some more happy negotiator than Mr. Fox to put a period to the present awful and afflicting contest.

But it has been said, that if his councils had been followed from the beginning there would have been no difficulty. Is it then clear that France, if unopposed by England, would have become by this

* *Ferguson.*

time a quiet and inoffensive neighbour? Are we sure that the same eager republicans who had begun to trespass on the continental powers before we entered into the quarrel, would not have continued to advance upon them, supposing us to have remained neutral? It is not fair to consider the war between France and the neighbouring European states as one of those little frays which terminate in some small advantage to one or the other party, and in which therefore it is not the business of a by-stander to meddle. It was deemed by the one side a war for great principles; on the other it was a struggle for existence. Mr. Fox advised, at this time, a very low peace establishment in Great Britain. Should we have been safe if his *whole* advice had been followed? Might not the republicans in this case, flushed with the additional success derived from our forbearance, have become more and more dictatorial in their language to us; and in the event of our presuming to arm, have construed our first preparations to be a ground for war, and have suddenly effected that object, which, during the administration of Mr. Pitt, they only threatened—The landing of fifty thousand caps of liberty in England? We do not affirm that such a consequence would have followed; we only say that it is unfair to take for granted that it would not, and then to erect the reputation of Mr. Fox on this assumption. But even if it be admitted that we might by our forbearance have avoided war with France, until the revolutionary spirit should have subsided, still it is more than probable that a conflict of no ordinary kind would have awaited us. Man is prone to extremes. The ancient despotism of France (however she might be left to herself, both by us and other countries) was never likely, after the fatal union of the three orders, to be followed by a mixed or balanced constitution. She was doomed to pass into a de-

mocracy; and the democracy of such a people, numerous, corrupt, and singularly vain and self-sufficient, could only issue in confusion worse confounded, and in revolution after revolution. To the revolutionary fever a season of lassitude and debility would succeed, and some new tyrant would not fail to take advantage of this period, and to establish his usurpation. Some individual pre-eminent in talents, in courage, and in crimes, some Cæsar or Cromwell, sooner or later would arise; and the vigor admitted to be necessary for suppressing internal disorders and insurrection, when it had fulfilled its work at home, would want objects abroad on which to exert itself. Cæsar, when he thought that he had fully established his power at Rome, meditated a vast military expedition. Cromwell had no sooner settled himself in his protectorate, than he began to lift his sword against almost all the surrounding monarchs. It was his boast that he would make the English name as much feared abroad, as ever that of a Roman had been. The imbecility of the several crowned heads of Europe, at the period in question, was remarkably favourable to the growth of ambition in a French usurper*. Persons of their feeble

* A modern writer, who probably had not in any degree under his view the particular consequences of the late and present war with France, or the events of the French Revolution, thus describes the liability of the whole continent to be overrun and subdued by the means of any great regular army.

“In Europe, where mercenary and disciplined armies are every where formed, and ready to traverse the earth; where, like a flood pent up by slender banks, they are only restrained by political forms, or a temporary balance of power; if the sluices should break, what inundations may we not expect to behold? Effeminate kingdoms and empires, are spread from the sea of Corea to the Atlantic Ocean.—Every state by the defeat of its troops may be turned into a province; every army opposed in the field to-day may be hired to-

character must have shrunk before any man who should have had the courage and genius to possess himself of the throne of the Bourbons. The means by which a new military despot might proceed to foreign conquests very plainly presented themselves. They would be very similar to those of her revolutionary leaders. What more natural than that the new continental chief, already practised in violence and deceit, should contrive to annex to his territory the small and helpless country of Savoy, and should also steal Avignon and Nice from the weakness of a decrepid Pontiff? What more probable than that he should trespass on a few unpopular rights of Austrian subjects in Alsace, and should demand from neighbouring countries, too weak to resist him, the free navigation of the Scheldt, in the name of public justice and humanity? What more likely than that he should avail himself of the misunderstanding which he had himself produced, for the purpose of uniting the Austrian Netherlands, so remote from Austria, so contiguous and convenient to France, with the ancient French empire; and that he should then dart upon Holland, a country distracted by political differences, and too weak to assert her independence, except by the assistance of Great Britain? The communication of French liberty was the chief plea for these aggressions and incorporations; but if we suppose (an event indeed not very probable) that the apostles of liberty might have been induced to abstain from them, by a more passive spirit in all the European monarchs, still the common principle of ambition operating, at only a little later period, on the mind of the new Cromwell of France, would probably have issued in no very dissimilar consequences. The ancient balance of Europe, at least,

could hardly fail to be overthrown. Now the maintenance of this balance was always deemed, both by Mr. Fox and our other statesmen, to be a great British object. With a view to this, William consented to accept the crown of Britain. For this, Marlbro' fought, and almost every modern war has been undertaken. If then the new governor of France had pursued an ambitious course, is it not certain that any British ministry, which should have suffered the danger to accumulate, would have excited the censures of the opposition of the day, and would have found the public indignation at length burst upon him on account of his departure from the established policy? And if the final overthrow of the ancient states of Europe should have followed, would it not have been charged, both abroad and at home, to the want of interference of the British nation?

We offer these observations for the sake of reconciling the minds of our countrymen to the events which have happened. We are not affirming that the very best course has been taken. We are not pleading the cause of any particular administration. We wish to conclude our paper by calling off the minds of our readers from small and personal questions to more general considerations. Providence has cast us on evil times. There are periods of the world when the corruption which is bound up in our nature, and which alike occupies the breast of the crafty ambitious tyrant, and of the impatient and aspiring multitude, bursts through its accustomed limits, and surprises us by the extent of its desolation: and the circumstances are various which lead to these awful explosions. The growth of political knowledge, the diffusion of wealth, and the creation of a middle order in society, being unhappily unaccompanied by any increase of that religion and morality, which would have supplied an antidote to every evil, subverted the

morrow; and every victory gained may give the accession of a new military force to the victor."

French monarchy; and the wonderful adventurer who has appeared has been able, by the craftiness of his councils, no less perhaps than by the vigour of his arms, to establish his new dynasty. Only a few years ago the republican spirit was supposed to have firmly rooted itself in France, and to predominate in many surrounding states. But the republicans have generally disappeared. Many of them have obtained from Bonaparte that distinction which was always the chief object of their ambition. They now wear the insignia of a new Legion of Honour, or the flowing robes of the nominal legislators of France. They are permitted to crowd the levee of him whose victories have dazzled the world, or to share in his glory by commanding some of his triumphant soldiers. The versatility of modern republicanism is learnt from this circumstance. The more corrupt and republican part even of America seems to accommodate itself to the wishes of the new lord of the universe; and Britain, the great parent of freemen, looks around, almost in vain, for confederates in the cause of that rational liberty which she has to sustain. She wishes to conciliate the true sons of freedom of all nations and languages. Liberty, which formerly used to fly to the mountains and fastnesses of Europe, has been chased from thence, and has fled to the islands, and to the distant continents, for an asylum under the present persecution; and the navy of England has become her principal protection. To undermine the strength of the British navy is therefore the present object of the great enemy of freedom; and whether he succeeds in this attempt or not, it seems highly probable that some arduous trial of our military strength approaches; for Britain is too mortifying an exception to the successful enterprises of Bonaparte, and assumes too much the attitude of a rival, to be allowed by his irrita-

ble mind to retain the dignity of her present station.

Undoubtedly great revolutions, perhaps as great as those which we have lived to witness, have occurred in the history of mankind; but Britain, either through her insular situation, or through some peculiar circumstances of the time, has had no great participation in these calamities. The present state of our enemy, and of the world, gives however a new aspect to our condition. When Alexander extended his victories, Britain was an island, of which the name had not reached his ears: but the ears of Bonaparte have been continually wounded by the report of at least our naval achievements; and he feels himself reproached by the free and independent spirit of our people.

When Cæsar spread through the earth the terror of the Roman name, he planted the Roman eagle only on the southern part of this island. The offence given by a few British stragglers, who had assisted his enemies, the Gauls, was the pretence for this enterprise. But the vanity of numbering the Britons among the conquests of Rome, seems to have been the true motive. The country suffered little from such an invasion, and its barbarous inhabitants subsequently profited by the arts of their conquerors. But the new Cæsar wishes not merely to station a few legions on our coast, for the sake of a trifling tribute, or a nominal possession: he purposes to deliver over our whole country as a spoil to his generals, his officers, and his soldiers. When the swarms of Goths and Vandals came down from their northern and eastern hive, the poverty of Britain constituted her protection. Their descent into Italy, caused the Roman legions to be withdrawn, and was the means of restoring her independence. But London now is pre-eminent in wealth. She is the Rome, against

which the modern Attila directs his barbarians. The hordes also which he has collected have not to travel to us from the farthest east or north. He has already fashioned them for his purpose in his wars, and he can array them on the opposite coast. He can there mix the Pole, the Italian, the Spaniard, and the Dutchman with the Frenchman. His storehouse of nations, his "officina gentium," is in his own neighbouring territory.

When the Saracens afterwards went forth with the sword in one hand, and the Koran in the other, to subdue and convert the nations, they spread their desolation chiefly round the lands which had been the scene of triumph to their prophet; the remotest wave of that deluge undulating no further westward than to the neighbourhood of Paris. There a gallant christian king arose (such was then the merciful interposition of Providence,) who prescribed bounds to Mahometan tyranny and superstition, and saved both for himself and us, the liberties, the rising arts, and the religion of Christendom. But the modern Saracen has seated himself in that spot which formed the boundary to these ravages. It is there that he has erected the throne of his military despotism. Paris is the centre of his circle. He is far from having spent his force. Having subdued Spain, Italy, Holland, Switzerland, Austria, Germany, Prussia, and Poland; being able by a word to annihilate Portugal and Denmark; having moulded Russia to his purpose; and overawing Sweden; he is projecting the downfall of Turkey, the recovery of Egypt, the march of an army in the track of that of Alexander over the Persian territories, and the overthrow of our empire in the East. Doubtless a stroke at our vitals is also meditated; but at what moment of time it may be struck, is a point concealed within his own breast. The conquest of the neighbouring

British isles one of which is visible from his very coast, is necessary for the rounding of his territory, for the perfection of his military system, as well as for the gratification of the insatiable lust of his ambition. How little under these circumstances appears all the rivalry of our political parties!

But while we thus learn to lay aside our party spirit, and awake to the magnitude of our danger, by enlarging our political contemplations; let us also extend our view to the great ruler of the universe. No truth is more clearly established in Scripture, than that there is a divine providence which orders all the affairs, both of nations and individuals. "The Lord reigneth, let the earth rejoice, and let the multitude of the isles be glad thereof." "Not a sparrow falleth to the ground without our heavenly Father's notice." Let us compose ourselves with this thought. Let us look to him who can control "the swellings of Jordan," and by whom "the hairs of our head are all numbered." "The Lord sitteth on the circle of the Heavens, and all the inhabitants thereof are as grasshoppers." "He taketh up the isles as a very little thing." He gave the word and the earth was made—he commanded and it stood fast for ever. He ordains the various revolutions which it sustains. He sent a deluge to punish the wickedness of its inhabitants; and though we are assured that he will not again destroy the earth by a flood of waters, he still visits it with his judgments, appointing war and pestilence, as well as "fire and hail, wind and storm," continually to "fulfil his word." He is conducting all things to his own destined end; and he employs alike an Alexander, a Cæsar, a Cyrus, a Sennacherib, and a Napoleon, as the "rod of his wrath," in scourging the guilty lands. It would undoubtedly be often difficult to shew an exact correspondence between the

sufferings of a people and the measure of their transgressions. Such is the constitution of this world, that less guilty states, as well as individuals, must occasionally be involved in the calamities which afflict their neighbours. Sometimes also it may be presumed, that God chiefly intends, by the "shaking of the nations," to overthrow some ancient superstition, and to prepare the way for the more complete establishment of the spiritual kingdom of his son. Nevertheless national troubles, for the most part, indicate much national guilt; and humiliation is unquestionably a leading duty in every day of our visitation. Levity and dissipation, ostentation and luxury, as well as pride and self-confidence, are peculiarly unbecoming at the present period. They imply a contempt of the divine judgments, and are in every respect ill-suited to our circumstances. It was during an hour of unrestrained festivity in Babylon; it was while "the King, his princes, his wives, and his concubines were drinking wine, and were praising the gods of gold, of silver, and of brass," that the hand-writing on the wall appeared, and declared the kingdom to be departed from him. It was during the prevalence of luxury and indolence at Rome, as well as of much self-confidence, that Alaric approached. The presumptuous inhabitants could not believe that a city so splendid and renowned, so full of men, rich in armour, could become the prey of a barbarian horde, or could cease to be the mistress of the world. "Woe unto them that are at ease in Zion, and trust in the mountain of Samaria; that put far away the evil day, and cause the seat of violence to come

near; that lie upon beds of ivory, and stretch themselves upon their couches; that eat lambs out of the flock, and calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

But the duties are various which we have to perform. God is the righteous governor of the world. Every branch of righteousness must therefore be considered as drawing down his favour; and happily the same means which conduce to propitiate Heaven, have a natural tendency to provide for our safety. Christian charity, producing union among ourselves, a generous attention to every partial pressure on our fellow-subjects; the renunciation of selfishness; patriotism in its most exalted sense, a patriotism which shall dispose us to do and suffer all things for the sake of securing to our children and posterity, the invaluable blessings which we and our fathers have enjoyed:—These are among the duties to which we are called. And undoubtedly a nation consisting of ten millions of people, awake to the real dangers of her condition, and understanding the true means of her defence; cultivating every generous and Christian virtue, devoutly trusting in the arm of the Almighty, and strong also in the strength of a good cause, might, without presumption, be pronounced capable of braving a confederacy of the whole world.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Russia has at length declared herself. The Emperor's manifesto is a feeble production, bearing the marks in every line of his vassalage to France. He complains that tho' he had twice taken up arms to fight the battles of England, England had not co-operated with him; that the commerce of his subjects was molested by England, contrary to the faith of treaties; that England had rejected his friendly offer of mediation in effecting a peace with France; that she had committed an act of violence on Denmark unparalleled in history; that by this act she had violated the tranquillity of the Baltic, an enclosed sea; and that she had added insult to injury, by requesting him to mediate between her and Denmark. On these accounts he breaks off all communication and connection with England, annuls for ever every preceding treaty, "proclaims anew the principles of the armed neutrality, that monument of the wisdom of the Empress Catherine, and engages never to recede from them." He demands of England satisfaction for the injuries done to the commerce of his subjects. And he declares that there shall be no re-establishment of concord between Russia and England, till satisfaction is given to Denmark, and until England shall make peace with France.

This extraordinary declaration has been followed by the sequestration of British property, and the detention of British ships. Only four of these however remained in the Russian harbours; and the property really British which is on shore is said to be of small amount.

His Majesty's declaration, in reply to that of Russia, is framed with great ability. It states that his Majesty, though apprised of the secret articles of the treaty of Tilsit, exercised the utmost forbearance in his communications with Russia, until the Emperor's manifesto unhappily proved the ascendancy of French councils in the cabinet of St. Petersburg; that while his Majesty is ready to do justice to the motives which engaged Russia in war with France, and admits the interest Britain has in the Continent, he thinks it would be difficult to shew that Britain, who was then at war with Prussia, had a more direct interest in espousing her cause, than Russia her ally, and the guarantee of the Germa-

nic constitution. On the subject of co-operating with Russia, his Majesty refers to the war with Turkey which he undertook solely at the instigation of Russia, and states, that at the very moment of the peace of Tilsit, the Emperor had received assurances with which he professed to be satisfied, that the most strenuous exertions were making by Great Britain to assist him. The complaint respecting the molestation of Russian commerce is declared to be imaginary, the records of the Court of Admiralty shewing that only one Russian vessel has been condemned, and that for carrying naval stores to the common enemy; and that very few have even been detained. His Majesty affirms, that he did not refuse the Emperor's mediation. He accepted it on condition that the basis of the negotiation should be previously fixed, and that the articles of the peace of Tilsit should be communicated to him. These conditions were indispensable, but neither of them was fulfilled. His Majesty then alludes to the result of the Russian mediation in behalf of Prussia, feelingly describing at the same time the present wretched condition of that monarchy; and to the transfer, in breach of treaty, of the Ionian Republic to France; as affording no encouraging prospect to his Majesty of the result of Russian mediation. As to the Danish expedition, his Majesty's justification is before the world; and whatever might be wanting, Russia has supplied. It is not for the parties to the treaty of Tilsit to demand satisfaction for a measure to which that treaty gave rise, and by which one of its objects was defeated. The inviolability of the Baltic was never acknowledged by his Majesty; but even if it had, such an acknowledgement would not apply to a period when France had established herself along the Baltic from Dantzick to Lubeck. In proportion as the Emperor valued the peace of the Baltic ought he to have been ready to mediate between Great Britain and Denmark. Yet he considers himself insulted by being even asked by Great Britain to mediate, though he undertakes the same office with alacrity on the part of France. This is the more extraordinary as the first symptoms of reviving confidence, shewn by the Emperor, since the peace of Tilsit, appeared when the intelligence of the siege of Copenhagen reached St. Petersburg. As

for the terms offered to Denmark, they were such as the most successful war could not have been expected to extort from Great Britain. His Majesty knows not how to reconcile the Emperor's professed anxiety for the termination of the war with Denmark, with the refusal of his good offices in effecting it. The requisition of the Emperor for the immediate conclusion of peace with France is as extraordinary in substance as offensive in the manner. His Majesty has never refused to treat with France; and the Emperor must remember, that the last negotiation was broken off on points immediately affecting, not British, but Russian interests. "His Majesty neither understands, nor will he admit, the pretension of the Emperor of Russia to dictate the time or the mode of his Majesty's negotiations with other powers. It never will be endured that any government shall indemnify itself for the humiliation of subserviency to France, by the adoption of an insulting and peremptory tone towards Great Britain." His Majesty proclaims anew those principles of maritime law against which the hostilities of Russia are denounced. Those principles recognized in the best periods of the history of Europe, and by no power with more strictness than by Russia, his Majesty is determined, under the blessing of Divine Providence, to maintain against every confederacy. They have at all times tended to support the maritime power of Great Britain, and they have become incalculably more important, when that power forms the sole bulwark against the usurpations of France, and the only refuge to which other nations may resort in happier times, for aid and protection. His Majesty will eagerly embrace every opportunity of peace. The arrangements to that end will not be difficult, as he has nothing either to concede or to require. He will be satisfied if Russia manifest a disposition to return to her ancient feelings of friendship for Great Britain, to a just consideration of her own interests, and to a sense of her own dignity as an independent nation.

This declaration, of which we have merely given the substance, was followed by a proclamation directing letters of marque and reprisals to be issued against Russia. A frigate of that nation, with money on board for the Russian force in the Mediterranean, has been seized at Portsmouth. The Russian squadron lately employed in that sea, had entered the harbour of Lisbon, where it is at present blockaded.

Another highly important event which we have to announce is the departure of the Prince Regent of PORTUGAL for the Brazils. From the official account of this transaction which has been published by government, it appears that the Prince had abandoned his intention of quitting Europe, in the hope that the wrath of Bonaparte would be appeased, by the measures of hostility he had resolved to adopt against English commerce. In this he was mistaken. Bonaparte's unqualified denunciations of vengeance against the house of Braganza, with the rapid approach of a French army, already within two days march of Lisbon, convinced him of his danger, and disposed him to yield a more ready ear than he had before done to the suggestions of Lord Strangford, our Ambassador, seconded by Sir Sydney Smith. On the 20th of November, the Prince Regent and the Royal Family, accompanied by his court, and a great multitude of his subjects, embarked on board eight sail of the line, four frigates, and four smaller ships of war, and about forty large merchantmen, and bade adieu to Lisbon. They were received at the mouth of the Tagus by Sir Sydney Smith, who sent four ships of the line with them, as an escort to the Brazils. The Prince Regent, in a proclamation, issued the day before his departure, announced his purpose of transferring the seat of his government to Rio de Janeiro, until circumstances should favour his return.

In SPAIN things have taken a very unexpected turn. The Prince of Asturias is delivered from the arrest under which he was placed, on pretence of his having conspired against his father's life; and is appointed by Bonaparte Generalissimo of his armies in Spain and Portugal. The Prince of the Peace is at the same time said to be disgraced. This is probably only a preliminary step to the seizure of those immense treasures which he is said to have accumulated. That object being attained, Bonaparte will be at no loss to devise expedients for removing out of his way the whole of the Spanish branch of the Bourbon family, which, we doubt not, is the ultimate end he has in view, by the mysterious proceedings we have lately witnessed in Spain. That he may experience no counteraction in his plans, he has contrived to remove almost the whole of the Spanish army to a distance from the capital, which he evidently intends to fill with French troops. The great number of

these he is pouring into Spain gives probability to a current report of his intending to lay siege to Gibraltar in the spring.

Some doubt has been thrown on the intelligence communicated in our last number, and taken from the *Moniteur*, that AUSTRIA had declared war against England. The grounds of the doubt are that, in the treaty lately concluded between France and Austria, no mention is made of England; and that the account, given a month ago in the *Moniteur*, has since received no confirmation from any other quarter.

Bonaparte has undertaken his projected journey to VENICE, at which place he appears to have arrived at the date of the last accounts. It can hardly be doubted that one of the main objects of this journey is to organize his plans for the demolition of the TURKISH EMPIRE. By what a restless and insatiable ambition does this man appear to be actuated! We know of no character to whom he will admit of being compared, except that of him who is described as going about "as a roaring lion, seeking whom he may devour."

IN HOLLAND some important changes are likely to take place. It is believed that the lenity of King Louis's administration has given offence to Bonaparte; and that Talleyrand, who is looked for at the Hague, has been delegated to make arrangements which shall be more consonant to his views. But whether this is to be effected by annexing Holland to France, or by placing on the Batavian throne some more congenial spirit, has not yet transpired. Bonaparte's displeasure is said to have been particularly excited by the indulgent manner in which the decrees against British commerce had been enforced in the Dutch ports.

If we may judge from the additional severity which Bonaparte finds it necessary to employ, in order to prevent our commerce from finding an entrance into the continent, his decrees of exclusion must hitherto have proved inefficient. A fresh decree has just appeared, by which all ships that have touched, on any account whatever, at a British port, shall be confiscated with their cargoes; and in order to ascertain the point, the captain and sailors are to be interrogated one by one, and such of them as shall be found to have made a false declaration shall be made prisoners, and shall not be liberated without paying, in addition to the forfeiture of the ship and cargo, the captain 6000 livres,

and each of the sailors 500 livres. Some strong additional regulations are likewise prescribed for preventing fictitious certificates of origin.

SWEDEN is said to remain firmly attached to the cause she has hitherto espoused, and to have resisted equally the solicitations and menaces which Russia has employed to detach her from our alliance.

AMERICA.

THE Congress of the United States assembled on the 27th of October. The message of the President is conceived in a style of great asperity towards this country. He comments at great length on the proceedings of the British government and navy, and declares the treaty, which was concluded with the late ministry, to be quite inadmissible. It is not a little remarkable, that while so many accusations are vehemently urged against England, not a single word of crimination is uttered against France; although our orders of council had gone, at that time, only to prohibit neutrals from trading between hostile port and hostile port, and the decree of Bonaparte, (the influence of which reached to almost the whole continent of Europe,) subjected to condemnation every neutral coming from, or even touching at, an English port. There is something exceedingly mean and disingenuous, and even cowardly in this conduct. The affair of the Chesapeake is narrated with great particularity and evident irritation, although at that moment the President must have been in possession of intelligence from England, informing him that his Majesty's ministers had formally disavowed, in parliament, any participation in the hostile act of the British admiral. On the whole, the message conveys a very unfavourable impression of the principles and views of Mr. Jefferson; and its object seems to be less to convey a just idea of the state of the various political relations of America, than to fan the dying flame of popular discontent, with respect to this country. It is no less affecting than it is extraordinary, that in the contest which is now carrying on, to prevent the extinction of what remains of liberty in the civilized world, the only power, excepting Great Britain, who participates in that blessing, should be induced by a mean spirit of commercial jealousy to divide against her, and to take part with the enemy of the freedom of the human race; and that Mr. Jefferson

son, who has assumed credit to himself and his party, for their superior attachment to the cause of liberty; and who has been raised to his present elevation by the more democratic part of the community, should be the person to urge his countrymen to unite their fortunes with those of a military despot, and to excite in them, even by means of misrepresentation, a hostile spirit towards that country, which forms, to America herself, the only remaining bulwark against that despot's usurpations. But notwithstanding Mr. Jefferson's evident partiality to France, and his dislike to Great Britain, we trust that the Congress will not be so insensible to the obligations of duty, and so blind to their own interests, as to allow themselves to be precipitated by their President's intemperance, into a war with this country, which, without yielding them any possible benefit, could not fail to be followed with the entire annihilation of their trade, and much consequent distress to the cultivators of the soil.

GREAT BRITAIN.

DR. GOODENOUGH, the Dean of Rochester, is appointed Bishop of Carlisle. Dr. Zouch declined the appointment.

A considerable expedition has left Portsmouth under the command of Sir C. Cotton. It consists of seven sail of the line, and is accompanied by a considerable number of troops.

Accounts have been received in the

course of the present month of the capture of about 20 of the enemy's privateers.

At a court of Proprietors of the East India Company, held on the 23d instant, Mr. Thomas Twining, the author of a pamphlet reviewed in our present number, rose to say, that being aware of the disadvantages which would attend the public agitation of the question discussed in that pamphlet, relative to the attempts now making to propagate christianity in Hindostan, he should be willing to withdraw the notice he had given of a motion upon it, provided he received satisfactory assurances from the Chairman that the attention of the Directors had been turned to the subject, and that it was their purpose to prevent the evils which would necessarily be produced by any interference with the religious prejudices of the natives. The Chairman stated, that the subject had certainly occupied the attention of the board of Directors. They were anxious to discharge their duty in this and every other respect; and the worthy member had no right to assume, that they had neglected it in this particular instance. He trusted the Court would not withhold from the Directors on this occasion the confidence which they had been accustomed to repose in them. Mr. Prinsep was proceeding to express his dissatisfaction with this reply, when the Chairman stopped him by observing, that there was no question before the Court. The question of adjournment was then put and carried.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

IN the press;—MR. MIDDLETON'S *Doctrine of the Greek Church*, applied to the criticism and illustration of the New Testament, in 1 vol. 8vo:—*Oxonia Depicta, or History of the Colleges and Halls of Oxford*, illustrated by a series of views, by Storer and Greig:—an Account of the Life and Writings of Dr. Blair and Mr. Gibbon, by Mr. RITCHIE:—A *Memoir of the Rev. John Newton**, late Rector of St. Mary Woolnoth, by the Rev. RICHARD

CECIL, A. M.:—An *Essay on the Duty, Means, and Consequences of introducing Civilization into India*, by the Rev. J. W. CUNNINGHAM, late Fellow of St. John's, Cambridge:—New Editions of Dr. PRIDEAUX'S *Old and New Testament*, corrected, with a Life of the Author; of SHUCKFORD'S *Sacred and Profane History*, corrected and revised; of *Harmer's Observations* enlarged, by Mr. ADAM CLARKE; and of Mr. OWEN'S *Christian Monitor*.

* This venerated servant of Jesus Christ died on Monday the 21st instant, at his house in Coleman Street Buildings, aged 82 years, 28 of which he had been rector of St. Mary Woolnoth and St. Mary Woolchurch-Haw in the city of London.

Preparing for publication;—An *Ecclesiastical History*, containing the Lives of eminent Persons connected with the History of Religion, from the Reformation to the Revolution; and the *History of the Abolition of the Slave Trade*, by Mr. T. CLARKSON.

On the 1st of January will commence a new work entitled *The Poets*, designed to comprise the writings of every author, whether original or translated, whose productions have received the stamp of public approbation. The works of each author will be separately pagéd, so as to admit of a selection being made. Five editions will be published at the same time viz. 1. on elegant yellow wove vellum royal paper, in monthly volumes, at 5s.—2. on

beautiful demy, in monthly parts, at 3s.—3. in weekly numbers, price 6d. each.—4. in eighteens, on superfine vellum paper, in parts, at 1s. each:—and 5. on a fine royal paper, in thirty-two's, at 6d. each number. The series will commence with Homer's *Iliad*, the 1st. edition of which will be 5s. the 2nd 3s. the 3rd 2s. the 4th 5s. and the 5th 3s. This will be followed by the *Odyssey*, Pope's original works, &c.

ANSWERS TO CORRESPONDENTS.

Mr. FABER in reply to Talib; TYRTÆUS MICRUS; AN ESSEX CLERGYMAN; ORIENTALIS; ALBANUS; and A. B. will appear.

Y. X.; T. H.; A CONSTANT READER; and M. S. are under consideration.

We by no means agree with OWEN, either in his strictures on our review of Dr. Campbell's Lectures, or in the representations he makes of the state of religion in Scotland, and by which he would attempt to vindicate the Doctor's treatment of the term *orthodoxy*. He only confirms, what we suspected, that Dr. Campbell had it in view to bring into discredit that part of the clergy of the Church of Scotland who adhere conscientiously to the formularies which they have subscribed.

We beg to inform PHILOPATRIA that Doddridge has written very satisfactorily on the subject of inspiration.

The letter of ANTIGONIUS cannot be inserted. She is mistaken in her assumptions respecting the feelings of others more nearly interested.

The paper of NOS is an exact transcript of a chapter in Law's *Serious Call to a Holy Life*.

We shall be disposed to form a candid judgment of S. C. R.'s communication when it appears.

ERRATA.

No. for Nov. p. 703, col. 2, l. 13, for *respectable* read *respectful*.

———— p. 725, col. 2, l. 24, 25, for *Pandarus whose* read *Pindarus, when*.

———— p. 732, col. 1, l. 3, for *they come* read *they seem to come*.

———— p. 738, col. 2, l. 15, for *would* read *world*.

Ptes. No. p. 777, col. 2, l. 16, for *original* read *signal*.

———— p. 784, col. 1, l. 38, for *end* read *ends*.

———— p. 796, col. 2, last line, dele *Ephes. iv. 17*; v. 7, 8.

———— p. 812, col. 1, l. 3 from bottom, for *employ* read *employed*.

———— p. 820, col. 2, l. 5, for *I* read *We*.

✂ We trust that our readers will excuse the irregular arrangement of this Month's Number, as well as the omission of the *Literary and Religious Intelligence*, the *List of Preferments*, &c. which was unavoidable, in consequence of the length of our concluding *Observations on the Character of Mr. Fox*. We hope to insert them in the APPENDIX for this year, which will be published on the 1st of February next.

APPENDIX

TO THE
CHRISTIAN OBSERVER,
VOLUME THE SIXTH,
FOR 1807.

List of the Members returned to the House of Commons, June 2, 1807.

ENGLAND AND WALES.

- Speaker, Right Hon. C. ABBOT.
- Abingdon*...G. Knapp, esq.
- Agmondesham*...Thos. T. D. Drake, esq.
Thomas T. Drake, esq.
- St. Alban's*...Joseph Halsey, esq.
Hon. J. W. Grimston.
- Aldborough*...Gilbert Jones, esq.
Henry Fynes, esq.
- Aldburgh*...Sir John Aubery, bart.
John Macmahon, esq.
- Andover*...Thomas Asheton Smith, esq.
Hon. N. Fellowes.
- Anglesea*...Hon. B. Paget.
- Appleby*...J. R. Cuthbert, esq.
N. W. R. Colborne, esq.
- Arundel*...Sir Arth. Pigot.
Francis J. Wilder, esq.
- Ashburton*...Walter Palk, esq.
Lord C. Bentinck.
- Aylesbury*...Sir G. Nugent, bart.
G. H. C. Cavendish, esq.
- Banbury*...Dudley North, esq.
- Barnstaple*...G. W. Thellusson, esq.
William Taylor, esq.
- Bath*...Rt. Hon. Lord John Thynne
John Palmer, esq.
- Beaumaris*...
- Bedfordshire*...Right Hon. R. Fitzpatrick
Francis Pym, esq.
- Bedford*...Samuel Whitbread, esq.
W. Lee Antonio, esq.
- Bedwin*...Sir J. Nicholl
James H. Leigh, esq.
- Beeralston*...Hon. Jocelin Percy
Lord Lovaine
- Berkshire*...G. Vansittart, esq.
Charles Dundas, esq.
- Berwick*...Sir A. M. Lockhart, bart.
Alex. Allan, esq.
- Beverley*...John Wharton, esq.
W. H. Vyse, esq.
- Berodley*...Miles P. Andrews, esq.
- Bishop's Castle*...W. Clive, esq.
John Robinson, esq.
- Blechinley*...William Kenrick, esq.
T. Heathcote, esq.
- Boathyn*...Davies Giddy, esq.
Sir W. Oglander, bart.
- Boroughbridge*...Henry Hawkins, esq.
W. H. Clinton, esq.
- Bossiney*...J. A. Stuart Wortley, esq.
Lord Rendlesham
- Boston*...W. A. Maddocks, esq.
Thomas Fydell, jun. esq.
- Braceley*...R. H. Bradshaw, esq.
Ant. Henderson, esq.
- Bramber*...Henry Joddrell, esq.
John Irving, esq.
- Breconshire*...Thomas Wood, esq.
- Brecon*...Sir R. Salisbury, bart.
- Bridgnorth*...J. H. Browne, esq.
T. Whitmore, esq.
- Bridgewater*...W. Astell, esq.
G. Pocock, esq.
- Bridport*...Sir S. Hood, K. B.
Rt. Hon. Sir E. Nepean, bart.
- Bristol*...Right Hon. C. Bragge Bathurst
Evan Baillie, esq.
- Buckinghamshire*...Marquis Titchfield
Earl Temple
- Buckingham*...Rt. Hon. T. Grenville
Hon. R. Neville
- Callington*...Lord Binning
T. Carter, esq.
- Calne*...Joseph Jekyll, esq.
H. Smith, esq.
- Cambridgeshire*...Right Hon. C. Yorke
Lord C. S. Manners
- Cambridge-borough*...R. Manners, esq.
Hon. Ed. Finch
- Cambridge Uni.*...Earl of Euston
Sir V. Gibbs, bart.
- Camelford*...R. Adair, esq.
Lord H. Petty
- Canterbury*...John Baker, esq.
E. Tayler, esq.
- Cardiff*...Lord William Stuart
- Cardiganshire*...Thomas Johnes, esq.
- Cardigan*...Hon. John Vaughan
- Carlisle*...J. C. Curwen, esq.
W. S. Stanhope, esq.
- Caermarthenshire*...Lord R. Seymour
- Caermarthen*...G. Campbell, esq.
- Carnarvonshire*...Sir R. Williams, bart.
- Carnarvon*...Hon. C. Paget
- Castle-Rising*...Hon. Charles Bagot
Richard Sharp, esq.
- Cheshire*...T. Cholmondeley, esq.
D. Davenport, esq.
- Chester*...T. Grosvenor, esq.
J. Egerton, esq.

- Chichester*...James Dupre, esq.
 G. W. Thomas, esq.
Chippenham...J. Maitland, esq.
 J. Dawkins, esq.
Christchurch...Rt. Hon. G. Rose
 W. Sturges Bourne, esq.
Cirencester...M. H. Beach, esq.
 Joseph Cripps, esq.
Clitheroe...Hon. R. Carzon
 Hon. John Cust
Cockermouth...James Graham, esq.
 J. Osborne, esq.
Colchester...R. Thornton, esq.
 R. H. Davis, esq.
Corfe Castle...H. Banks, esq.
 Rt. Hon. N. Bond
Cornwall...Sir W. Lemon, bart.
 J. H. Tremayne, esq.
Coventry...P. Moore, esq.
 W. Mills, esq.
Cricklade...Lord Porchester
 Thomas Goddard, esq.
Cumberland...J. Lowther, esq.
 Viscount Morpeth
Dartmouth...Edm. Bastard, esq.
 A. H. Holdsworth, esq.
Denbighshire...Sir W. W. Wynn
Denbigh...R. M. Biddulph
Derbyshire...Lord G. A. H. Cavendish
 E. M. Mundy, esq.
Derby...E. Coke, esq.
 W. Cavendish, esq.
Devizes...Josh. Smith, esq.
 T. G. Estcourt, esq.
Devonshire...J. P. Bastard, esq.
 Sir L. Palk, bart.
Dorsetshire...W. M. Pitt, esq.
 E. B. Portman, esq.
Dorchester...Hon. C. Ashley Cooper
 R. Williams, esq.
Dover...C. Jenkinson, esq.
 John Jackson, esq.
Downton...Hon. Bart. Bouverie
 Sir T. Plomer
Droitwich...Hon. And. Foley
 Sir T. E. Winnington, bart.
Dunwich...Lord Huntingfield
 S. Barne, esq.
Durham County...Sir R. Milbanke
 Sir H. V. Tempest, bart.
Durham...R. J. Lambton, esq.
 R. Wharton, esq.
East Looe...D. V. Heyden, esq.
 E. Buller, esq.
Edmundsbury...Lord G. Fitzroy
 Viscount Templetown
Essex...J. Bullock, esq.
 Eliab Harvey, esq.
Evesham...W. Manning, esq.
 Sir M. M. Lopez, bart.
Exeter...Sir C. W. Bamfylde, bart.
 James Butler, esq.
Eye...M. Singleton, esq.
 Hon. H. Willesey
- Flintshire*...Sir T. Mostyn, bart.
Flint...W. Shipley, esq.
Fowby...Right Hon. R. P. Carew
 R. Wigram, esq.
Gatton...Mark Wood, esq.
 G. B. Greenough
St. Germain...Right Hon. Sir J. S. Yorke
 M. Montague, esq.
Glamorganshire...Thomas Wyndham, esq.
Gloucestershire...Hon. G. C. Berkeley
 Lord R. E. H. Somerset
Gloucester...H. Howard, esq.
 R. Morris, esq.
Grampound...Hon. A. C. Johnstone
 Hon. G. A. Cochrane
Grantham...T. Thornton, esq.
 W. E. Welby, esq.
Great Grimsby...Hon. C. A. Pelham
 W. Ellis, esq.
Grinstead, East...C. R. Ellis, esq.
 Sir N. Holland, bart.
Guilford...Hon. T. C. Onslow
 Hon. J. C. Norton
Hampshire...W. Chute, esq.
 Sir H. P. S. Mildmay, bart.
Harwich...Right Hon. J. H. Addington
 W. Huskisson, esq.
Haslemere...Right Hon. C. Long
 R. Ward, esq.
Hastings...Right Hon. G. Canning
 Sir A. Hume, bart.
Haverfordwest...Lord Kensington
Hellestone...Sir J. St. Aubyn, bart.
 Lord Dufferin and Claneboye
Hertfordshire...F. Foley, esq.
 Sir J. G. Cotterell, bart.
Hereford...T. P. Symonds, esq.
 R. P. Scudamore, esq.
Hertfordshire...Hon. T. Brand
 Sir J. S. Sebright, bart.
Hertford...Hon. E. S. Cowper
 N. Calvert, esq.
Heydon...G. Johnstone, esq.
 A. Browne, esq.
Heytesbury...C. Moore, esq.
 Right Hon. Lord Fitzharris
Higham Ferrers...Rt. Hon. W. Windham
Hindon...B. Hobhouse, esq.
 W. Beckford, esq.
Honiton...Hon. A. C. Bradshaw
 Sir C. Hamilton, bart.
Horsham...Sir S. Romilly, bart.
 L. Parry, esq.
Huntingdonshire...Viscount Hinchbrook
 W. H. Fellowes, esq.
Huntingdon...W. M. Farmer, esq.
 J. Calvert, esq.
Hythe...T. Godfrey, esq.
 W. Deedes, esq.
Ilchester...Right Hon. R. B. Sheridan
 M. A. Taylor, esq.
Ipswich...R. A. Crickitt, esq.
 Sir H. Popham, K. M.

- St. Ives*...S. Stevens, esq.
 Sir W. Stirling, bart.
Kent...Sir E. Knatchbull, bart.
 W. Honeywood, esq.
King's Lynn...Lord Walpole
 Sir M. B. Folkes, bart.
Kingston-upon-Hull...J. Staniforth, esq.
 Lord Mahon
Knaresborough...Lord J. Townshend
 Lord Ossulston
Lancashire...Thomas Stanley, esq.
 J. Blackburne, esq.
Lancaster...John Dent, esq.
 P. Patten, esq.
Launceston...James Brogden, esq.
 R. H. A. Bennet, esq.
Leicestershire...G. A. L. Keck, esq.
 Lord R. Manners
Leicester...S. Smith, esq.
 T. Babington, esq.
Leominster...Sir J. Lubbock, bart.
 H. Bonham, esq.
Liskeard...Hon. W. Eliot
 Viscount Hamilton
Lestwithiel...E. Maitland, esq.
 G. Holford, esq.
Lewes...H. Shelley, jun. esq.
 T. Kempe, esq.
Lichfield...G. Anson, esq.
 G. G. V. Vernon, esq.
Lime Regis...H. Fane, esq.
 Lord Burgherst
Lincolnshire...Hon. C. A. Pelham
 C. Chaplin, esq.
Lincoln...R. Ellison, esq.
 Hon. W. Monson
Liverpool...Isaac Gascoyne, esq.
 B. Tarleton, esq.
London...Sir W. Curtis, bart.
 H. C. Combe, esq.
 Sir C. Price, bart.
 James Shaw, esq.
Ludgershall...M. D. Magens, esq.
 T. Everett, esq.
Ludlow...H. Clive, esq.
 Viscount Clive
Lymington...John Kingston, esq.
 J. Duckett, esq.
Maidstone...G. Simson, esq.
 G. Longman, esq.
Malden...J. H. Strutt, esq.
 C. C. Western, esq.
Malmesbury...P. Gell, esq.
 Sir G. Bowyer, bart.
Malton...Lord Headley
 Hon. R. L. Dundas
Marlborough...Lord Bruce
 Viscount Stopford
Marlow...O. Williams, esq.
 P. Grenfell, jun. esq.
St. Mawes...Scrope Bernard, esq.
 Viscount Ebrington
Merionethshire...Sir R. W. Vaughan, bart.
- St. Michael*...G. G. Mills, esq.
 Sir James Hall, bart.
Middlesex...G. Byng, esq.
 William Mellish, esq.
Midhurst...T. Thompson, esq.
 Hon. J. Abercromby
Milborne Port...Hugh Leycester, esq.
 Lord Paget
Minehead...J. Denison, esq.
 J. F. Luttrell, esq.
Monmouthshire...Sir C. Morgan, bart.
 Lord A. J. H. Somerset
Monmouth...Lord C. H. Somerset
Montgomeryshire...C. W. W. Wynn, esq.
Montgomery...W. Keene, esq.
Morpeth...W. Ord, esq.
 Hon. W. Howard
Newark...H. Willoughby, esq.
 S. Cotton, esq.
Newcastle-under-Line...E. W. Bootle, esq.
 J. M'Donald, esq.
Newcastle-upon-Tyne...Sir M. W. Ridley, bt.
 C. J. Brandling, esq.
Newport...W. Northey, esq.
 E. Morris, esq.
Newport, Hants...Viscount Palmerston
 Rt. Hon. Sir A. A. Welles-
 ley, K. B.
Newton...J. J. Blackburne, esq.
 P. Heron, esq.
Newtown...B. P. Blackford, esq.

Norfolk...T. W. Coke, esq.
 Sir J. H. Astley, bart.
Northallerton...H. Pierse, esq.
 Hon. E. Lascelles
Northamptonshire...W. R. Cartwright, esq.
 Viscount Althorp
Northampton...Hon. E. Bouverie
 Right Hon. S. Percival
Northumberland...Earl Percy
 T. R. Beaumont, esq.
Norwich...W. Smith, esq.
 J. Patteson, esq.
Nottinghamshire...Viscount Newark
 A. H. Eyre, esq.
Nottingham...D. P. Coke, esq.
 John Smith, esq.
Okehampton...A. Savile, esq.
 G. L. Wardle, esq.
Orford...W. Sloane, jun. esq.
 Lord H. Moore
Oxfordshire...Lord F. A. Spencer
 John Fane, esq.
Oxford City...F. Burton, esq.
 J. J. Lockart, esq.
Oxford Uni....Rt. Hon. Sir W. Scott
 Rt. Hon. C. Abbott
Pembrokeshire...Lord Milford
Pembroke...Hugh Barlow, esq.
Penryn...H. Swann, esq.
 C. Leman, esq.

- Peterborough*...F. Lawrence, esq.
 Rt. Hon. William Elliott
Petersfield...H. Jolliffe, esq.
 Hon. Booth Grey
Plymouth...T. Tyrwhitt, esq.
 Sir C. M. Pole, bart.
Plymton...Viscount Castlereagh
 Hon. W. A. Harbord
Pontefract...Viscount Pollington
 R. P. Milnes, esq.
Poole...J. Jeffery, esq.
 G. Garland, esq.
Portsmouth...J. Markham, esq.
 Sir T. Miller, bart.
Preston...Lord Stanley
 S. Horrocks, esq.
Queenborough...J. Hunt, esq.
 Rt. Hon. J. C. Villiers
Radnorshire...W. Wilkins, esq.
Radnor, New...R. Price, esq.
Reading...C. S. Lefevre, esq.
 J. Simeon, esq.
Retford, East...C. Crawford, esq.
 Sir W. Ingilby, bart.
Richmond...A. Shakespeare, esq.
 Hon. C. L. Dundas
Ripon...G. Gipps, esq.
 Hon. F. Robinson
Rochester...John Calcraft, esq.
 Sir T. B. Thompson, bart.
Romney...Earl of Clonmell
 G. Ashburnham, esq.
Rutland...G. N. Noel, esq.
 Lord Henniker
Rye...Sir W. Elford, bart.
 S. R. Lushington, esq.
Ryegate...Viscount Royston
 Hon. E. C. Cocks
Salop...J. Kynaston Powell, esq.
 John Cotes, esq.
Saltash...W. H. Freemantle, esq.
 T. F. Freemantle, esq.
Sandwich...P. Rainier, esq.
 Hon. C. C. C. Jenkinson
Salisbury, New...W. Hussey, esq.
 Viscount Folkestone
Salisbury, Old...J. D. Porcher, esq.
 Rt. Hon. N. Vansittart
Scarborough...Hon. E. Phipps
 C. M. Sutton, esq.
Seaford...J. Leach, esq.
 G. Hibbert, esq.
Shaftesbury...E. L. Loveden, esq.
 Rt. Hon. T. Wallace
Shoreham...T. Shelley, esq.
 Sir C. M. Burrell, bart.
Shrewsbury...Hon. W. Hill
 T. Jones, esq.
Somersetsh...W. Dickinson, esq.
 T. B. Lethbridge, esq.
Southampton...G. H. Rose, esq.
 J. Jackson, esq.
Southwark...H. Thornton, esq.
 Sir T. Turton, bart.
Staffordsh...Sir E. Littleton, bart.
 Lord G. L. Gower
Stafford...Hon. E. Monckton
 R. M. Phillips, esq.
Stamford...J. Leland, esq.
 A. Bertie, esq.
Steyning...J. M. Lloyd, esq.
 R. Hurst, esq.
Stockbridge...G. Porter, esq.
 J. F. Barham, esq.
Sudbury...Sir J. C. Hippsley, bart.
 E. F. Agar, esq.
Suffolk...Sir T. C. Bunbury, bart.
 T. S. Gooch, esq.
Surry...S. Thornton, esq.
 G. H. Sumner, esq.
Sussex...John Fuller, esq.
 Hon. C. W. Wyndham
Tamworth...Sir R. Peel, bart.
 W. Loftus, esq.
Tavistock...Lord W. Russell
Taunton...J. Hammet, esq.
 A. Baring, esq.
Tewkesbury...H. Tracey, esq.
 C. Codrington, esq.
Thetford...Lord W. Fitzroy
 T. Creevey, esq.
Thirsk...W. Frankland, esq.
 R. Greenhill, esq.
Tiverton...Hon. R. Ryder
 W. Fitzhugh, esq.
Totness...W. Adams, esq.
 B. Hall, esq.
Tregony...G. Wentworth, esq.
 Hon. J. O'Callaghan
Truro...John Lemoine, esq.
 Hon. E. Roscawen
Wallingford...W. L. Hughes, esq.
 R. Benyon, esq.
Warcham...Hon. J. W. Ward
 Sir G. T. Calcraft, K. M. T.
Warwicksh...D. S. Dugdale, esq.
 Sir C. Mordaunt, bart.
Warwick...Lord Brooke
 C. Mills, esq.
Wells...Clem. Tudway, esq.
 C. W. Taylor, esq.
Wendover...F. Horner, esq.
 G. Smith, esq.
Wenloe...Cecil Forester, esq.
 Hon. J. B. Simpson
Wobly...Lord G. Thynne
 Lord Guernsey
Westbury...Hon. H. Lascelles
 G. Wynn, esq.
West Looe...R. A. Daniell, esq.
 Jas. Buller, esq.
Westminster...Lord Cochrane
 Sir F. Burdett, bart.

Westmorland... Lord Muncaster
 Jas. Lowther, esq.
Weymouth and Melcombe Regis } C. Adams, esq.
 Sir J. M. Pulteney, bart.
 G. T. Steward, esq.
 R. T. Steward, esq.
Whitchurch... Hon. W. Broderick
 Hon. W. A. Townshend
Wigan... R. H. Leigh, esq.
 John Hodson, esq.
Wilton... R. Sheldon, esq.
 Hon. C. Herbert
Wiltshire... H. P. Wyndham, esq.
 R. Long, esq.
Winchester... Sir R. Gamon, bart.
 Sir H. P. St. J. Mildmay, bart.
Winchester... Sir O. Mosley, bart.
 C. Bewick, esq.
Windsor... E. Disbrowe, esq.
 R. Ramsbottom, esq.
Woodstock... Sir H. W. Dashwood, bart.
 Hon. W. F. E. Eden
Woolton-Basset... J. Murray, esq.
 J. Severn, esq.
Worcestershire... Hon. W. B. Lygon
 Hon. W. H. Lytton
Worcester... Ab. Robarts, esq.
 W. Gordon, esq.
Wycombe... Sir J. D. King, bart.
 T. Baring, esq.
Yarmouth... Hon. E. Harbord
 S. Lushington, esq.
Yarmouth, Hants.... J. C. Jervoise, esq.
 Sir J. Orde, bart.
Yorkshire... W. Wilberforce, esq.
 Viscount Milton
York... Sir W. M. Milner, bart.
 Sir M. M. Sykes, bart.

SCOTLAND.

Aberdeenshire... James Ferguson, esq.
Ayrshire... D. Boyle, esq.
Argyllshire... Lord J. D. E. H. Campbell
Bamfshire... Rt. Hon. Sir W. Grant
Berwickshire... G. Baillie, Jun. esq.
Bute and Caithness... Sir J. Sinclair, bart.
Cromartysire... R. B. Æ. Macleod, esq.
Dumbartonshire... H. Glassford, esq.
Dumfriesshire... W. J. Hope, esq.
Edinburghshire... Hon. R. Dundas Saunders
Elginshire... F. W. Grant, esq.
Fifeshire... W. Wemiss, esq.
Forfarshire... Hon. W. R. Maule
Haddingtonshire... Hon. C. Hope
Invernesshire... C. Grant, esq.
Kincardinsire... W. Adam, esq.
Kinrossshire... D. Clephane, esq.
Kircudbright... Hon. M. G. J. Stewart
Lanarkshire... Lord A. Hamilton
Linlithgowshire... Hon. A. Hope
Orkneyshire... Mal. Laing, esq.
Peeblesshire... Sir J. Montgomery, bart.
Perthshire... Lord James Murray

Renfrewshire... W. M'Dowall, esq.
Rosshire... A. M. Frazer, esq.
Roxburghshire... J. Rutherford, esq.
Selkirkshire... W. E. Lockhart, esq.
Stirlingshire... Hon. C. Elphinstone Fleming
Sutherlandshire... Rt. Hon. W. Dundas
Wigtownshire... W. Maxwell, Jun. esq.
Ayr... Sir J. S. H. Maxwell, bart.
Anstruther... Rt. Hon. Sir J. Anstruther
Brechin... J. Farquhar, esq.
Cullen... A. Colquhoun, esq.
Dornoch... J. R. Mackenzie, esq.
Dumfries... A. Campbell, esq.
Edinburgh... Sir P. Murray, bart.
Fortrose... P. Baillie, esq.
Glasgow... A. Campbell, esq.
Jedburgh... Sir G. Warrender, bart.
Kirkcaldy... R. C. Fergusson, esq.
Rothsay... John Campbell, Jun. esq.
St. Andrews... Sir D. Wedderburn, bart.
Selkirk... W. Maxwell, esq.
Stranraer... Hon. E. R. Stewart

IRELAND.

Antrimshire... E. A. M'Daghten, esq.
 Hon. R. B. O'Neil
Armaghshire... W. Brownlow, esq.
 W. Richardson, esq.
Armagh... P. Duigenan, esq.
Athlone... J. F. Turner, esq.
Brandon Bridge... Rt. Hon. G. Tierney
Belfast... Ed. May, esq.
Carrickfergus... Quintin Dick, esq.
Cashel... Viscount Primrose
Catherloghshire... D. Latouche, esq.
 Walter Bagenel, esq.
Catherlogh... A. Strahan, esq.
Cavanshire... N. Sneyd, esq.
 J. M. Barry, esq.
Clareshire... Hon. F. N. Burton
 Sir G. O'Brien, bart.
Clonmel... W. Bagwell, esq.
Coltraine... Walter Jones, esq.
Corkshire... Viscount Bernard, esq.
 Hon. G. Ponsonby
Cork... M. Longfield, esq.
 Hon. C. H. Hutchinson
Donegalshire... Sir J. Stewart, bart.
 H. V. Brooke, esq.
Downshire... F. Savage, esq.
 Hon. J. Meade
Downpatrick... J. W. Croker, esq.
Drogheda... Hon. T. H. Forster
Dublinshire... H. Hamilton, esq.
 R. W. Talbot, esq.
Dublin... Rt. Hon. H. Grattan
 R. Shaw, esq.
Dublin University... J. L. Foster, esq.
Dundalk... P. C. Bruce, esq.
Dungannon... Lord C. Hamilton
Dungarvon... Hon. G. Walpole
Ennis... Rt. Hon. J. Fitzgerald

Enniskillen...C. Pochin, esq.
Fermanaghshire...M. Archdall, Jun. esq.
 Hon. G. L. Cole
Galwayshire...R. Martin, esq.
 D. B. Daly, esq.
Galway...James Daly, esq.
Kerryshire...Rt. Hon. M. Fitzgerald
 H. A. Herbert, esq.
Kildareshire...Lord R. S. Fitzgerald
 R. Latouche, esq.
Kilkennyshire...Hon. J. Butler
 Hon. F. C. Ponsonby
Kilkenny...Hon. C. H. Butler
King's Co...H. Lloyd, esq.
 T. Bernard, Jun. esq.
Kinsale...H. Martin, esq.
Leitrimsh...H. J. Clements, esq.
 J. Latouche, Jun. esq.
Limerickshire...W. Odell, esq.
 Hon. W. H. Quin
Limerick...C. Vereker, esq.
Lisburne...Earl of Yarmouth
Londonderryshire...Lord G. T. Beresford
 Hon. C. W. Stewart
Londonderry...Sir G. F. Hill, bart.
Longfordshire...Sir T. Fetherstope, bart.
 Viscount Forbes
Louthshire...Rt. Hon. J. Foster
 Viscount Jocelyn
Mallow...D. Jephson, esq.

Mayoshire...Rt. Hon. D. Browne
 Hon. H. A. Dillon
Meathshire...Sir M. Somerville, bart.
 T. Bligh, esq.
Monaghanshire...
 C. P. Leslie, esq.
Newry...Hon. F. Needham
Portarlington...Hon. W. Lambe
Queen's Co...Hon. W. W. Pole
 H. Parnell, esq.
Roscommonshire...A. French, esq.
 Hon. S. Mahon
Ross, New...W. Wigram, esq.
Sligoshire...C. O'Hara, esq.
 E. S. Cooper, esq.
Sligo...George Canning, esq.
Tipperaryshire...Hon. F. A. Prittle
 Hon. M. Mathew
Tralee...Evan Foulkes, esq.
Tyronehire...James Stewart, esq.
 Hon. T. Knox
Waterfordshire...J. C. Beresford, esq.
 R. Power, esq.
Waterford...Rt. Hon. Sir J. Newport, bart.
Westmeathshire...G. H. Rochfort, esq.
 W. Smyth, esq.
Wexfordshire...Abel Ram, esq.
 W. C. Alcock, esq.
Wexford...R. Neville, esq.
Wicklowshire...W. H. Hume, esq.
 W. Tighe, esq.
Youghall...Sir J. Keane, bart.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(Continued from p. 844.)

GREAT BRITAIN.

IN the press:—*The Economy of a Christian Life*, by Mr. BINGLEY;—*Letters* by Mr. J. Gilbert, in reply to Mr. BENNET'S *Hypothesis of the Origin of Moral Evil*;—*New Editions of the Duty of Magistrates; of Constables; of Overseers of the Poor; and of Overseers of the Highways*, by Dr. GLASSE;—*An Etymological Dictionary of the Scottish Language*, by Dr. JAMESON.

Preparing for publication:—*A History of the British Campaign, in the Rio de la Plata*;—*A practical Dictionary of Domestic Medicine*, by Dr. R. RACE;—*A historical and topographical Description of Ireland*, by Mr. HARVEY MORRIS;—*The History of the House of Stuart*, by the late C. J. Fox, with the Correspondence of that Statesman.

Several veins of lead have been discovered under the castle at Tynemouth. Some specimens of the ore have been gathered, and are now in the library of the Literary and Philosophical Society of Newcastle.

Count Rumford has made a new application of steam to the manufacturing of soap, by which he has succeeded in boiling soap in six hours to the degree for which sixty hours were required in the common mode. He thinks this saving of time to be owing partly to the concussions given to the mixture by the heated vapour forced into it and suddenly condensed.

A vein of coal, said to be equal to that of Newcastle, has lately been opened on Long Down, near Exeter.

At OXFORD. Dr. Richards, rector of Exeter College, has been re-appointed vice-chancellor for the ensuing year. His pro-vice-chancellors are, Dr. Marlow of St. John's, Dr. Landon of Worcester, Dr. Parsons of Balliol, and Dr. Hughes of Jesus.—The following gentlemen have been admitted M. A. Rev. G. Radcliffe, Mr. T. W. Hanmer, Rev. D. W. Davies, and Mr. J. T. Allen of Brazenose; Rev. G. Phillips of Jesus; W. Marsh, J. Calwood and J. Saunders of St. Edmund Hall; Messrs. A. Mackenzie, E. Goodenough, Rev. B.

Hope and J. Owen of Christ Church; J. Pownell, esq. of Exeter; Rev. R. A. Burney of Magdalen; Rev. W. T. Beer, of Worcester; and Mr. J. Parsons of Oriel in full convocation: and Mr. H. F. Thistlethwayte and Rev. J. Muden of Queen's, Rev. S. J. Pollen of Brasenose, Rev. E. Duke of Magdalen Hall, Rev. J. Constable of University, Sir G. Bowyer, bart. and G. S. Fairfax, esq. of Christ Church, were admitted M. A. grand compounders. E. W. Ingram, grand compounder, R. Pollen, esq. Mr. Swabey and Mr. H. A. Johnson of Christ Church; Mr. W. Chambers; Mr. F. R. Bonham of Corpus Christi; Mr. W. Barnett and Mr. C. T. Johnson, of Brasenose; Mr. P. Panlee of Magdalen Hall; Mr. R. Smith of Worcester; Mr. G. E. Hammer of University; Mr. J. D. Fortescue and the Hon. R. Cust of Oriel; and the Hon. S. Rodney of All Souls, are admitted B. A.—Rev. T. Hulse, and Mr. R. Berens of All Souls, admitted B. in Civil Law.—Rev. C. Buckridge of St. John's, and Rev. J. C. Woodhouse of Christ Church, admitted D. D.—S. Lushington, esq. of All Souls, Hon. S. Rodney, and Mr. H. E. Owen of Christ Church, Mr. J. E. Tarleton of Brasenose, and the Hon. F. P. Bouverie of Oriel elected Fellows of All Souls, and Mr. R. C. Jones elected Fellow of Jesus.

At CAMBRIDGE. Messrs. J. Taddy, R. Allott, F. J. Pollock, and J. D. Hustler, are elected Fellows of Trinity. The caput consists of the Vice Chancellor, Dr. Turner, Dr. Clarke, Dr. Seel, Mr. Caldwell, and Mr. Hollingworth. Dr. Barnes is elected Vice Chancellor, Vice D. Pearce resigned. The Seatonian prize is this year adjudged to the Rev. C. J. Hoare, M. A. Fellow of St. John's, for his poem on the Shipwreck of St. Paul.

At HERTFORD College the examinations concluded on the 18th of December, when honours were distributed by Mr. Grant, the Deputy Chairman of the East India Company, to the following gentlemen:—Certificates of superior merit to Mr. Mackenzie for Mathematics, Political Economy, History and Law, and to Mr. Sotheby for Persian*;—Gold medals to Mr. Mackenzie for classical learning, to Mr. Frazer for Classics, Law, and other departments; to Mr. Molony for Mathe-

matics; to the same gentleman for Political Economy, History and Law; and to Mr. Heath for Sanscrit;—Prizes of books to Mr. Belli for Bengallee; to Mr. Bayley for Persian; to Mr. Lewin for Classics; to Mr. Farish for Persian; to Mr. Brooke for Bengallee and Classics; to Mr. Stokes for Persian and Classics; to Mr. Prinsep for Mathematics; and to Mr. Anderson, Jun. for Bengallee and Persian.

Mr. Davy has announced to the Royal Society a great discovery in chemistry. The fixed alkalies have been decomposed by the Galvanic battery, and are found to be metallic oxides. The metals have been actually produced. Their characteristics are: a most powerful attraction for oxygen, and a specific gravity less than that of water. The specific gravity of the metallic base of potash, is 7: that of soda 9. When plunged into water, an explosion ensues; owing to the seizure of oxygen, and the inflammation of disengaged hydrogen, and of the metal. They are both fusible under 100° of Fahrenheit, and amalgamate and form hard metals, like silver, with mercury. The only way to preserve them, is to immerse them in naphtha.

On the 1st of November 1807, there had been redeemed of the national debt, the land-tax, and imperial loan.

By annual million, &c.....	£66,968,178
£1. per cent. per ann. on loans	61,522,815
Land-tax	22,942,813
£1. per cent. per ann. Imp. loan	814,723

Total £152,248,529

The sum to be expended in the ensuing quarter is £2,529,224. 15s. 5d.

FRANCE.

Bonaparte has presented the Imperial library at Paris with 248 scarce manuscripts, mostly oriental, and 80 typographic monuments of the 15th century. One of the MSS. is a copy of the Edda, the sacred book of the Scandinavian Mythology, written on vellum in the Scandinavian language.

The historical prize has lately been adjudged by the French Institute to M. Prevot D'Iray for an account of what has been the administration of Egypt, from the conquest of it by Augustus to the taking of it by the Arabs, and of the changes it underwent during that period. The following questions had been proposed, viz. What was the influence, during the three first centuries of the Hegira of Mahom-

* These gentlemen gained the Gold Medal in these departments at the last examination, and were precluded by this circumstance from receiving one on the present occasion.

medanism, on the minds, manners, and governments of the nations among whom it was established; but none of the answers were deemed worthy of the prize. It has been proposed, as a new prize question, critically to examine the historians of Alexis Commenius, and the three Princes who succeeded him, with a view to information respecting the reign of these Emperors, and especially respecting their policy towards the Crusaders. The nature of these different questions evidently shews that the attention of Bonaparte and his Scavans, is particularly turned towards the East.

M. PROST, a physician of eminence, has lately published a pamphlet in which he attempts to prove that insanity originates in the stomach and bowels, and not in the head. In those who have died insane he has observed the bowels to be replete with mucous or bilious matter, more or less discoloured. Worms are often found, and redness or other discolourations appears in the inner membrane. The gall bladder and ducts are almost always dilated, and the liver enlarged and swelled.

SPAIN.

M. BETTANCOURT, chief engineer to the King of Spain, has communicated to the French Institute a new invention, which will render the construction of canals considerably more easy in future, in so far as it provides against all useless expenditure of water. Each lock is furnished with an adjoining reservoir communicating with it at bottom: the lock is destined to raise and lower the vessels as usual, but the vertical movement of the liquid which floats them is produced by the simple immersion of a box in the contiguous reservoir; the volume of this box is equal to that of the water to be displaced, and it is so happily

and ingeniously balanced, that one man is sufficient for raising or lowering the largest vessel. Thus, in future, the more or less considerable supply of water, which formed one of the chief difficulties in the construction of canals, will be reduced to the quantity necessary for supplying the waste by filtration and evaporation.

EAST INDIES.

The second frigate for his Majesty's service built at Bombay, was completed, March 24, having been constructed within a period of ten months. As soon as the ship floated, she was in the usual form, named the *Salsette*, by Captain Cole, who immediately put her in commission. The progress which the New Dock is making towards a completion, authorises the hope, that the skill and experience of Jamsetjee Bomanjee, who for nearly thirty years has been successfully exerting his talents in marine architecture, will in a few months more, crown his labours in this line with the production of a British 74, built of the "everduring" teak of India.

A dreadful famine has prevailed at Madras, and throughout the peninsula, in consequence of the late N. E. Monsoon having totally failed. The poor natives are dying in every part of the country—not a tree, near the sides of the road leading to Madras but has dead bodies of the famished natives lying beneath it. Such as can reach the presidency are fed, and their lives are saved by the charitable contributions of the European inhabitants, and by certain portions of rice daily issued by government. Lord Bentinck has done, and is doing every thing in his power to alleviate the miseries of the wretched sufferers.—We hope that the measures adopted by the governments in India will considerably lessen the pressure of this evil.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A SERMON, preached at the Consecration of the Chapel of Salisbury, September 8, 1707. By Thomas Dunham Whitaker. 3s. 6d.

A Sermon, preached in the Parish Church of Stroud, Gloucestershire, August 23; containing some Observations on the much lamented Death of Lieutenant J. F. Del-

mont, late of the 83d Regiment of Foot, who fell a Victim to the baneful Influence of Duelling. By the Rev. J. Williams. 1s.

A Discourse on the Use of Persecution in the Furtherance of the Gospel, intended to have been preached August 24, 1807, at the Desire of the Committee for Establishing a General Union of the Independent Churches. By S. Palmer. 1s.

A Sermon, preached at Devizes, on Sun-

day, August 16, 1807, on the Cruelty to Dumb Creatures; a Sinful Abuse of that Power originally delegated to Man, and inconsistent with the Christian Character. By the Curate of Devizes. 1s.

A Charge delivered previously to an Ordination. By George Isaac Huntingford, Bishop of Gloucester. 8vo. 1s. 6d.

Discourses, Moral and Religious, adapted to a Naval Audience, and dedicated by permission to the Lords Commissioners of the Admiralty. By the Rev. R. Baynes. 8vo. 12s.

A Sermon, preached in Lambeth Chapel, on the 4th of October, 1807, at the Consecration of the Right Reverend J. Luxmore, Bishop of Bristol, by J. Roberts. 1s. 6d.

A Letter to G. Sharp, respecting his Remarks on the two last Petitions in the Lord's Prayer. From a Country Clergyman. 1s.

Scriptural, and new Mode of Attack, wherein Infant Church Membership, and Infant Baptism, are anatomized and renounced. By J. Harm. 1s.

A Sermon, preached in the Old Meeting, Kidderminster, September 27, on the Nature, Evil, and Cure of Selfishness. By S. Bradley. 1s.

The Anniversary Sermon of the Royal Humane Society, preached on the 13th of April, at St. Ann's Church, Soho. By the Rev. R. Yates. 1s. 6d.

Sermons on Various Subjects and Occasions. By the Rev. John Nance. 8vo. 6s. boards.

The Incarnation of the Son of God. By the Rev. J. Mildrum. 2 vols. 8vo. 12s.

Popery Irreconcilable. 1s.

Address to Protestant Dissenters, recommending Sitting to Sing. 6d.

A Collection of Moral and Religious Anecdotes, on a Pack of Conversation Cards. 1s. 6d.

The Voice of Truth, or Proofs of the Divine Origin of Scripture. By Anne Fry. 2s.

A Collection of Evidences for the Divinity of Our Lord Jesus Christ. By the Rev. A. Preston. 2s. 6d.

A Sermon, preached in the Parish Church of St. John, Margate, in the Isle of Thanet, August 30, for the General Sea-Bathing Infirmary at Margate. By the Rev. James Plumbtree. 1s.

Perfect Union with the Established Church of England, recommended in a Sermon preached before the Archdeacon of Wilts, in the Parish Church of St. Peter.

ter's, Marlborough, August 11, 1807. By Charles Francis, M. A. Rector of Mildenhall. 1s.

A Sermon, preached in the Parish Church of St. George, Hanover-square, on its being re-opened for Divine Service, on Sunday, November 22, 1807. By the Rev. R. Hodgson. 1s. 6d.

Thoughts on a general and explicit Union of the Congregational Churches; occasioned by an Address from the London Committee to the Ministers and Churches of the Congregational Order; in a Letter to the Gentlemen of that Committee. By a Friend to the Union. 1s.

The Importance of the Sabbath: a Sermon, preached in the Holy Trinity Church, at Kingston-upon-Hull, before the Magistrates of the Town, on Sunday, October 18, 1807, being the Day appointed by Charter for the Mayor's entrance upon his Office: to which are added Two Appendices—1. On Societies for the Suppression of Vice. 2. On Sunday Evening Lectures. By John Scott, M. A. 9d. or 1s. 6d.

MISCELLANEOUS.

The Life of George Washington, first President of the United States. By D. Ramsay. 9s.

A Dictionary of Chemistry and Mineralogy; with an Account of the Process employed in many of the most important Chemical Manufactories, with Plates, &c. By A. and C. R. Aikin. 2 vols. 4to. 3l. 13s. 6d.

The Radical Cause of the present Distress of the West India Planters pointed out; and the Inefficacy of the Measures which have been hitherto proposed for relieving them demonstrated; with Remarks on several Publications relative to the Value of the West India Trade. By W. Spence, 3s.

Characteristic Anecdotes of Men eminent for their Genius and Learning, from the Reign of Henry VIII. to the present Time. 10s. 6d. 8vo. bound.

Observations relative to the Divine Mission of Johanna Southcott, with a Detail of the Proceedings of the Society called Quakers, against a Member for his Belief. By Daniel Roberts. 1s. 6d.

A Letter to the Chairman of the East India Company, on the Danger of interfering in the Religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India. By Mr. Twining. 1s. 6d.

Remarks on the Alliance between Church and State, and on the Test Laws. By the Rev. R. King. 2s.

The Remains of Henry Kirk White, of Nottingham, with an Account of his Life. 2 vols. 8vo. 14s. bound.

Zoological Anecdotes, or, Authentic and Interesting Facts, relative to the Lives, Manners, and Economy of the Brute Creation, both in their Natural and Domesticated State.

An Address to the Chairman of the East India Company, occasioned by Mr. Twining's Letter to that Gentleman, on the Danger of interfering in the Religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India. By the Rev. John Owen, M. A. Curate of Fulham, and one of the gratuitous Secretaries of the British and Foreign Bible Society. 1s.

Remarks, Critical and Miscellaneous, on the Commentaries of Sir William Blackstone. By James Sedgwick, esq. 12s.

The Chemical Catechism, with copious Notes, a Vocabulary of Chemical Terms, many useful Tables, and a select and enlarged Collection of instructive and amus-

ing Experiments. By S. Parkes, the 2d Edition, with Additions. 12s.

An Essay on the Warming of Mills and other Buildings by Steam. By Robertson Buchanan, Civil Engineer, 2s.

Hints to the Public and the Legislature on the Nature and Effect of Evangelical Preaching. By a Bartister. Part I. 3s. 6d.

A Letter to John Scott Waring, esq. in refutation of his Observations on the present State of the East India Company; with prefatory Remarks on the pretended alarming Intelligence lately received from Madras, of the assumed general Disaffection among the Natives; with Strictures on his illiberal and unjust Conduct towards the Missionaries in India, 2s.

A few cursory Remarks on Twining's Letter to the Chairman of the East India Company. By a Member of the British and Foreign Bible Society, 6d.

Review of a Letter of Thomas Twining, esq. to the Chairman of the East India Company, on the Danger of interfering in the religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India, taken from the Christian Observer. Hatchard.

ECCLESIASTICAL PREFERMENTS.

Rev. Samuel White, M. A. rector of Brightwell, co. Oxford, Hamsstead perpetual curacy, Middlesex, *vice* Warren, dec.

Rev. G. W. Onslow, Wisley R. and Purford V. Surrey, *vice* Burkitt, dec.

Rev. William Vincent, D. D. Islip R. co. Oxford, on his own presentation, as Dean of Westminster, *vice* Cope, dec.

Rev. John Roberts, M. A. Dymeirchion V. in Flintshire, *vice* Ellis, dec.

Rev. Richard Gooch, Frostenden R. co. Cambridge.

Rev. Anthony Eskrigg, rector of Addlethorpe, Saleby V. co. Lincoln, *vice* Birch, dec.

Rev. Philip Du Val Aufrère, Bacton V. co. Norfolk.

Rev. William Wright Wilcocks, Barney V. co. Norfolk.

Rev. Thomas Hyde, rector of St. Martin's, Oxford, Hellidon V. co. Northampton.

Rev. Samuel Smith, late chaplain to the House of Commons, to a canonry of Christ Church, Oxford, *vice* the Bishop of Bangor, resigned.

Rev. J. Davis, chaplain to the Government chapel at Portsmouth, King's Langley V. Herts.

Rev. J. Parker, M. A. Riccall prebend, in York cathedral, *vice* Preston, dec.

Rev. Nicholas Simons, M. A. St. Margaret R. in Canterbury, *vice* Champneys, resigned; and Minister V. in the Isle of Thanet, *vice* Dodsworth, dec.

Rev. Thomas Milnes, Agnes Burton with Harpham R. annexed, co. York; and Rev. John Forth, West Heslerton R. in the same county; both *vice* Dade, dec.

Rev. H. C. Carleton, B. A. Preston-upon-Stour perpetual curacy, co. Gloucester, *vice* Homer, dec.

Rev. H. Anthony Pye, M. A. Cirencester perpetual curacy, co. Gloucester, *vice* Willes, resigned.

Rev. Henry Bishop, M. A. Ardleigh V. Essex, *vice* Kelly, resigned.

Rev. William Douglas, chancellor and canon of Salisbury, to a prebendal stall in Westminster, *vice* Rev. Thomas Hughes, appointed a residentiary of St. Paul's.

Rev. E. W. Eastcourt, Shipton-Moyne R. near Tetbury, *vice* Bowen, resigned.

Rev. Sidney Smith, lecturer at the Royal Institution, London, Foston R. co. York.

Rev. Richard Whittingham, Potton V. co. Bedford, *vice* Affleck, dec.

Rev. Richard Smith, M. A. Hutton-Wannesley, otherwise Marston R. near York, *vice* Preston, dec.

Rev. Samuel Shipley, M. A. Ashborne V. with Mapleton R. co. Derby, *vice* Webb, dec.

Rev. Philip Howes, M. A. Spixworth R. co. Norfolk, *vice* Longe, dec.

Rev. Bence Bence, LL.B. Kelsale with Carlton and Thorington RR. Suffolk, *vice* Golding, dec.; and Beccles R. in the same county.

Rev. Hugh Thomas, M. A. Llysvaen R. in North Wales.

Rev. John Lee Martyn, M. A. St. George the Martyr R. Queen-square, Bloomsbury.

Rev. Christopher Cookson, Cherry-Willingham V. near Lincoln.

Rev. Robert Jones, B. D. Soulderne R. co. Oxford, *vice* Horseman, dec.

Rev. James Barker, B. A. Newmarket St. Mary R. with Woodditch V. annexed, in the diocese of Norwich.

Rev. Thomas Lloyd, M. A. Lewesden V. co. Northampton, *vice* Goodwin, dec.

Rev. William Hardyman, B. D. Great Luffenham R. co. Rutland, *vice* Affleck, dec.

Rev. Mr. Kenrick, Teinton Regis prebend, in Salisbury cathedral; and Rev. Martin Whish, Bedminster and Abbot's Leigh VV. with the chapels of St. Mary, Redcliff and St. Thomas, in Bristol; all *vice* Spry, dec.

Rev. John Edgar, M. A. Spexall R. co. Suffolk, *vice* Gunning, dec.

Rev. Charles Mules, Pampisford V. co. Cambridge.

Rev. George Turner, Kettleburgh R. co. Suffolk.

Rev. James-John Hornby, Southrepps R. co. Norfolk.

Rev. John Snythies, M. A. Alpheton R. Suffolk.

Rev. Robert Clifton, B. A. to a minor canopy of Worcester cathedral, *vice* Harrison, dec.

Rev. Stephen Sloane, B. A. Gedney R. co. Lincoln; and Rev. William Barker, Silvertown R. Devon; both *vice* Rashleigh, dec.

Rev. George Stephenson, M. A. curate of Bishopwearmouth, Kelloe V. co. Durham, *vice* Longstaff, dec.

Rev. A. Cotton, M. A. Girton R. co. Cambridge, *vice* Fisher, dec.

Rev. Matthew Place, Hampreston R. co. Dorset, *vice* Harbin, dec.

Rev. W. J. Rees, M. A. curate of Stoke-Edith, co. Hereford, Cascob R. co. Radnor.

Rev. John Buckworth, B. A. Dewsbury V. co. York, *vice* Powley, dec.

Rev. Valentine Hill, Wells R. Norfolk.

Rev. Edward Drewe, LL.B. Broadhem-bury V. Devon, *vice* Simons, resigned.

Rev. Farrell Hopkins, M. A. Duxford St. John V. co. Cambridge, *vice* Creswell, resigned,

Rev. George-Frederic Nott, B. D. Stoke Canon care, Devon, *vice* Buller, dec.

Rev. Arthur Farvell, B. A. St. Martin's R. near Looe, Cornwall, *vice* Pawlett, resigned.

Rev. John Jope, St. Ive's R. Cornwall
Rev. William Baker, S. C. L. Gerrans R. Cornwall, *vice* Jope, resigned.

Rev. Richard Dods, M. A. Fleet R. co. Lincoln, *vice* Ashley, dec.

Rev. R. Morres, Great Chiverell R. co. Wilts, *vice* Lawrence, resigned.

Rev. Joseph Thompson, curate of Ford, Lanchester Cur. in the diocese of Durham, *vice* Walker, dec.

Rev. Thomas Jennings, vicar of Dormington, St. Peter's V. and St. Owen's R. (consolidated), in the city of Hereford, *vice* Freeman, dec.

Rev. Thomas-Ellis Rogers, Lackford R. co. Suffolk, *vice* Graves, dec.

Rev. George Gordon, of Sedgebrook, precentor of Exeter, Horbling V. co. Lincoln; and the Rev. Henry-Kave Bouney, M. A. Nassington prebend, in Lincoln cathedral; both *vice* Lodington, dec.

Rev. Frederick Aphorp, M. A. vicar of Bickers, co. Lincoln, Gumley R. co. Leicester, *vice* Gordon, resigned.

Rev. ——— Edmonston, Pottern V. Wilts, *vice* Douglas, resigned.

Rev. James Blackburn, M. A. appointed afternoon lecturer of St. Nicholas's, in Newcastle, *vice* Forster, resigned.

Rev. Robert Hughes, B. D. Yelford R. co. Oxford, *vice* Pearce, resigned.

Rev. John Brooke, M. A. Whittlesford V. co. Cambridge.

Rev. Francis Creswell, B. D. Waldingfield Magna R. Suffolk, *vice* Royce, dec.

Rev. ——— Bushby, to the lectureship of St. John's church in Leeds, co. York, *vice* Flint, dec.

Rev. J. B. Sams, of Bury, Honington R. Suffolk, *vice* Saffery, dec.

Rev. Philip Dodd, St. Mary-at-Hill and St. Andrew Hubbard R. London, *vice* Brand, dec.

Rev. Edward-Christopher Dowdeswell, D. D. and rector of Stanford-Rivers, co. Essex, presented to the rectory of Langbam, in the said county, void by the translation of Dr. Fisher, Bishop of Exeter, to the see of Salisbury, *vice* Douglas, dec.

Rev. John Pitman, student in Civil Law, presented to the vicarage of Brode Hompton, co. Devon, *vice* Rev. John Pitman, M. A. resigned.

Rev. H. Bathurst, LL. B. appointed chancellor of the diocese of Norwich, *vice* Sandby, dec.

Rev. W. Garnier, rector of Droxford and Upham, appointed chancellor of the diocese of Winchester, *vice* Sturges, dec.

Right Rev. Lord John-George Beresford, Bishop of Cork and Ross, translated to the see of Raphoe, *vice* Bishop Hawkins, dec.; and the Hon. and Rev. Thomas St. Laurence, D. D. Dean of Cork, appointed to the bishoprick of Cork and Ross.

Rev. Wenman-Henry Langton, B. D. presented to the sinecure Rectory of Longford, co. Derby, *vice* Rev. Philip Roberts, dec.

Rev. Robert Wintle, rector of Compton-Beauchamp, Berks, appointed preacher at South Lambeth chapel, *vice* Dodd.

Rev. Caleb Rocket, Timberscombe prebend, in Wells cathedral.

Rev. Blackley Cooper, Yetminster V. co. Dorset, *vice* Edward Cooper, resigned.

Rev. Francis Woodcock, Morton-upon-Lugg R. co. Hereford.

Rev. John Black, Ramsholt perpetual curacy.

Rev. Dennis Hill, Greffenhall R. co. Norfolk.

Rev. Simon Westby, B. D. Kenninghall V. Norfolk.

Rev. Thomas Brooke, LL. B. Horton R. co. Gloucester, *vice* Thornhill, dec.

Rev. — Thorpe, Sandford V. co. Oxford, *vice* Walker, dec.

Rev. Peter Strickland, elected (by the Land-owners) to the living of Stavely, in the parish of Kendal, co. Cumberland, *vice* Myers, dec.

Rev. Robert Stevens, M. A. elected alternate morning preacher at the Asylum.

Rev. William Notford, Boyton R. Suffolk, *vice* Hingeston, dec.

Rev. Dr. Holland, Beaufert R. co. Warwick; and Rev. Hugh Carleton, Arrow R. in the same county; both *vice* Fitz-Thomas, dec.

Rev. John Newling, B. D. rector of Ditchingham, Norfolk, and prebendary of Lichfield, to a canon-residentiaryship of that cathedral.

Rev. — Palmer, Alcester R. co. Warwick, *vice* Wilmot, dec.

Rev. John Taylor, M. A. Postwick R. co. Norfolk.

Rev. Frederick Barnes, chaplain to the House of Commons, Colyton V. Devon, *vice* Buller, dec.

Rev. William Parker, St. Ethelburgha R. London, *vice* Gilbank, dec.

Rev. George Hornsby, M. A. Turk-Dean V. co. Gloucester, and Aldsworth perpetual curacy, in the same county, *vice* Illingworth, resigned.

Rev. Benjamin Evans, M. A. South Elmham St. Margaret with South Elmham St. Peter R. Suffolk.

Rev. Joseph Proctor, D. D. prebendary of Norwich, and master of Catherine-hall, Cambridge, Steeple-Gedding R. co. Huntingdon, *vice* Sympson, dec.

Rev. Morden Carthew, M. A. Great Mattishall V. with Pasley R. Norfolk.

Rev. Joseph Church, M. A. Hoveton St. Peter V. with Hoveton St. John curacy annexed, and Frettenham with Stan-ninghall R. all co. Norfolk.

Rev. John White, LL. B. Hardwicke R. co. Bucks.

Rev. Devereux Mytton, M. A. Llandysfil R. co. Montgomery.

Rev. J. W. Grove, B. A. Strensham R. co. Worcester.

Rev. Henry J. Todd, M. A. rector of Allhallows, in Lombard-street, London, Coulsdon R. Surrey.

Rev. William Van Mildert, M. A. rector of St. Mary-le-Bow, London, Faruingham V. Kent.

Rev. Barrington Syer, B. A. Stoke perpetual curacy, near Clare, Suffolk.

Rev. Bernard Gilpin, M. A. curate of Holy Trinity church in Hull, Wold Newton living, near Grimsby, co. Lincoln.

Rev. Charles Cornwallis, B. A. South Cove R. Suffolk, *vice* Carter, dec.

Rev. G. A. Lamb, Iden R. and Flayden with Guildford R. both co. Surrey.

Rev. G. Thomas, B. D. rector of Doverdale, co. Worcester, Overstone R. co. Northampton.

Rev. Robert Rawstorne, M. A. Warrington R. co. Lancaster, *vice* Owen, dec.

Rev. Nicholas Heath, prebendary of Chichester, and rector of Pycomb, Sussex, Allcannings R. Wilts, *vice* Davis, dec.

Rev. William Wilkinson, South Croxton R. co., Leicester, and Folksworth R. co. Huntingdon.

Rev. Robert-Willoughby Carter, B. A. rector of Quarrington, near Sleaford, co. Lincoln, Springthorpe living, in same co.

Rev. William Jewell, M. A. Hackford R. co. Norfolk.

Rev. James Brown, elected perpetual curate and lecturer of St. Andrew's, in Norwich, *vice* Adkin, dec.

Rev. Charles-Edward Stewart, rector of Wake-Colne, Essex, Rede R. Sussex.

Rev. S. Puart, M. A. prebendary of Hereford, Bridstow V. in diocese of Hereford.

Rev. Wm. Chester, Denton R. Norfolk.

Rev. Edward Mellish, Reymerstone R. co. Norfolk.

Rev. Samuel-Newland Evans, Holton R. Suffolk.

Rev. Charles Buckeridge, B. D. to the precentorship of Lichfield cathedral, *vice* Inge, dec.

Rev. John Hogarth, 37 years curate of Whalton, near Morpeth, Northumberland, Ripley R. co. York.

Rev. ——— Denys, Bourn-cum-Dyke and Cawthorpe V. co. Lincoln.

Rev. Henry Anson, M. A. Swanton-Abbotts R. Norfolk; and Skeytton with Oxnead and Buxton R. in the same county.

Rev. Charles-Evelyn Green, LL. B. Dalbury R. co. Derby.

Rev. Wm. Gurney, St. Clement Danes R. Strand.

Rev. J. Dalby, Castle-Donington V. co. Leicester, *vice* Collier, dec.

Rev. Thomas Lee, B. D. Barton-on-the-Heath R. co. Warwick, *vice* Wilmot, dec.

Rev. George Drury, M. A. Claydon with Akenham R. Suffolk.

Rev. John Anderson, vicar of St. Nicholas, Leicester, Wanlip V. co. Leicester, *vice* Burnaby, dec.

Rev. S. Butler, head master of Shrewsbury school, Wolvey prebend, in the cathedral of Lichfield.

Rev. William Millers, B. D. Hardwicke R. co. Cambridge, *vice* Trant, dec.; and Rev. T. W. Hornbuckle, M. A. Madingley V. in same county, *vice* Millers, resigned.

Rev. Thomas-Pym Williamson, M. A. Kirkby-Stephen V. co. Westmoreland, *vice* Spooner, dec.

Rev. George Bourne, M. A. Steeple-Barton V. co. Warwick.

Rev. Robert Williams, M. A. Llandew V. in the diocese of Landaff.

Rev. Thomas Wilson, Claughton R. near Lancaster.

Rev. M. Slack, All Saints V. in Sudbury, Suffolk.

Rev. Char. Sandby, Belton V. co. Leic.

Rev. Char. Dunne, B. A. Earl's Croome R. near Upton-upon-Severn co. Oxford, *vice* Green, resigned.

Rev. John Williams, M. A. North Leverton V. co. Nottingham, and South Stoke V. in the diocese of Oxford.

Rev. Martin Amphlet, Ryal with Essendine V. co. Rutland.

Rev. Samuel-Henry Savory, B. A. Twyford R. Norfolk.

Rev. ——— Baron, Lostwithiel V. co. Cornwall.

Rev. T. Ley, Bratton-Cloveilly R. Devon.

Rev. R. Barnes, Heavitree, V. Devon.

Rev. Edward Riley, M. A. Easington V. co. Worcester.

Rev. Kingsman Foster, B. A. Dowsby R. co. Lincoln.

Rev. Samuel Pearson, LL. B. F. A. S. and minister of Osmaston, co. Derby, Weston-upon-Trent R. in the same county.

Rev. Dr. C. Barton, Pluckley R. Kent, *vice* Disney, dec.

Rev. John Stevens, M. A. Birchanger R. co. Essex.

Rev. Harvey Marriott, Marston curacy, in the dio. of Worcester, *vice* Wigley, dec.

Rev. Edward Edgell, West Allington V. in the diocese of Exeter.

Rev. T. B. Coleman, Church-Stretton R. co. Salop.

Rev. J. V. Meulen, Messing V. Essex.

Rev. John Bassett, Woolstanton V. co. Stafford.

Rev. Daniel Ferguson, B. A. Broughton-Sulvey R. Notts.

Rev. Thomas Wilkinson, B. D. rector of Bonnington, in Kent, Armthorpe R. near Doncaster, co. York.

Rev. Brook-Edward Bridges, Bonnington R. Kent, *vice* Wilkinson, resigned.

Rev. C. D. Willaume, Chilton and Brown-Condover R. Hants, *vice* Starkey, resigned.

Rev. Charles Mann, B. A. Rixton and Roxton perpetual curacy, Norfolk.

Rev. Joshua Dix, senior minor canon of Canterbury cathedral, to the sequestrations of the vicarages of River and Lydden, in the diocese of Canterbury, *vice* Freeman, dec.

Rev. Thomas-Bartholomew Woodman, M. A. Bugthorpe prebend, in York cathedral; Rev. R. Affleck, Doncaster V.; and Rev. W. Hodges, Hayton V.; both co. York; and all *vice* Moore, dec.

Rev. ——— Lacey, Wiston R. co. York, *vice* Carver, dec.

Hon. and Rev. William Wodehouse, Carleton Forehoe R. and Itteringham with Mannington R. annexed, Norfolk.

Rev. Richard Davies, to a canon-residentiaryship of St. David's cathedral; and

Rev. Thomas Phillips, to the Golden prebend, in the said cathedral.

Rev. S. Sharpe, *Edale* perpetual curacy, near-Castleton, co. Derby.

Rev. Joseph Fell, Yardley R. near Birmingham, co. Warwick.

Rev. James-Lee Warner, Houghton V next Walsingham, Norfolk.

Rev. Leonard Shelford, Sturston perpetual curacy Norfolk.

Rev. John Coimer, Littleton-Drew R. Wilts, *vice* Page, dec.

Rev. J. Jackson, M. A. master of the grammar school at Beverley, to the perpetual curacy of the collegiate church of St. John, in Beverley, co. York, *vice* Graves, dec.

Rev. William Hutchinson, M. A. Colebrook V. Devon, *vice* Barnes, resigned.

Rev. Robert Whitehead, M. A. Musgrave R. co. Westmoreland.

Rev. Edward-Cooke Forward, Combyne R. Devon.

Rev. Gerard-Thomas Noel, B. A. son of Gerard N. Noel, esq. M. P. for the county of Rutland, Rainham V. Kent.

Rev. George Mutter, Chillenden R. co. Kent, *vice* Pitman, dec.

Rev. William Rumney, B. A. Swindon R. in the diocese of Gloucester, *vice* Brecks, resigned.

Rev. J. Lupton, St. Thomas in the Cliffe R. near Lewes, Sussex.

Rev. Cranley Kerby, vicar of Whaddon, Bucks, Wheatfield R. co. Oxford.

Rev. George Glover, B. A. Cromer V. co. Norfolk.

Rev. ——— Harrison, Havant R. Sussex, *vice* Rennaud, dec.

Rev. ——— Renaud, Chidham R. Hants.

Rev. R. Lewis, East Anstey R. Devon.

Rev. E. Edgell, W. Alphington V. Devon.

Rev. Robert Field, Sutton V. Suffolk.

Rev. George Shepherd, M. A. St. Bartholomew R. London.

Rev. Dr. Hook to a prebendal stall in Winchester cathedral, *vice* Sturges, dec.

Rev. Mr. Macdonald, Bitton prebend, in Salisbury cathedral

Rev. C. M. Doane, B. A. Town-Barningham R. and Hen phall V. both co. Norfolk.

Rev. John Preston, Toft R. with Caldecot V. annexed, co. Cambridge, *vice* Trant, dec.

Rev. W. Stephen, Bledlow V. Bucks, *vice* Gilbert, dec.

DISPENSATIONS.

Rev. Edward Waldron, to hold Hampton-Lovett R. with Rusbock R. both co. Worcester; the former *vice* Douglas, dec.

Rev. H. Quartley, M. A. to hold Hitchen R. co. Northampton, with Wolverton V. co. Bucks.

Rev. Charles Isham, M. A. rector of Polebrook, to hold Oundle V. with Polebrook R. both co. Northampton.

Rev. James Dashwood, M. A. to hold Long Sutton V. co. Lincoln, with Dodington R. co. Cambridge.

Rev. Richard Whish, M. A. rector of West Walton, Norfolk, to hold Whichford V. co. Warwick.

Rev. George Biggs, M. A. to hold Upton-Warren R. with Hales-Owen V. both in the diocese of Worcester.

Rev. Vicesimus Knox, D. D. to hold Runwell R. Essex, with Ramsden-Crays R. in the same county.

Rev. Edward Hunt, M. A. to hold Benefield R. with Stoke-Doyle R. both co. Northampton.

Rev. James Satterthwaite, M. A. F.R.S. to hold Whicham R. with Bootle R. co. Cumberland.

Rev. Richard Lord, D. D. rector of Barreston, co. Kent, to hold Lydden V. therewith, in the same county.

Rev. Thomas Smith, M. A. to hold Willingham R. with Frodingham V. co. Lincoln.

Rev. S. Clapham, M. A. vicar of Great Ousebourn, near Knaresborough, to hold Gussage R. co. Dorset, with Christchurch V. Hants.

I N D E X

TO THE

ESSAYS, INTELLIGENCE, OCCURRENCES, &c.

	Page		Page
ABOLITION of the Slave Trade, 48, 143, 169, 212, 250, 279, 280, 315	315	Ceylon.....	399
— by Ame- rica.....	216	Change of Administration.....	209
Account of a Trade from China for Infants, 169	169	Chapels, Parochial, necessity of in- creasing.....	224
Administration, Charge of.....	209	Chatham, Earl of.....	166
African Institution.....	270, 481, 679	China, Edict against Christians.....	484
African Civilization.....	259, 806	Christians, Causes of their Imperfec- tions.....	504, 571
America.....	58	— Censoriousness among.....	575
— Lit. and Phil. Intel. 129, 483, 538, 750	750	Christian Vigilance, on.....	643
— Public Affairs, 276, 344, 549, 631, 760, 842	760, 842	Christianity, Importance of.....	106, 163
— Religious Intelligence.....	53, 755	Church.....	676
Ancient Versions.....	281	Civilization, Progress of.....	256
Anger, on.....	12, 232, 438	Clark, Dr. Samuel, Account of.....	632
Animals, Cruelty to.....	367	Commons House, List of.....	845
Answers to Correspondents, 72, 216, 279, 348, 420, 492, 560, 631, 700, 772, 844	844	Codex Vatabli.....	225
Antichrist, on Faber's Views of, 356, 497	497	Comet, the.....	730, 819
—, Extracts from Bp. Bedell.....	375	Conditions of Gospel.....	378
Antinomianism.....	379	Continental Intel. 55, 155, 209, 275, 344, 407, 486, 548, 688, 640	640
Anything, Mr.—Account of.....	302	Correspondence with the Editor on the Letter of Cautus.....	27
Apocalyptic Image.....	430, 565, 706	Country Squire, farther Intelligence from.....	579
Atmospherical Phenomena.....	398	Covenant, Christian, 77, 151, 228, 289, 360	360
Atonement, on the.....	360	— Mosaic.....	77
Austria—Lit. and Phil. Intel.....	393	Critical Remarks on Isaiah, lii. Cruelty to Animals.....	659 367
Authenticity of 1 John, v. 7, examined, 217, 281, 349	281, 349	Danish Expedition.....	629, 631, 757
Beattie, Dr. his Interview with their Majesties.....	513	Denmark, Lit. and Phil. Intel. 333, 398; 583	583
— Character of.....	471, 473	—, Public Affairs.....	629, 757
— Essay on Truth.....	474	Depravity, human.....	715
Beef, Mode of curing in Germany....	750	Disagreement, seeming, of the Old and New Testament.....	147
Bengal, Mission to.....	273	Discovery of new Islands in the South Seas.....	750
Bible Society, British and Foreign, 273, 338, 401	401	Dissenters, Cause of their Increase, 25, 675	675
Blockading Orders.....	760	Distresses in Germany.....	194
Body Politic.....	727	Domestic Intelligence, 60, 136, 278, 489, 760	760
Boehm, Rev. A. W. Account of.....	561	Duty of Christians to inferior Animals.....	367
Bonaparte, Rise of.....	622	East Indies, Lit. and Phil. Intel. 398, 681, 750, 852	852
British Institution for promoting the Fine Arts.....	51	—, Religion.....	509, 655, 751, 819
Buenos Ayres.....	57, 72, 631	—, Public Affairs.....	276
Buonaparte's Catechism.....	173	—, Political Changes.....	515
Burke, Edmund.....	66, 400	Ecclesiastical Preferments.....	137
Bute, Lord.....	442	Education of Poor.....	461, 727
Calvinism.....	35, 185, 248, 675	— public.....	467
— of the Church of England.....	246	Egypt, Public Affairs.....	408
Calvin's Views of Episcopacy.....	146	Election.....	37
Cape of Good Hope, Mission to.....	133	Election, General.....	345
Catholic Emancipation.....	240		
Censoriousness in Christians, Cause of, 575	575		

	Page		Page
Emancipation, Catholic.....	240	Illustration of 1 Tim. vi. 10.....	77
Emulation.....	468	———, Matthew xxiv. 24.....	76
Episcopacy, Calvin's View of.....	146	———, Dan. viii. 13, 14.....	151
Errata.....	144, 216, 560, 700, 772, 844	———, 1 John v. 7.....	217, 231, 349
Esquimaux, Mission to the.....	682	———, Rev. x.....	568
Establishment, Advantages of.....	54	Imperfection in Christians, Causes of,	504, 571
Evidences of Christianity.....	532	India, State of Religion in.....	335, 571
Exclusion of British Commerce from		Invisible Girl.....	127
the Continent.....	759, 760	Ireland, Religious State of.....	406
Expediency.....	254, 458	———, History of.....	583
Extracts from the Writings of Sady... 653		Italy, Lit. and Phil.....	333, 538
Faber on the 1260-Years.....	17, 148, 701	Jamaica, Relig. Intell.....	686
——'s View of the Apocalyptic Image		Jesuits, Account of.....	722, 800
and Reply.....	430, 565, 641, 706	Jews.....	405, 485, 547, 605
—— Views of the little Horn and		Invasion by French, Miseries of.....	114
Antichrist.....	356, 496	Johnson, Dr. Letters of.....	370
Faith.....	230, 734	Justice.....	737
Ferney, recent Description of.....	98	Justification.....	11, 37, 75, 105, 248, 433
Field Sports.....	580	Key to the Apostolic Writings. See	
Fox, C. J. Memoir of, 60, 138, 201, 338,		Taylor.	
409, 554, 620, 691, 762, 826		King never dies.....	90
Fragment, on human Depravity.....	715	Labours of an active Christian Mini-	
Frames and Feelings, on.....	83, 161	ster.....	422
France, Lit. and Phil. Intell. 483, 538,		Ladies learning Latin, on.....	243, 305, 372
614, 681, 749, 856		Latin Fathers, Quotations from.....	349
—— Relig. Intell.....	541	Latitudinarianism.....	302
Free-will.....	74	Learning, Benefits of.....	181
Frey, Rev. J. S., C. F. Letter from.....	90	Letters of Dr. S. Johnson.....	370
French Revolution.....	61, 130	——— Zeigenbalgus and Grand-	
Free Constitution, Benefits of.....	92, 448	lerus.....	510
General Election.....	345	List of House of Commons.....	845
George III. Review of his Reign. See		Lines on Mr. Wilberforce.....	376
Review.		Lit. and Phil. Intell. 49, 126, 189, 266,	
Germany, Distresses in.....	195	331, 366, 481, 536, 614, 678, 749, 843,	
——, Lit. and Phil. Intell. 333, 483,		850	
538, 615, 750		Little Book.....	569
Gilbert, Rev. N. Memoir of.....	768	Little Horn.....	356, 497
Goodness innate.....	466	Liturgical Worship.....	146
Good Works.....	534	Lukewarmness in Religion.....	708
Gospel on Preaching.....	739	Malta, Public Affairs.....	407
Grace.....	294, 366	Manton, Dr. Memoir of.....	493
Great Britain, Lit. and Phil. Intell. 49,		Manuscripts of Greek Testaments.....	218
126, 266, 331, 396, 481, 536, 644, 678,		Married State, its Duties.....	671
749, 143, 850		Marsh's Theorem relative to 1 John,	
Public Affairs, 59, 136, 209,		v. 7.....	225
277, 345, 408, 487, 550, 631, 690, 760,		Mechanical and other Inventions.	
843		—— Invisible Girl.....	127
Greek Fathers, Quotations from.....	284	—— Polyautography.....	50
Hearing Sermons, on.....	785	Melancholy, religious.....	82
High Church School.....	319	Memoir of Rev. A. Boehm.....	561
—— and Evangelical Parties,		—— C. J. Fox, 60, 138, 201, 338,	
Ground of Difference between them,		409, 554, 620, 691, 762	
666, 746		—— Rev. N. Gilbert.....	768
Hints for preserving the Health of the		—— Dr. Manton.....	493
Body Politic.....	727	—— Rev. W. Mompesson.....	633
—— on Reverence to Sacred Things		—— Rev. M. Powley.....	70
History, Uses and Dangers of.....	19	—— W. Tyndale, the Martyr... 1	
Honey, Mode of taking without de-		Methodism.....	675, 741
stroying the Bees.....	750	Methodist Conference.....	617
Human Depravity.....	715	Military Instruction.....	135
Humility.....	735	Minister, Christian, extent and influ-	
Jacobinism.....	205, 554	ence of his Labours.....	421
Illustration of Isaiah liii.....	638	Missionary Society, London, Report of	541

INDEX.

861

	Page		Page
Missionary Society to Africa and East,		Regeneration.....	292
Report of.....	544	Reign of George the Third, Review of	
Mission to Bengal.....	273	See Review.	
—— Cape of Ghod Hope.....	133	Religion in India, State of, 335, 684, 750,	
—— Tartary, 199, 337, 405, 540,		840	
616, 687		Religion, Professors of.....	296
—— of United Brethren, 130, 616,		Religious Intelligence, 52, 130, 194, 270,	
682, 756		335, 401, 484, 540, 616, 682, 751	
Mompesson, Rev. W. Account of.....	633	—— Melancholy, on ..	82
Moral Evidence.....	308	—— Profession, prematurity of	296
Mosaic Covenant. See Codenent.		Review of New Publications, 29, 99, 173,	
Naval Asylum.....	482	246, 308, 376, 450, 515, 522, 591, 662,	
—— Intelligence, 60, 136, 213, 278,		733, 806	
347, 408, 489, 760		—— of Reviews.....	473, 609, 745
Negotiations with France.....	621	—— of the Reign of George the Third,	
New Publications, List of, 51, 129, 269,		19, 90, 162, 234, 442, 583, 722, 800	
333, 399, 484, 539, 616, 681, 750, 852		Reverence to sacred things, on.....	158
Obituary, 60, 138, 201, 279, 338, 347,		Revolution, French.....	61, 130, 627
409, 414, 490, 554, 620, 691, 762, 826		Ridley, Reply to the Sketch of his	
Old and New Testament, seeming dis-		Character....	161
agreement of.....	147	Rights of Man.....	201
Parker, Archbishop.....	146	Russia, Lit. and Phil. Intell. 333, 398, 483,	
Parliamentary Proceedings, 59, 212, 277,		681	
488, 552		—— Public Affairs.....	630
Parliament, New.....	418, 845	Sabbath.....	470
Party Spirit.....	831	Sady, Extracts from.....	653
Paul, St. Character of.....	779	Salvation by Christ.....	105
Peace of 1763.....	237	Sanctification.....	106
Peacemaking, Art of.....	307	Sanhedrim of the Jews.....	405
Persecution of Christians in Jamaica	686	Scriptures, seeming inconsistency of,	794
Piety of the early Protestants.....	96	Sectarism.....	675
Pitt, William.....	400, 693	Sermons, on hearing.....	785
Poetry, Lines on Mr. Wilberforce.....	376	Servants, kind treatment of.....	651
Political Reflections.....	418, 550, 837	Sierra Leona Company.....	812
Poor Laws.....	450	Sin, insidious Progress of.....	439
Popery.....	173, 209, 240	Sketches of the Reformation.....	4, 73, 145
Portugal, Public Affairs.....	757	Slavery, West Indian.....	315
Powley, Rev. Matthew, Memoir of... 70		Slave Trade, 48, 58, 120, 169, 250, 315,	
Prayer for Queen Elizabeth.....	4	485, 486, 758, 806	
—— used in the House of Commons	509	—— its Abolition.....	143, 212
Preaching, Ely Bates on....	507	Socinian heresy.....	41
—— the Gospel.....	742, 784	South Sea, Discovery of New Islands	750
Preferments, Ecclesiastical ...	137, 854	Spain, Lit. and Phil. Intell....	268, 750, 852
Prematurity in Religious Profession	296	—— Public Affairs.....	759
Propriety of Ladies learning Latin, 243, 305		Stanhope, Lord, his new invented Ves-	
Prophecies, 17, 148, 151, 356, 367, 375,		sel.....	749
430, 497, 565, 568, 641, 701, 706, 773,		St. Domingo, Public Affairs.....	57, 277
777		St. Paul, independent yet accommo-	
Protestants, Early, their Piety....	96	dating Spirit of.....	779
Public Affairs, View of, 55, 135, 209, 275,		Suppression of Vice Society.....	756
344, 407, 486, 548, 629, 688, 701, 707,		Surry Institution.....	740
757, 840		Swedenborgianism.....	328
Pulpit Eloquence....	591	Sweden, Lit. and Phil. Intell.....	398
Pursuits of Literature.....	382, 609	—— Public Affairs.....	630
Quakers Exhortation to Reading the		Syrian Christians in Travancore, 654, 750	
Scriptures.....	650	Systematic Theology.....	591
—— Extract from their general		Tartary, Mission to, 199, 337, 405, 485,	
Epistle.....	486	540, 616, 687	
Reflections, general.....	550	Taylor's Key to the Apostolic Writ-	
—— political.....	418	ings, on, 5, 77, 131, 228, 289, 360, 433,	
Reformation, Sketches of. See Sketches.		501	
Reformation, Doctrines of.....	256	Theology, Systems of.....	591
CHRIST, OBSERV. APP.		Timber Trees, Hints for Increase of	267
		Trade in Infants, Account of.....	169
		Treason and Sedition Bills.....	555
		5 T	

	Page		Page
Treatment of Servants	652	Uncertainty of the Morrow.....	673
Trinity, on the.....	217, 281, 349	Unitas Fratrum, History of.....	385
Turkey, Lit. and Phil. Intell.....	333, 538	United Brethren, Mission of, 130, 616, 682,	756
Public Affairs.....	759		
Tyndall the Martyr, Account of.....	1		
		War with France, justice of, 338, 400, 627,	693, 835
Vaccination	332, 536	Whichcote's Divinity.....	8
in Ceylon.....	399	Wilkes, John.....	446
in East Indies.....	398		
in Spain.....	268	Years 1260... ..	17, 148, 367, 701, 775
Various Readings.....	221	Yellow Fever not contagious	129
Vigilance, Christian, on.....	643		
Versions, ancient.....	281		

INDEX TO THE REVIEWS.

	Page		Page
ANTIDOTE to the Miseries of Human Life.....	522	Jews, their Rise, Fall, and Restoration	29
Apology for the Pursuits of Literature	609	Life of Beattie.....	389, 465
Beattie's Life, by Forbes.....	389, 466	Malthus's Letter to Whitbread on	
Bibliographical Dictionary, Supplement to.....	99	Poor Laws	450
Booker's Illustrations of the Litany. &	528	Mant's Slave, and other Poetical Pieces	124
Campbell on Theology and Pulpit Eloquence....	591	Mather's Essays to do good	533
Carter, Mrs. her Life.....	662, 745	Milner's Ecclesiastical Hist. reviewed	34
Catechism for Use of the French Empire.....	173	Moral Evidence, Gambier on.....	308
Charge of the Bishop of St. Asaph.....	181		
Charge of the Bishop of Durham.....	609	Owen's Sermon on the Uncertainty of the Morrow.....	673
Christian Observer's Review of Beattie's Life.....	473		
of Mrs. Carter's Life.....	745	Parisian Sanhedrim, Transactions of	603
Clowes's Letter to the Editor of the Christian Observer.....	328	Pennington's Life of Mrs. Carter.....	662
Corry's Observations on the Windward Coast of Africa	806	Plain Truth for Plain People.....	532
		Poetical Pieces, by Rev. R. Mant.....	124
Dangers of the Country.....	109	Poor Laws, Whitbread, Malthus, and Wayland, on the.....	450
Debates on the Slave Trade.....	48	Primitive Truth.....	246
Durham, Bishop of, his Charge.....	609	Pursuits of Literature, Apology for... ..	609
Education of Children, Fawcett on ...	189	Reformation, internal State of the....	246
Eyton's two Charity Sermons....	526	Review of the Christian Observer's Review of Beattie's Life.....	473
		Review of the Christian Observer's Review of Mrs. Carter's Life.. ..	745
Fawcett's Hints on the Education of Children.....	189	Rise, Fall, and Restoration of the Jews	29
Forbes's Life of Beattie.....	389, 466		
		Sermons, Eyton's.....	526
Gambier's Introduction to the Study of Moral Evidence.....	308	—, Owen's.....	673
Gloucester, Bishop of, his Vindication of the Clergy.....	738	—, Stone's.....	41
		—, Woodd's.....	670
History of the United Brethren.....	385	Slave, the, a Poem.....	124
Holy Living.....	733	— Trade, Debates on the.....	48
		—, Wilberforce's Letter on the Abolition of the.....	250, 315
Illustrations of the Litany.....	528	Sloan's leading Features of the Gospel	177
Ingram's Address to Seceders and Secedaries.....	675	St. Asaph, Bishop of, his Charge.....	181
		Stone's Sermons on genuine and spurious Scripture.....	41
		Swedenborgianism, Clowes on.....	328
		Taylor's Holy Living.....	733
		Temple of Truth, the.....	376
		Transactions of the Parisian Sanhedrim	603

	Page		Page
Twining's Letter to the Chairman of the East India Company.....	819	Wayland's Enquiry into the Poor Laws	450
United Brethren, History of the.....	385	Whitbread's Speech on the Poor Laws	450
Vaughan's Address to his Parishioners	103	Wilberforce's Letter on the Abolition of the Slave Trade.....	250, 315
Vindication of the Clergy, by the Bi- shop of Gloucester.....	738	Wilkinson's Review of Milner's Ec- clesiastical History.....	54
		Woodd's Sermon on the Duties of the Marriage State.....	670

INDEX TO THE PRINCIPAL NAMES.

	Page		Page		Page
ABBOT	146	Brunton, 200, 337, 402,		Didymus.....	238
Adolphus.....	21	485, 617, 688		Dionysius.....	286
Akenside.....	30	Buchanan....654, 751, 821		Doddridge.....	86
Albrecht.....	545	Ballinger.....	247	Douglas.....	612
Alter.....	226	Burke, 24, 63, 90, 109,		Dryden.....	305
Andres.....	102	165, 203, 236, 256, 341,		Duncan.....	85
Archimedes.....	251	412, 589, 611, 723			
Armibius.....	179	Burnett, Bishop, 247, 369,		Edgworth.....	93
Arnauld.....	725	509		Ehrhardt.....	547
Athanasius.....	286	Burns.....	8	Emerson.....	3
Augustine.....89, 282, 350		Butler, 471, 506, 595, 646		Erasmus.....218, 222, 598	
Austin.....	509	Buxtorf.....19, 639		Ernesti.....	103
				Etherius.....	354
Bacon.....	103	Calecus.....	238	Eucherius.....	351, 352
Balfour.....	755	Calvin.....36, 145, 179, 246		Eusebius.....101, 312, 402	
Baronius.....	148	Camder.....	29	Euthymius Zigabenus	288
Barruel, 99, 150, 499, 612		Campbell, Dr.....	392	Eyton.....	526
Basnage.....	30	Campbell, G.....	591		
Basil.....	287	Capellus.....	19	Faber, 17, 34, 93, 149, 357,	
Bates.....493, 507		Carafa.....	375	367, 430, 496, 565, 641,	
Baxter.....427, 601		Carey.....	275	702, 774	
Beattie, 389, 466, 513, 612		Carter.....662, 745		Fabricius.....	103
Beckius.....	103	Cassiodorus.....353, 355		Facundas.....	355
Bede.....	354	Cave.....103, 508		Fawcett.....	189
Bedell, Bishop.....	374	Cecil.....	147	Fellowes.....	612
Belsham.....612, 625		Cæsar.....	471	Ferguson.....	834
Benedictus.....	376	Chamberlain.....	275	Fernandez.....	275
Bengelius.....218, 283, 351		Chatham, Earl of.....	441	Ferrar.....	85
Benson.....	8	Christian.....	545	Fletcher.....427, 463, 480	
Bentley, Dr.....220, 282		Chrysostom.....219, 509		Forbes.....389, 466, 513	
Berkeley.....	19	Cicero.....	163	Fox, C. J. 60, 138, 201,	
Bernard.....	151	Clarke.....	471	338, 409, 554, 620, 691,	
Beveridge.....	601	Clemens.....37, 283		762, 826	
Beza.....	218	Cloves.....	328	Francis Xavia Balmis	269
Bicheno.....496, 706		Colinæus.....	218	Frank.....	502
Biddulph.....	529	Cooke, Miss.....	696	Frey.....	547
Blacklock.....	476	Corry.....	806	Fulgentius.....	355
Blackstone.....	446	Coverdale.....	3	Fust.....	102
Boehm.....	562	Cowper 372, 475, 611, 696			
Bæthius.....	371	Cox.....	583	Gambier.....	308
Bogue.....	173	Cran.....	52	Gardner.....	146
Boileau.....	725	Cranmer.....427, 601		Geddes.....	612
Donatz.....	683	Creighton.....	545	Genlis.....	725
Bonner.....	146	Crisp, Dr.....	38	Gericke.....	510, 754
Booker.....	529	Cromwell.....	3	Gibbou, 101, 112, 218, 235,	
Boswell.....	371	Cyprian, 219, 282, 350, 355		702	
Bower.....	18	Cyril.....	288	Gilbert.....	768
Bowyer.....149, 481				Gildon.....	612
Boyle.....	159	D'Alembert.....	723	Gisborne.....301, 612	
Brenton.....	540	Darwin.....	612	Gladwin.....	653
Brown.....19, 402		Descartes.....	251	Godwin.....112, 612, 833	
Bruce.....	282	Desgranges.....52, 546		Goodman.....	240

	Page		Page		Page
Gordon.....	546	Kempis.....	151	Moore.....	101, 275
Greathed.....	32	Kenn.....	427	More, Mrs.....	9, 301, 374, 423, 612
Gregoire.....	205	Kepler.....	251, 732	Morrison.....	547
Gregory Nazianzen ..	287	Ker, Dr.....	751	Mosheim, 18, 148, 593, 702	
Grey.....	297	Kersaint.....	205		
Grey, Lady Jane.....	372	Kiesling.....	194	Neal.....	38
Griesbach.....	218, 222, 283	King, Ed.....	414	Newcome, Bishop.....	77
Grindal.....	246	Kipling.....	219, 246, 282	Newton, Bishop, 499, 500, 703	
Grube.....	756	Klaproth.....	333	Newton, Sir J. 218, 251, 380, 569, 703, 733	
Grundlerus.....	335, 510	Knight.....	612	Nichol.....	725
Gun.....	50	Knox.....	249	Nicol.....	32
Gutenberg.....	102	Kolhoff.....	335	Nowel.....	74
		Kramer.....	544		
Hale.....	369	Krishnopresand.....	274	Origen, 219, 283, 509, 602	
Hall.....	19, 459	Kuehnel.....	683	Orme.....	264
Hamilton.....	732			Oswald, Dr.....	514
Hankey.....	417	Lardner, Dr.....	76	Overton.....	36
Haweis.....	32, 35	Lassar.....	402	Owen.....	673, 819
Herbelot.....	639	La Trobe.....	385		
Herbert.....	85	Laud, Archbishop.....	185	Paine.....	203
Herschell.....	337	Laurentius Valla.....	222	Paley.....	6, 255, 480
Hesychius.....	220	Law.....	469, 735	Park.....	811
Heutenius.....	283	Lee.....	546	Parker.....	74, 145
Hill, Dr.....	679	Leighton, Archbishop	479	Parkhurst.....	77, 372, 433, 565, 638
Holcroft.....	612	Le Long.....	224	Paschall.....	151, 719
Homer.....	305, 372, 471	Leslie.....	32	Percy.....	31
Hooker, 10, 39, 297, 427, 436, 601		Lewis.....	612	Petavius.....	19
Hooper.....	247	Limborch.....	436	Phillips.....	3
Horace.....	382, 471	Lister.....	756	Phoebadius.....	351
Horne.....	799	Locke, 8, 203, 246, 309, 340, 364		Pindar.....	613
Horsley.....	187, 499, 612	Love.....	32	Pinkerton.....	199, 405
Horst.....	335	Loveless.....	547	Pitt, 69, 94, 163, 412, 442, 625, 691, 762	
Howard.....	423	Lowman.....	569	Platina.....	148
Home.....	6, 360	Lowth.....	183, 639	Pohlé.....	337
Huet.....	312	Luckenbach.....	132	Pope, 305, 325, 372, 503, 612	
Hume 19, 112, 164, 312, 391, 474, 513, 795		Luther.....	2, 145, 427	Porson.....	218, 293, 351
Humphrey.....	247			Porter.....	370
Hunter, Dr.....	29, 32, 149	Mockintosh, Sir J.....	824	Borteus.....	471, 612
Huntington.....	380	Magee.....	79	Potter.....	282
Huntingford.....	739	Magnus.....	351	Powley, Rev. M.....	71
Hurd.....	183, 569, 612, 774	Majendie, Dr.....	513	Price, Dr.....	203
Ingram.....	677	Malone.....	370	Prideaux.....	31
Irenæus.....	285	Malthus.....	117, 450, 803	Priestley, Dr.....	803
Irenicus.....	102	Mant, Rev. R.....	124		
		Mann.....	706	Racine.....	725
Jenicke.....	336, 541	Manton, Dr.....	493	Raikes.....	423
Jenson.....	102	Mardon.....	274	Rambach.....	562
Jerningham.....	612	Marivau.....	19	Ranwolf.....	96
Jerome, 282, 351, 355, 602		Marmontel.....	722	Ray.....	96
Jewell, Bishop, 247, 504, 601		Marsden.....	544	Rayappen.....	546
Jones.....	35	Marshall.....	208, 283	Read.....	52, 544
Jones, Sir W.....	202, 612	Matthæi.....	226, 288	Reid, Dr.....	392
John, Dr.....	335	Mather.....	533	Ridley, Bishop, 83, 161, 601	
Johnson, Dr.....	19, 125, 168, 370, 611	Maximus.....	286, 350	Ringletaube.....	546
Josephus.....	30, 76	Mede.....	149, 500, 569, 774	Robertson.....	30, 723
Jungman.....	756	Melancthon.....	388, 504	Robinson.....	612
Justin.....	283	Mentel.....	102	Rollin.....	703
		Michaelis.....	8, 218, 282	Roscoe.....	103, 662
Kangalee.....	275	Mill.....	218	Rousseau.....	723
Kapplik.....	387	Miller.....	29		
Keith, Rev. G.....	591	Milner.....	31, 34, 776		
		Milton.....	168, 203, 322		
		Mirabeau.....	19		
		Mompesson.....	634		
		Montague, Mrs.....	389		

INDEX.

865

	Page		Page		Page
Sady	653	Tindal	49	Ward	275
Samson	247	Tonstall, Bishop	2	Warton, Dr.	612
Scaliger	19	Tooke	612	Watson, Bp.	6, 436, 612
Scott	17	Toupe	369	Wayland	450
Secker	84, 471.	Travis	218, 283, 351	Welsted	612
Sekled	80	Tuckney	11	Wesley	54, 427, 617
Semler	222	Turner	752	Wetstein, 218, 222, 291,	
Seneca	453	Twining	819		436
Seward	634	Tycho Brahe	251	Watts	561
Shakspeare	612	Tyndale	1	Whichcote	8
Sharpe	359, 776			Whitaker	431
Shepherd	662	Ulphilas	283	Whitbread	450
Simon	283	Usher	10, 146, 601	Whitby	29, 33, 436
Sidney, Sir H.	147			White	144
Sloan	177	Vanderkemp	52, 545	Whitfield	35, 54, 337
Smedley	612	Vatablus	225	Wigand	199
Sokman	654	Vaughan	103	Wilberforce, 250, 315, 612	
Steinkopff	145	Velleius Patereulus	220	Wilkinson	34
Stephens	218, 222, 355	Verdyn	683	Wilson	50, 477
Stone	41, 148	Vigilius	355	Winterbottom, Dr.	811
Strype	4, 74, 145	Virgil	382, 471	Witherspoon	165, 719
Swartz, 335, 510, 543, 754		Voltaire	98, 727	Woide, Dr.	219
Sydenfaden	545	Vou Rhinweld	683	Woodd, Rev. B.	541, 670
		Vyse, Dr.	370	Wycliffe	292, 387
Taylor, Dr. 5, 77, 80, 151, 228, 290, 360, 433, 501		Wake, Archbp.	509	Young, Dr.	613
Taylor, Bishop	733	Wakefield	612		
Tertullian	219, 282, 349	Waldus	385	Ziegenbalgus	335, 510
Thiebault	103	Waller	125	Ziesberger	756
Thirlwall	144, 733	Walton	85, 297	Zouch, Dr.	430, 565
Thucydides	251	Warburton, Bp. 30, 183, 310			

INDEX TO THE TEXTS,

ILLUSTRATED OR REFERRED TO.

	Page		Page		Page
GEN. ix. 8	659	ISA. i. 2	153	DAN. xii. 1—4	641
xiv. 3.	777	vi. 9	ib.	— 12	701
xv. 6.	78	xxix. 29	ib.	— 1, 6, 7, 150, 774,	
xvii. 2—14.	80	xliii. 10—13	ib.	— 11, 12	357, 705
EXOD. xii. 15.	80	lii.	638	— 5—13	498
xix. 5, 8	78	liv. 2	776	HOSEA iii. 4, &c.	153
NUM. xxi. 14.	91	lxi. 1	287	x. 2	639
DEUT. xiii. 1.	76	lxi. 4	639	AMOS v. 18, &c.	153
xviii. 15 to the		lxiii.	607	MICAH vii. 1	796
end	153	lxiv. 6, 7	105	MAL. i. 6, &c.	153
xxviii. 15.	105	lxviii. 12	639	iii. 2, &c.	158
xxxii. 39.	639	lxix. 23	375	MAT. i. 21	291
1 KINGS vi. 23—28 ..	566	JER. iii. 15	153	ii. 23	90
viii. 46	796	xi. 3, 4	105	iii. 2	154
xiii. 3, 5.	76	xxvii. 8	375	iv. 23	77
2 CHRON. xxviii. 2, 431,	566	xxxi. 31—34	33	v. 22	16
NEHEM. ix. 6, 7.	639	— 21, &c.	153	— 32	567, 568
JOB i. 8	796	EZEK. ii. 7, 10	568	vi. 13	285
PSALMS xl. 6—8.	153	iii. 3, 4	ib.	ix. 30	233
1. 8—14	ib.	DAN. vii. 9—11, 26	775	xi. 16—19	302
li. 16, 17	ib.	— 14	375	— 31	77
lxiv. 5	639	viii. 13, 14. 151, 357,		xii. 31, 32	287
cii. 27	ib.	499, 702		— 36, 37	365
PROV. i. 1	644	ix. 24, 27	357, 499	xv. 3—14	233
iv. 26	646	— 26, &c.	153	xvi. 4	ib.
xiv. 8—15	ib.	xi.	641	xx. 16	290, 365
xix. 17	564	— 31	357, 705	xxii. 14.	290
xxx. 6	218, 222	— 36—39	150, 500	xxxiii. 13—33	233

	Page		Page		Page
MAT. xxiv. 24	75	ROM. viii. 30	796	COL. ii. 5	455
— 29, 30, 33, 773		— 33	435	— 5—7	231
— 31	290, 365	ix. 6	158	— iii. 8	13
xxvii. 35	284	— 24	291	1 THESS. i. 2, 3	158
xxviii. 19, 20	228	— 30, 31	435	— 10	291
MARK i. 4	154	x. 4, 10	ib.	— iii. 13	294, 295
— i. 43	233	— 9, 10	231	— v. 8	231
— iii. 5	13	xi. 1—7	290	— 24	365
— 28	77	— 5, 6	295	2 THESS. i. 3, 4	158
viii. 17—21	233	— 6	435	— 3—11	231
xiii. 33—37	644	— 28	293	— 10	294
LUKE vii. 31—35	302	xv. 14	157	— ii. 9, 10	76
viii. 18	785	1 COR. i. 17	508	— 13	231
xi. 39—54	233	— 24—28, 30	291	— 16, 17	295
xiv. 26—33	228	— ii. 1—4	508	1 TIM. i. 4	47
xxi. 24	150, 773	— 15	231	— 5	435
— 26—31	774	— iii. 18, 19	105	— 12	597
xxiv. 25	233	— iv. 17	229	— 14	295
JOHN i. 29	152, 156	— v. 1	157	— iv. 1	566
— 45	46	— vi. 2	ib.	— 3	229
vi. 51	152	1 COR. vi. 2, 11	293	— v. 12	796
x. 15	ib.	— 19, 20	291	— vi. 10	76
viii. 42	292	— vii. 14	156	— 14	796
xi. 33, 38	283	— 25	229	2 TIM. i. 18	438
xiii. 10	158	xii. 4, 5, 6	286	— iii. 1—5	643
xv. 26	356	xv. 3	152	— iv. 7, 8	231
— 27	796	— 10	295	TIT. ii. 14	291
xvi. 25	ib.	2 COR. i. 21, 22	285	— iii. 1, 5	292, 293
ACTS ii. 37	155	— iii. 2, 3	158	— 9	47
— iii. 19—25	ib.	— 7	79	HEB. vi. to the end, 154, 796	
— 23	796	— 9	435	vii. 18, 19	153
v.	230	— to the end	153	viii. 2	ib.
— 31	155	v. 14, 15	152	— ix. 11—16	154
viii. 9—23	230	— 17	292	— 12	291
ix. 31	157	vii. 1	796	— 28	152
xi. 3	227	x. 15	435	x.	154
xiii. 39	153	xii. 20	13	— 12	152
— 40, 41	796	GAL. i. 4	152, 290	— 38	796
xv. 9	230	— ii. 15	156	— 39	232
xvi. 15	229	— 16, 17	435	xi.	231
xvii. 31	796	— iii. 3	153	— 10	156
xix. 4	154	— 11, 21	435	xiii. 20, 21	295
xx. 21	155	— 15, &c.	152	JAM. i. 13	292
— 20, 21, 27	508	— 24	435	— 20	13
— 28	291	— iv. 6	285	— ii.	231
xxiv. 25	796	— v. 6	231, 435	— 21	796
xxv. 19	599	— 20	13	— 22	435
ROM. i. 8, 12	157	— vi. 1	231	— 24	437
— 17	435	EPH. ii.	293	— iii. 2	796
— ii. 28, 29	158	— 1—5	292	1 PET. i. 2	190
— iii. 20	153	— 16—18	154	— 3, 4	292
— 20, 21, 22	435	— 21, 22	285	— 4	156
— 23, 24	294, 796	— iii. 14—16	ib.	— 5	231
— 25, 27, 28, 30	435	— 17	231	— 8	158
— 50	437	— iv. 17	796	— 15, 16	294
— iv. 3—5	796	— 21—24	292	— 17	796
v. 1	435	— 26	13	— 18, 19	291
— 2	294	— 30	796	— 20	231
— 1, 2, 11	83	— 31	13	— 23	292
— 6	152	v. 6	231	— ii.	642
— 20, 21	295	— 7, 8	796	— 18	152
vi. 14	153, 295	PHIL. ii. 13	295	v. 8	643, 644
— 17, 22	157	— iii. 6, 9	435	2 PET. i. 3, 13, 15	642
vii. 24, 25	295	COL. i. 13, 14	291	— iii. 18	295
viii. 9	157, 158	— 21, 22	293	1 JOH. i. 8	796
— 28	291	— 22, 23	231	— ii. 22	642
— 26—28	293	— 23	235, 796	— 29	365

INDEX.

1 JOH. iii. 1, 2	Page 292
— 9.....	292, 796
— 24	232
iv. 7	365
— 13	232
— 18	796
v. 4—18.....	292
— 6, 8, 9	288
— 7...218, 281, 349,	659

1 JOH. v. 8	Page 286
— 19	796
JUDE 3, 4, 11, 12.....	642
21	438
REV. ii. 9	158
iii. 1	158, 292
ix. 20	567
x.	568, 571
xi. 17	775

REV. xiii. 14, 15...	Page 430, 568, 867
— 707	
xv. 3, 4	775
xvi. 2	150
— 6	775
— 15	774
xvii. 14	290
xix. 20	701

INDEX TO THE SIGNATURES,

USED BY THE WRITERS IN THE SIXTH VOLUME OF THE CHRISTIAN OBSERVER.

A. B.	Page 367
A Contributor to the late — Review ...	28
A Constant Reader ...	509
Alcanor	302
Amicus	89
An Enquirer, 359, 571, 643	
Antiquarius	375
A sincere Well-wisher to the Christian Observer.....	509
Cassian	507, 575
C. L.	76
Clio	306
Crito	24, 86, 168, 240, 450, 522, 591, 805
Dinah Doleful	731
Eliza Almeria Teraminta Souchong.....	28
E. N.	11
G. S.	234, 653, 794
G. S. Faber, 149, 501, 568,	778

H. T.	Page 77
J.	654
J. B. S.	131
J. F. H.	97
John Bounce	27
J. S.	641
J. S. C.	18
J. S. C. F. Frey	90
J. T. H.	356
K. M.	372
L. R. D. N.	422
Marcellus	99
M. D.....	160
N. D.	633
Nekayah.....	370
N. Y.....	442
O. C. K.....	579
Pacificator	308
Pedes	730

Philaethes	Page 83
Pilos	243
P. L.	172
Q.....	5, 75, 147, 162
Q. T.	82
Rasselas.....	245
Reginensis.....	148
R. O.	4
R. R.	715, 799
R. S.	11, 438
S.....	493, 513, 561, 733
Sapiens	29
S. F.	582
S. L.	376
Socius	433, 708
Solomon Something ...	305
S. P.	653, 785
Talib	706, 777
U.	370
Viator	27



00143073

